

# CHRISTIAN LITERATURE

AND

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### THE AMERICAN CHURCHES.

BY AMORY H. BRADFORD, D.D.

#### The Question of Union Again.

We have received many letters since the last issue of this REVIEW which were elicited by the series of articles concerning the book of the Rev. Charles W. Shields, D.D., on the Historic Episcopate. Never before do we remember to have observed any approach to the interest in this subject which prevails at the present time. The discussion has elicited many facts which would be amusing if they were not so serious. Few outside the Episcopalian denomination we imagine would be much impressed by the letters of the Bishops to the *Independent* concerning "ministerial reciprocity," except to wonder how after such utterances they could, with any very great enthusiasm, urge plans for the unification of Christendom which did not imply the absorption of all other denominations by their own.

Another somewhat amusing illustration of the same spirit is found in an article from Rev. Mr. Snodgrass, a missionary in Japan, which we publish this month. With much in the communication we are in the heartiest sympathy, but when in the latter part of the article he puts great emphasis on *immersion*, as if it were the only mode of baptism, we cannot help smiling. Here we have in another form the same narrowness that so remorselessly pushes the "Historic Episcopate" to the front. The name only has changed—the fact is the same. As we recall the article published in these pages a month or two ago from the pen of the Rev. Wm. Chauncy Langdon, D.D., and remember that he found the chief obstacles to reunion in the organic laws of the various sects, and as now we read this very earnest letter from Japan putting emphasis on immersion, and finding in general assemblies a cause of division, we are led to ask if our friends have not after all overlooked the real cause of disunion. Is it not to be found in the simple fact that men are not as good as they ought to be? The Church is divided because it is nominally, rather than actually, Christian. When Christ controls His Church

union will be inevitable, but while He has only a secondary place, union is impossible. Division is a sign of the absence of Christ. Is Christ divided?

Would it not be quite as well for us to stop trying to devise plans for union when no unity exists, and devote ourselves to the very simple and elementary duty of opening our hearts to the divine life, assured that when that possesses and inspires us, unity will be already an accomplished fact?

We are afraid that already far too many are imagining that what is so fondly and rightly desired may be manufactured at will, whereas it can be realized only as the result of a process of growth. Vital unity alone is desirable, and it alone will be enduring.

**Many Revivals.** The old adage that "man's extremity is God's opportunity" is being abundantly verified in these times of financial reverses. Not for many years have there been so many revivals as are now reported in the various religious papers. From East and West, North and South come the same encouraging reports. The revivals are not only under such great leaders as Mr. Moody and the Rev. B. Fay Mills, but also in the small towns and under the leadership of those who are not widely known. Just now perhaps the most interest centers in the movements in Brooklyn and New York. The field of operations seems to have been changed from the former to the latter city, but the leaders are practically the same. Out-door meetings, meetings in many churches, noon-day services in Association Hall and in various places of amusement, are all a part of the means used. The Rev. A. C. Dixon, of the Hanson Place Church, Brooklyn, who is the leader in this work, has shown himself to be a man of real ability and power. Mr. Moody has preached twice in New York, and other prominent evangelists have co-operated. It cannot be said that New York is profoundly moved, nor that all the churches have been largely influenced, but that there has been a genuine and widespread revival of interest in spiritual things is beyond question.

**Not Pews  
Enough.**

In one of our exchanges we have noticed an article with the suggestive title "Not Pews Enough." The investigations were chiefly in the Episcopal Churches of New York, but what is true there would undoubtedly be true elsewhere. All the great churches in New York and Brooklyn are crowded, even where the rented-pew system prevails and where the prices are high. Such churches as St. Thomas', St. Bartholomew's, St. George's, the Madison Square Presbyterian, and Dr. Behrends' and Dr. Meredith's, in Brooklyn, and many others, are all crowded to the doors, and it is impossible except by long waiting to secure regular sittings. These facts are significant. They show that where churches are conducted so as to win the people, the people are ready to respond, and to give generously for the privilege. It cannot be called simply a fad, and surely it is not only a temporary excitement; the people are interested. Some go because they want to worship; others because they want to be instructed, and those churches which are wise enough to recognize the need of both worship and instruction find themselves too small to accommodate the throngs which desire to attend them. Doubtless there are many churches in which false distinctions are raised, in which there is little of the spirit of Christ, but the crowds which assemble on each Lord's Day bear witness to the desire of multitudes to be in touch with spiritual things. So far as we now recall, those churches which are conducted on exclusive lines are not well attended. They may have commanding positions and magnificent sanctuaries, but the people feel that much is lacking. A heartless quartette in a corner, cold and formal ways of doing things, and no welcome for strangers, never suggest that sympathy and co-operation which is so characteristic of Christianity. On the other hand, the church may be never so splendid, and the service never so ornate, if it is planned to meet the needs of the worshippers, and there is introduced into it the element of co-operation, the people quickly respond. The opportunity before the Christian Church was never greater than now, but the methods by which it must be conducted are not the same as a few years ago. In our large cities there should be large churches, strong preaching, the sentiment of worship should be ministered to in varied ways, and then the people will attend and be helped. The Roman Catholics and Episcopalians have learned this lesson much better than most other denominations.

**Booker T. Wash-  
ington.**

We doubt if all our readers appreciate what a power in the development of this country Booker T. Washington, Principal of the Tuskegee Institute at Tuskegee,

Ala., is coming to exercise. Mr. Washington is a colored man, though not like the late Dr. Price, a full-blooded Negro. He is a graduate of Hampton, and was a favorite pupil of the late General Armstrong; indeed, there is much in the pupil which suggests the master. Tuskegee is a miniature Hampton, and Mr. Washington is doing for his people, in some ways even more efficiently, the same kind of work which General Armstrong attempted at Hampton. One of the most helpful of all recent movements for the improvement of the colored race has been the conventions held at Tuskegee. There the people assembled in large numbers and conferred together concerning their common interests. We do not know any more significant gathering in recent years, and Mr. Washington deserves the commendation of both whites and blacks for his wonderful success in conducting those conferences. They were all in the interests of the true elevation of the colored race. In education, in religion, in careful attention to agriculture and the varied forms of industry, Mr. Washington finds the hope of the future. His effort is to lead his people toward a life which will compel the respect of those who will never give it except under compulsion. The compulsion which Mr. Washington is seeking to use is that of an exalted and beneficent manhood. Many men occupy more conspicuous places in this country, but we believe that there are few who deserve more cordial approval and earnest commendation than the brave and wise man whom Providence has called to do such great things in leading his race toward a true and enduring civilization.

**Berea College.**

While we are speaking of Tuskegee we are reminded of an institution in another part of the country which is also doing a very remarkable work and which has a rare opportunity of service. Berea College is in Madison County, Kentucky. Its mission is quite different from that of most other institutions. It is situated where it influences both whites and blacks, and its circular says, and we think truly, that it is the only school which is largely attended by both white and colored students. It thus maintains the principle that character and personal work are the sole criterion of merit. Its location is near to the district which has attracted so much attention in recent years, namely, that inhabited by the mountain whites. These people are to play a great part in the future of our country, and it is no small privilege to be able to say that this was the first school to reach them. Berea has had at its head in the past the Rev. John G. Fee; its present President is the Rev. William G. Frost, D.D., late professor at Oberlin, and a man admirably adapted for the office. The address which he recently gave at the Congregational Club in



New York was an inspiration to all who were privileged to hear it, and proved that Dr. Frost is well fitted for the service to which he has been called. Berea is an undenominational college, and one that has a strong claim on the generosity of Christians, both North and South. An appeal in its behalf has been signed by such well-known Christian workers and representative Americans as George W. Cable, Herrick Johnson, D.D., Frederick Douglass, H. C. Haydn, D.D., and many others equally prominent. We add our cordial commendation and sincerely wish that we might be able speedily to record great gifts for this institution.

#### Some Prominent Calls.

The list of calls during the past month is extended enough to be worthy of a paragraph in these columns. Among the more prominent ones which we have noticed are the following: The Rev. H. W. Ballantine, D.D., who for twenty years has been pastor of the First Presbyterian Church in Bloomfield, N. J., one of the large suburban churches, has accepted a call to the pastorate of the First Congregational Church in Baltimore. Dr. Ballantine has done a noble work in his present field and is abundantly fitted for the important charge he is about to assume. He is a brother of President Ballantine, of Oberlin, and a man of singular scholarship and spiritual power. On the other hand, the West Presbyterian Church, in New York, has just called to its pastorate the Rev. M. D. Babcock, of Baltimore, but this call has been declined, Dr. Babcock preferring to remain with the church of which he is pastor. The Rev. Dr. Lorrimer, of Boston, has also declined the call to the Church of the Epiphany in New York. We have no doubt but that he would have succeeded admirably in a metropolitan pulpit, but we do not see how he could honorably have left the Tremont Temple just at this time, and we are glad to be able to record the fact that he has declined the invitation to New York. The Hanson Place Methodist Church, in Brooklyn, which is reported to be the largest church in the denomination, has called to its pastorate the Rev. L. A. Banks, D.D., of Boston. Dr. Banks is well known as a vigorous writer and speaker on social subjects, and a man who has taken a leading part in the temperance work in the old Bay State. While Calvary Methodist Episcopal Church, in New York, loses Dr. Day, who goes to be Chancellor of Syracuse University, it gains as its pastor the Rev. A. B. Kendig, D.D., of Orange, N. J. Dr. Kendig had previously been pastor of the Hanson Place Church, in Brooklyn. These are a few of the more prominent calls which have come under our notice during the last month.

#### Work for Friendless Women.

Among the new movements in New York for helping the poor and outcast is the Day Star Industrial Home, under the direction of Mrs. E. G. Draper, who is well known to most Christian workers about New York as "Sister Charlotte." We became acquainted with her during her connection with the Industrial Christian Alliance, and have seldom heard the cause of the unfortunate and outcast presented with more thrilling power than by her. Feeling that she had a call to a peculiar work she left the Alliance, and founded the Day Star Industrial Home for Friendless Women. Its object is to furnish temporary employment to women, by which they can earn enough to meet the emergencies in which they may find themselves, and so get ready to do the work which they may be able to do when they have received temporary help. The especial object is to reach those who are unfortunate. The Home is located at 213 West Twenty-fourth street. It is conducted by a Committee of Management, consisting of the Rev. R. S. MacArthur, D.D.; the Rev. D. J. Burrill, D.D.; Mr. C. N. Crittendon, of the Florence Mission, and Messrs. J. S. Huyler, A. S. Hatch, John H. Prall and S. H. Hadley. When our information was gleaned there were about a dozen inmates in the Home, but there are often more, and since its opening a few months ago about eighty-five have passed through it, of whom sixty-five have found homes in different parts of the country. There are twenty beds in the Home, five of which, with their full equipment, have been given by Dr. Parkhurst. We are indebted for some facts concerning this work to a recent article in the *Christian Herald*. It says that this is the only institution in New York where a respectable but penniless woman can go and be admitted. All who come, if they are not already well trained, are taught so as to fit them for positions as companions, dressmakers, houseworkers, cooks, laundresses, and so on. The Home is undenominational, but distinctly religious. It is but one of the many signs of the times which clearly indicate that Christians are realizing that work for humanity is of far more importance than work for the building up of any special denomination. The kingdom of God is coming in our time through such agencies as these quite as much as through the more formal work of the churches.

#### Sociology in the Theological Seminaries.

Our theological seminaries are awakening to the demands of the times, and many of them are already incorporating courses in sociology into their curricula. We do not know how general this movement is, but we know that it has reached many of our institutions, and of them we speak.

Very likely it is far more extended than we have yet observed. Andover, under Professor Tucker, gave great prominence to such work. The same general plans are executed by others now that the Professor has gone to Dartmouth. In Yale Seminary, a special professor, the Rev. Dr. Blackman, has been chosen for this department. After extended study abroad, in addition to careful training at home, Dr. Blackman will soon organize this course of instruction. It will not be long before Yale will offer unsurpassed opportunities for the study of social subjects. Hartford Seminary, in the person of the Rev. A. C. Merriam, D.D., has also an able man for the same kind of work. Auburn, while having no special professor, is giving attention to sociology in the lectures of Professor Hoyt. Union Seminary, under the direction of Dr. Schauflier, has for a long time devoted much attention to these studies. Oberlin has made special provision for such work, while Chicago Seminary, with Professor Graham Taylor as the instructor, has been carrying the sociological movement further than any other institution in the country. These chairs of Sociology in theological seminaries are symptomatic; they show that the Church is alive to the fact that whatever its theories concerning the future its work will be in vain if it does not give good heed to the condition of men in this present life. The brotherhood of man has a prominence altogether unheard of a few years ago. Those who imagine that the churches are not alive to their duty to improve the present life of man, have given little attention to what is being done on all sides. If we are not mistaken, in very many of our institutions Sociology is now quite as carefully studied as Systematic Theology. In this movement we have only one fear, and that is, that in the enthusiasm for man some may forget that brotherhood is conditioned on fatherhood, and that while it is true that there can be no love for God which does not manifest itself in service of man, there can be no motive for the service of man which is not conditioned on the fatherhood of God. Sociology demands a place side by side with Theology, but it can never usurp the place which has so long been given to what is so truly called the "queen of the sciences." Let us exalt Sociology, but never at the expense of Theology. Our ideas of man are all modified by our ideas of God. The motive for service must always be found in vivid appreciation of God. In proportion as God is real will man be worth saving, and will methods for his salvation be wise and efficient.

The  
Whittier House.

Some time ago we reported among the new forms of Christian service the foundation in Jersey City of the Whittier House, which is one more social

settlement among the poor and morally and spiritually desolate. The plans for that settlement have now been more nearly completed. The location is one of unsurpassed importance. It is in the midst of a vast and needy population, where there are few if any institutions doing this kind of work. It has already proved its right to a place among the beneficent agencies of the day. Jersey City is a part of New York in all but name. The same conditions exist on both sides of the river. There are some special advantages in Jersey City for work of this kind. Classes of working people may be more easily reached as classes. This is a great advantage, since class *esprit du corps* must always be a factor in the service of the poor and outcast. The Head Worker of the Whittier House is Miss Cornelia F. Bradford, who has had much experience and large opportunities of study and work both in the old world and the new. There are already in operation a free kindergarten, a sewing-school, a club for women, including "afternoon teas," a system of visitation, a loan-fund, a boys' club, classes in various departments of study, and all these with only one resident worker. Many non-residents, however, are co-operating, and even before three months have passed the Whittier House has become one of the most active and useful of the social settlements in our country. The committee having charge of this work is sufficient guarantee that it will be both wisely and economically done. The members of the committee are Major Z. C. Pangburn, of *The Jersey City Journal*; The Rev. W. R. Richards, D.D., of the Crescent Avenue Presbyterian Church, Plainfield; the Rev. Stanly White, of the Hillside Presbyterian Church, Orange; Hon. John H. Parsons, of Upper Montclair; the Rev. C. H. Patton of Westfield; the Rev. James Eels of the Presbyterian Church, Englewood; the Rev. E. T. Tomlinson, of the Baptist church in Elizabeth; the Rev. John L. Scudder, of Jersey City; Prof. H. C. Wait, of Hasbrouck Institute, Jersey City, and the Rev. A. H. Bradford, of Montclair. The Treasurer is Professor H. C. Wait, 311 York street, Jersey City. The temporary address of the settlement is 186 Grand street, where all communications may be sent. We hope our readers have kept themselves informed concerning the growth of this social settlement movement. The College Settlement in Rivington street, in New York, the Hull House in Chicago, the Kingsley House in Pittsburgh, and the Denison House in Boston, are all worthy of careful examination. No more beautiful and helpful ministry for Christ and humanity is to be found in the world.

## RESPONSE TO THE MANY VOICES.

PROF. CHARLES W. SHIELDS, D.D.

The many voices which have been evoked on behalf of church unity are pleasant to hear. At times their latent discords seem to blend in a higher harmony. All the contributors to the symposium are agreed in lamenting our unhappy divisions, in recognizing unity as normal in the body of Christ, and in looking and longing for its fulfillment. It is only when the question of method is raised that the disagreement begins.

I would need more space than could reasonably be allowed to this response, if I should fitly acknowledge the many kind things which have been said of my essay on "The Historic Episcopate," especially the too kind words of the editor of this Review, in more than one instance. I must be content with a general acknowledgment once for all, and proceed, if I may without presumption, to estimate the valuable opinions brought together, in their bearing upon the problem of Church Unity. This will be no easy task, since the variety of these opinions is confusing and the aim of their authors is not always apparent. They will naturally group themselves for our purpose, according to the three church politics which they severally represent, as Congregational, Presbyterian, and Episcopal.

## CONGREGATIONAL OPINIONS.

At the head of the Congregational group is the admirable introduction of Dr. Bradford. The way to the question is here opened by emphasizing the need for church unity as seen in the unchristian rivalries of the denominations, in the piteous appeals for missionary and humanitarian effort, and in the comparatively trivial differences which separate our churches. When looking for the remedy, Dr. Bradford has the sagacity, candor and charity to see that the Lambeth proposals are not to be put aside as measures of mere church aggrandizement or denominational propagandism, but may be considered, especially the fourth article, as affording a practical if not acceptable basis of unification. His objection that they might produce a mere formal unity without the fullness of spiritual concord, though true in itself, is an objection which must ever inhere in all our schemes of church unity and is not peculiar to the scheme now under consideration. Such concord did not exist even in the golden age of the undivided Apostolic Church.

The new verbal distinction, which Dr. Bradford sanctions, between the Kingdom and the

Church of Christ, if it means more than the old distinction between the invisible and visible Church, does not seem to me quite scriptural and may prove misleading when pushed to its issues. Instead of forcing a breach between the teachings of our Saviour and those of his Apostles on this subject I would rather combine them as consistent, complemental and inseparable. The divine ideal of the Church is depicted in more sacred terms than the Kingdom. In fact, the Kingdom of Christ would have been a mere abstraction without His Church, and His Church was simply His organized Kingdom; organized in part by Himself and then more fully by the Apostles under His teaching and guidance. That first organization, whether it be viewed as authoritative or simply as exemplary, has confessedly become more or less imperfect, corrupt and perverted. It involved Congregational, Presbyterian, and Episcopal elements which now exist as dismembered and conflicting denominations; and the practical question before us is whether they may not be organically re-combined by means of the Historic Episcopate.

Dr. Beach, with his fervent enthusiasm and spiritual insight, discerns these three elemental politics as germs of unity, existing potentially in our Protestant Christianity; emphasizes the futility of mere sentimental schemes of unity, and voices prophetically the deep-seated yearning of the age amid all its discords for catholicity as well as truth and freedom. It is encouraging to hear so stirring a call to unity out of the heart of New England culture.

While I might not fully agree with Mr. Cooley in looking forward to a united church as in prophetic vision or in looking backward to it with a mere antiquarian interest, yet I can cordially concur in his thoughtful and practical view, that of the three factors of organized Christianity, Episcopacy rather than Presbytery or Congregationalism is the chief need of the Church of to-day. But the lesson of history, as I read it, is against the obliteration or inversion of any one of these ecclesiastical elements, and a true Puritanism may consist with all of them when they are freed from mere false ecclesiasticism.

Dr. Stimson puts himself genially in sympathy with the growing spirit of church unity. Perhaps he overlooks the fact that the three "prophets of the movement" may not be so much opposed as complemental to one another in the methods of unification which they respectively advocated—the "confederation" of Prof. Briggs and the "consolidation" of Dr. Huntington being simply different stages in the same social process of organic reunion and growth. His admission that the Lambeth articles are clarifying the views of some

exclusive bodies of Christians is as just as it is frank; but it is to be hoped that he will not be content to remain as a mere sympathetic spectator of the discussions going on in such bodies, but find in Congregational bodies also the need and motive for church unity.

In the present movement the laity are in advance of the clergy, partly because they do not share the clerical sensitiveness as to the vexed question of orders and also because they are in more practical contact with the evils of sectarianism. For this reason the brief letter of Mr. Seward is most significant and hopeful as coming from an acknowledged leader of the Christian people who already foresees in church unity the fulfillment of his own zealous labors for the brotherhood of Christian unity.

Amid these cheering voices President Gates raises the startling query, Is church unity a good thing in itself? A good thing! Is it a good thing that the body of Christ should appear dismembered? Is it a good thing that the household of faith should be divided against itself? Is it a good thing that the invisible community of saints should make itself visible only in sects and schisms, with rivalries and conflicts? Would the healing of such schisms and the removal of such conflicts be a mere "trivial step," an "unimportant matter," a "thing for ecclesiastics to play with?" Is there "no divine necessity" of manifesting to the world that oneness of believers in Christ which He likened to this oneness with the Father, and for which He prayed as affording demonstrative proof of His whole earthly mission? Church unity is set before us in the Scriptures not merely as a good end in itself, but as one of the highest ends of Christian hope and effort. Instead of being an incident or expedient it would be an expressed attribute of the Church itself, which is essential to its own normal perfection, and without which it must remain as a family broken by feuds or a body distracted with deliriums. If the Church had no mission, such unity would be a good thing; and when its mission is fulfilled, it will be the most beautiful and glorious thing in the spiritual universe, even the realized ideal of Pentecost, the marriage supper of the Lamb and the nuptials of the new earth and heaven.

When President Gates speaks of the main argument of the essay his words of praise are so cordial and generous that I regret the more any difference of view, and hope it may, after all, be more verbal than real. As to the practical value of church unity, he will find that it has been referred to, wherever the connection required it, as a remedy for the immense waste, loss and conflict in our denominational charities and missions, for the

evils of sectarianism and infidelity and for the social anarchy of our times. In other writings, also, I have more fully shown that without organic unity the Church can never accomplish its mission as the teacher, conservator and regenerator of human society.

It is quite probable that some sincere Christians are not merely inappreciative of church unity, but do not really want it upon any terms. They seem to be still under the influence of anti-church prejudices, inherited from ancestral conflicts with a false ecclesiasticism in the Old World. Anything like a union of denominations in one church system would, in their view, breed such ecclesiasticism in some of its lowest forms. Apparently, there is nothing they dread so much as ecclesiastical politics. It is pleasant to find that Dr. Ward, if taken seriously, does not share such scruples. He proposes to dismiss "ideals" and seize the question as an ecclesiastical politician. He tells us that "it is not a moral or religious question particularly," but "one of practical ecclesiastical politics;" not even an "academical question," but a problem of "ecclesiastical statesmanship." And he has given an example. On behalf of some future Congregational Council he has formulated a new Quadrilateral, in lieu of the four articles known as the Scriptures, the Creeds, the Sacraments and the Historic Episcopate. He has not, indeed, devised any new sacred canon, any new catholic creed, any new divine sacrament, any new historic ministry. He has only framed four new abstract propositions to take the place of canon, creed, ritual and polity, as bonds of church unity, and thus supersede the effete wisdom of the Christian ages, as well as the idealistic dreams of surrounding Christendom, by one stroke of the pen of ecclesiastical diplomacy.

I will not say of these propositions what their author has said of the overtures from Chicago and Lambeth, that "they are hardly worth discussing." I will only say that there is no need to discuss them or even to state them. They are the pleasantries of an ecclesiasticism which can view the question of church unity as neither a moral question nor a religious question, and only as an ecclesiastical question in a political sense.

It is still possible, however, to view it as a moral and religious question. There are those who can view it as a Christian question, even the highest Christian question of our time. And to such idealists it is beginning to appear as a very practical question,—I had almost said, as a question of practical politics in the literal sense. Distant as the reunion of Christendom may be in Greece and Rome, the Greeks and Romans themselves are at our own door, especially the Romans. Hopeless as it might seem to marshal the Salvation Army within the Quadrilateral, there are some



Christian bodies almost inside without as yet perceiving it. The historic churches of the Reformation already possess the canon, the creeds, and the sacraments, and are in various stages of reaction toward the Historic Episcopate. Other less ecclesiastical denominations, we may hope, will better appreciate these existing bonds of church unity as they become familiar with them or grow more ecclesiastical in the best sense of the word. Indeed, a few Congregationalists, as well as Presbyterians and Episcopalians, are actually studying the Lambeth proposals and find them intrinsically worthy of consideration, as worthy of consideration as if they had emanated from the Congregational Council or from the Presbyterian Assembly.

Should other denominations act upon Dr. Ward's suggestion, it is quite certain that the Baptist, Congregationalist and Methodist Churches could not construct any platform of church unity strictly so called, which would be more catholic, practical and hopeful than the Quadrilateral, while the Lutheran, Reformed and Presbyterian Churches could not adopt any other without largely ignoring their own standards and history.

Unless I do Dr. Strong injustice he has fallen into an error common to many who have yet to examine this question carefully. True church unity does not require concession or compromise, but only mutual toleration and fellowship; and the peculiar value of the Historic Episcopate is, that it affords scope as well as basis for such unity. It includes both of the two views of churchmanship which Dr. Strong attributes to it; but it excludes neither of them, and could not exclude either of them without destroying itself. If evangelistic Christians will not tolerate and fellowship with ritualistic Christians in the same church system as they did in the undivided Church of the Apostles, then there may be an end of church unity so far as they are concerned, but the blame of schism will not rest upon their ritualistic fellow-Christians. Baptists and Congregationalists are not asked necessarily to concede immersion and autonomy, nor should they ask their Episcopal brethren to concede the Episcopate as now defined, but be ready to practice tolerance and fraternity with them in the household of faith.

When we pass to the Baptist representatives in the Congregational group we expect to meet difficulties which are doctrinal and ritual in their nature as well as ecclesiastical. And yet the voices which greet us are in the tone of perfect unity. Dr. Boardman is of so generous and catholic a spirit that one wishes to agree with every word that he writes. And, indeed, the disagreements arise mainly from a mere difference in the point of view. It is not

material whether we speak of a "reunion" or of a "unification" of Christendom, if only we perceive that the various communions of the one Apostolic Church, notwithstanding their internal heresies and wrangles, did not excommunicate, unchurch, and disfellowship one another after the fashion of our times, but remained in compact unity until the great schism between the Eastern and Western churches and the greater schisms at the Reformation. Nor can we very well apply our Lord's far-reaching, prophetic prayer to the few trivial disputes among His Apostles and Disciples. If we will only keep ever before us the Pentecostal ideal of church unity we may gladly rejoice with Dr. Boardman in his vivid picture of a membership of denominations, as well as individuals, in the visible body of Christ.

The claims of true unity are also faithfully expressed by Dr. Tyler in his scriptural and spiritual letter. I think, however, that the Christian unity of our churches, though far from being perfect, is already sufficient for the work of church unity; and it will decline rather than increase if allowed to remain as a vague sentiment without some organic expression. If it be true that St. Paul bases Christian unity or spiritual oneness upon Christ alone, yet he also gives us a lively picture of church unity in that structure which is built upon the Apostles and Prophets, Jesus Christ himself being the chief corner stone. Some of us begin to think its unfinished walls and arches may yet find their keystone in the Historic Episcopate. The "Church of the Disciples," which Dr. Tyler represents, faithful to its liberal spirit, has proposed the Primitive Faith, the Primitive Sacraments, and the Primitive Life as essentials of Christian unity; and for their purpose they are excellent; but for the purpose of church unity strictly, so called, they lack organic force, and ignore the ages of Christian experience and providential training through which the Church has passed since it was instituted by Christ and His Apostles.

On the whole, the Congregationalist utterances are very favorable in their bearing upon Christian unity as requisite to church unity. Since no church unity can be real and lasting which is not thoroughly animated with Christian unity or spiritual oneness, all agencies and associations which practically promote such spiritual oneness ought only to be encouraged and fostered. But it is scarcely conceivable that Christian churches should now find it their duty to wait for the Young Men's Christian Association, the King's Daughters and the societies of Christian Endeavor to start them upon a long career through the successive stages of church co-operation, church federation and church unity. The end may be more

directly sought by massing together those churches of the Reformation which represent the conservative forces of historic Christianity, in the hope of acting favorably upon a false ecclesiasticism on the one side as well as upon a crude evangelism on the other.

#### PRESBYTERIAN OPINIONS.

The Presbyterian voices in this symposium are too few to be fully representative. One of them, however, is clear and strong, and comes from a quarter of the field where the need and practicability of church unity are most apparent. Dr. Reid, of the American Presbyterian Mission in China, faithfully represents the old Presbyterian doctrine of the "Catholic Visible Church," and vindicates the Episcopal proposals as not only generous in their spirit, but adapted to Presbyterian principles and having a unifying quality throughout Christendom.

On a first reading of the able and valuable argument of Dr. Waters, of the Reformed Church, I thought his judgment adverse to the feasibility of the Lambeth articles. But, after examining it more carefully, it seems susceptible of a different construction. While he deems the Apostolic and Nicene creeds insufficient as a statement of the Reformed doctrines, he still admits them to be sufficient as a statement of the common Christian faith of a united church in which different denominations might hold supplementary doctrines not inconsistent with those catholic creeds. The only serious objection which he raises has reference to a particular view of the Historic Episcopate, which is not required by that expression itself, which many Episcopalians as well as Presbyterians repudiate, and which need not, therefore, act as a barrier to the combination of Presbytery and Episcopacy in a united church.

Since our college days my friend Dr. Cuyler, like the rest of us, has been pursuing some "iridescent dreams." If I mistake not, he has had visions of bringing about the millennium by act of Congress. But he is nothing if not Presbyterian, and among his "many irons in the fire" it is a marvel that there has not been one with the old Presbyterian label, "The Unity of the Church."

In distinction from Congregationalism, the genius of Presbyterianism is more favorable to church unity than to church federation, which is at best but a half-way measure and often impracticable. The unification of the Presbyterian and Episcopal churches would scarcely any more interfere with vested interests and existing institutions than federation, and would much more strengthen the cause of church unity than a league of smaller, younger denominations which offer less resistance to the unifying process simply because they are

weak in historic and ecclesiastic character. Moreover, we have been trying confederation for a hundred years in Bible, missionary and Sunday School unions, and have found it as inadequate as it proved to be in our political history. It is to be hoped that we are now entering a peaceful era of constitutional union and normal growth.

#### EPISCOPAL OPINIONS.

The few Episcopal contributors represent nearly all the forms of Episcopacy which are concerned in the question.

It would have been a great advantage had Dr. Crook been able to write more fully as an exponent of Methodist Episcopacy. In his brief note, I think, he falls into the common misapprehension of attributing to the Historic Episcopate a theory of the ministry and sacraments which it does not exclusively require, and he is, therefore, in danger of presenting the Methodist Episcopalian as really more obstructive to church unity than the Protestant Episcopalian.

I shall not be able to do justice to the thoughtful, generous and catholic-hearted paper of Dr. Huntington. Any remaining differences, as he states them, are quite trivial. He is unquestionably right in claiming that the Protestant Episcopal Church now holds the banner of unity in the midst of our divided American Christianity, and is entitled to the leadership by virtue of its English origin, ancestral connections and full ecclesiastical type. But it would need to undergo great constitutional changes before it could incorporate with itself such vigorous historic bodies as the Lutheran, Reformed and Presbyterian churches, and it might by such changes depreciate its own churchly character. Nor are those churches likely to surrender their corporate life in an abrupt consolidation, without further organic growth of the latent ecclesiastical qualities which they traditionally possess and are steadily developing. It will be wise to treat them as professed Churches, not as mere individual Christians. The Lutheran Church will probably procure the Swedish Episcopate. The Reformed and Presbyterian churches may be more ripe for the American Episcopate than is now imagined. There is nothing to repel them in consolidation, whether near or far off, as Dr. Huntington depicts it and would allure them toward it. He has said *Nolo episcopari* more than once, but in the ideal United Church of the United States he is already Primate by acclamation.

I need not say that the contribution of Dr. Satterlee shares the same attractive qualities. His appreciative and discriminating analysis of the argument of the essay gives to it new force and clearness which its author had not perceived. In particular, I would emphasize, in his own

language, his view of organic growth as a method of unification on the basis of the Lambeth articles: "It is divine and not human; it is natural and not artificial; it is living and not mechanical; it centralizes itself not in any one Christian body but in all of them. Though men may not create it, they can develop it by recognizing and yielding themselves up to this force of spiritual gravitation."

No voice could be more welcome in this Christian circle than one from the Church which is, in a sense, the mother of us all. Dr. Synnott, in his admirable letter, has impressively set forth that aspect of solid unity presented by an episcopate claiming for its primate succession from St. Peter as the vicar of Christ. The early Protestants could appreciate this appeal better than we do now. Melancthon would have been content to remain under the Papacy had the liberty of evangelical preaching been allowed. Calvin, in the most pathetic terms, resented the charge of Cardinal Sadolet that the Reformers were breaking up the unity of the Church. And since that great rupture passed into history a more Christian spirit has been growing in spite of the bitter controversies which it engendered. When Pius the Ninth, in 1868, by an encyclical letter, affectionately invited all Protestants to return to the Roman communion, the Presbyterian General Assembly returned a courteous response, maintaining that they were not out of the communion of the Catholic Church, since they accepted the doctrinal decisions of the first six Œcumenical Councils, especially those of Nice, Ephesus, Chalcedon and Constantinople, and only rejected certain later innovations. At the present moment also there is among intelligent Protestants an increasing respect for the consistent conservatism of the ancient Church amid the abounding unbelief and license of the times. As to the question before us, one main difficulty is that, while the Roman Catholic Church maintains a formal unity within its own pale, it does not exert a unifying potency throughout the rest of the Christian world. Until it has made peace with the oldest Church in Christendom, the Orthodox Greek Church, its claim to catholic unity will be challenged; and while the newspapers are filled with reports of its own intestine conflicts even Protestant dissensions do not seem so scandalous. The clever picture which Dr. Synnott draws of denominational bishops, like so many trees, plants and shrubs tied to stakes of the same size and kind, might be matched by another in which a divided episcopate and intelligent laity would appear attached to the Papacy by no less precarious ties. Thoughtful observers, without the least disrespect, believe that in this democratic country the Catholic

Church is itself undergoing an internal reformation, of which it is not yet fully conscious, and by which it is to be brought into closer agreement with a like reformation which Protestants have already achieved. Should such hidden grounds of reunion ever appear it might not be difficult for communions of European origin to recognize a certain "Historic Primacy" of the Roman See in relation to a truly American Catholic Church.

### WHAT HAS THE SERMON ON THE MOUNT TO DO WITH THE GOSPEL?

BY WILLIAM FORBES COOLEY.

FOR CHRISTIAN LITERATURE.

A Scotch Presbyterian minister in the West, who was an untiring and unflinching doctrinal preacher, on a certain occasion, it is said, bitterly lamented the degeneracy of the Church. His listener naturally called for particulars.

"Why, there's Brother X., of Blanktown," he replied, with evident grief. "The other day I asked him what set of doctrines he was expounding to his people; and he said he was not preaching on doctrine at present; that he was giving a series of discourses on the Sermon on the Mount. The Sermon on the Mount! Did you ever hear the like? Mere morality, mere morality!"

It is not easy for us to take the good Scotch brother seriously. We are tempted to regard the story, which really is well vouched for, as a caricature. Our forefathers, however, I apprehend, would not have shared our difficulty. They might not have concurred in the sentiment expressed, and they would certainly have disapproved of anything like disdain of even the least important portion of Holy Scripture. They would, no doubt, have joined with us in denying that our Lord inculcated "mere morality," and in maintaining that His teaching was always spirit and life, and the conduct enjoined by Him a vital, spiritual righteousness, as different from mere morality as a living man is from his counterfeit in stone. They would have listened, however, with entire gravity, and without the least disposition to smile, and comment on reversions of type and the strange performances of atavism.

For our forefathers had an answer to the inquiry of this paper. The Sermon on the Mount, to their minds, had nothing to do with the Gospel. In it Jesus appeared to them as acting not in His redemptive but in His prophetic capacity. They looked upon Him on the Mount of Beatitudes as a law-giver, and they regarded the lofty, spiritual law laid down by Him as having no connection with redemption, except in so far as it showed the necessity of redemption. The Messianic Law-giver disclosed spiritual righteousness to our view



in its surpassing altitude—an Alpine summit plainly inaccessible; all the more need, therefore, of supernatural intervention to translate mankind to supernal altitudes. Aside from this, Christ's ethical teaching was entirely separate from the Gospel; indeed, the two were to be carefully distinguished. The Gospel was not a means to righteousness; it was a scheme of salvation without personal righteousness. It was not a new and hopeful way of keeping the law; it was a way of escaping the penalties of law.

Not that our Puritan ancestors were indifferent to righteousness, or failed to preach it. All the world knows the contrary. They were the very partisans of holiness, as they understood holiness; but their love for it sprang not from their doctrine of salvation, but from their reverence for God and their constant reading of the Bible. The Puritan owned a double allegiance; on the one side to divine law as it shone in and flamed forth from the pages of Holy Scripture, on the other to divine grace as that appeared in his theological system; and he had a two-fold attitude toward the world, holding forth the commandment in one hand and the good news of escape from its penalties in the other. His sterling character was due, it seems to me, to the first mentioned of these allegiances, to the influence of the open Bible. No believer can have the wide acquaintance with and living interest in the Book of books which characterized our forefathers and not be caught by its spirit of zeal for righteousness and intolerance of evil. As we trace back the course of Christian life through the centuries, we find that whenever it has been keenly conscious of its sources, it has bounded forward with large enthusiasm and jealousy for holy things. This is the more noticeable from the fact that the commonly received theology in nearly every age has given a minor place to righteousness, substituting for it in greater or less degree some kind of formalism, ritualistic, intellectual or emotional—services for service, creed for discipleship, a series of sensations of dismay, relief and gratitude for oneness with God in spirit and life. Certainly righteousness seems to have held a minor place in Puritan doctrine as distinguished from Puritan ideals and practical beliefs.

For one thing hyper-Calvinism must have put the preacher of righteousness at a serious disadvantage. Notwithstanding the elaborate arguments of our old school brethren, I confess that to me, as to most men, it appears an uninviting task to urge toward holiness those whose wills are totally enslaved: a profitless undertaking in the case of the non-elect, since no possible effort can lead them into holy ways; a superfluous one in the case of the elect, since the resources of the Infinite are pledged to a heavenly outcome in

them. Even if one could feel sure that he was a foreordained instrument for effecting this outcome, he would seem to be ill-equipped for his task; for his purchase on the ease-loving mind of man would necessarily be a very uncertain one. His hearers would know that, if of the elect, their future was secure in any and every event, and they as safe, whatever their course, as a fox in his hole, or the sceptre-screened favorite of an oriental despot.

The soteriology of the Reformed churches, also, and of Protestantism in general, has hitherto been unfavorable to righteousness. Theoretically the temples of law and grace have been of equal dignity, because equally divine; practically, it being taught that human need cannot be met at the shrine of righteousness, the worshipers have crowded the other temple. Two parallel ways of life have been pointed out to men, the way of obedience and the way of mercy, but since the former has been pronounced impassable, and travelers by it have been warned that sooner or later they must betake themselves to the rival route, naturally, when theology rather than the direct influence of the Bible has been in control, the way of obedience has not been overthrown. The law of God was to be kept, of course, and righteousness to be wrought, beyond doubt; to question the commandment of Old or New Testament would be lese-majesty; practically, however, the sanction of righteousness, so far as it has come from the doctrine of salvation, has been formal rather than real. It has had little power over the springs of action. Why should one make himself uncomfortable in strivings after holiness when he is so well warned that all such efforts are doomed to failure; when all sins, whether of omission or of commission, are so fully provided for by the sacrifice of Christ; and when Christians make a fresh start, anyway, in the next life, standing forth then perfectly renewed by sovereign act of God, and resplendent all of them, man of aspiration and semi-worldling alike in the borrowed robe of Christ's righteousness? The Protestant soteriology of the past, *taken alone*, was a spiritual anodyne, if not narcotic; when not counteracted it is to be feared it often prepared the way for that melancholy divorce of religion and morality which, from the fact that it is a case of separation of soul and body, deserves to be called a form of spiritual death.

It is now generally believed, I think, that we have come upon times when a strong connection must be shown between religion and morality, salvation and righteousness, in default of which righteousness in the Church will decline before the increasing force of worldliness and faith outside of the Church, and in it, too, will suffer sad eclipse. These are days when things settled since the time



of the Flood are subjected to criticism, and when, more dispassionately certainly, but on that very account more rigorously than ever before, religion is called upon to give its reason for being. In such days no religious system on whose chart the way of life leaves holiness to one side, a grand but inaccessible summit, to be visited even on its lesser heights, so to speak, at the leisure of the pilgrim, can hold the masses to earnest living, or meet the needs of men of aspiration, or command the assent of earnest inquirers. We live under different conditions from our forefathers, and their divided position is not strong enough for us. The Church is no longer almost alone as a social institution; it has a legion of rivals. The Bible is as open, indeed, as ever, but child and man no longer have to turn to it for reading matter. The river of literature has become a sea, and its tide now flows through every hamlet and lane and doorway. The Bible itself is not to men now what it was to the masses of the Puritans, an almost new book, fresh from the hand of the translator and that newly developed craftsman, the printer. It has been read and taught perfunctorily and mechanically; it has been wrangled over through weary generations, and made the justification of a narrowness and an intolerance which the world now prides itself on outgrowing. We cannot any longer trust to the printed word to do the ethical work which God has laid upon the Church. The Bible itself needs interpreting to men; its practical bearing on human life needs to be made clear. This generation, so impatient of what it terms doctrine, needs doctrine as few others have needed it—living doctrine freshly drawn from divine sources. It needs to be brought into contact, by word and life, at once with a more ethical religion, one that is spirit and life within and righteousness without, and with a more spiritual morality, the fair fruit of a tree whose roots reach those deep springs of life, faith, hope and love.

It is the consciousness of this need, doubtless, that has led the Church, within a generation or two, to modify very materially our forefathers' answer to the query of this paper. The attempt has been made, and is made, to establish a necessary connection between grace and law, salvation and righteousness. Righteousness is represented as the *consequence* of salvation. The way of grace and the way of holiness are held to be parallel at first, the latter being then impassable; but the former is represented as turning into it in time, and then the two run on together. The ethical teaching of Jesus enlightens the redeemed soul as to that spiritual righteousness which salvation involves and entails. The renewed man, it is said, will naturally and necessarily walk in a

new way, and the Master's words define that way for him. This doctrine is clearly a substantial advance. It gives righteousness a place in the distinctively Christian system. It fails, however, I think, to do righteousness full justice; it is a part of the truth, not the whole of it. Righteousness is a consequence of salvation, of a truth; but it is more. Jesus not only describes righteousness, distinguishing the true from the counterfeit, but enjoins it and lays it under the heaviest sanctions. His insistence upon it is not to be accounted for by fear lest men should make errors of judgment regarding it, but rather by solicitude lest they should fail to do it at all. How plain He made it that there is no salvation apart from righteousness! In vain do men cry, "Lord, Lord," and plead their stalwart partisanship, if they do not the will of His Father. Those who hear His sayings and do them not are but raising a doomed life structure against the day of storm and utter ruin; while, at His second coming, it is those who "did it not" who are to be consigned to the abode of the devil and his angels.

I have admitted that righteousness is a consequence of salvation, but this is on the supposition that the terms involved have their full value. If, however, they are to have only the meanings so largely impressed upon them in the thought of the churches by past theology and current evangelism, then this concession must be withdrawn. If salvation is primarily deliverance from penalty, and faith is of the passive type, little if anything more than consent that the finished work of Jesus shall be set to the believer's account, then it does not appear that righteousness is a necessary consequence of salvation. Why should a man who has thus consented, and who lives in the expectation of going scot-free in the world to come, live more righteously than his non-communing neighbor? From gratitude for his salvation, it will doubtless be answered, but what if he is destitute of gratitude? Has the Gospel failed in his case, or is he to be saved without righteousness? Truly every honest-hearted, not to say noble, soul, believing itself to have been saved by Jesus, will look up to Him most tenderly and gratefully; nevertheless, gratitude is not fitted to be the mainspring of a life of holiness. It is in the very nature of the sentiment to be strongest at the beginning and to decline with time, and, what is worse, to decline most rapidly under strain. If the reader repels the idea that his gratitude to his Savior has grown less with time, let him ask himself whether it has not been renewed and kept alive since its birth by frequent times of spiritual blessing. Let him look around him, also, and see whether those in whom thankfulness for a long past deliverance from penalty is the chief source of spiritual as distin-

guished from conventional righteousness are the Christians in whom appear a manifest upward drawing and a steady spiritual progress; whether, in fact, in such the repose in faith is not much more prominent than its aspiration.

No doubt in our day, as heretofore, those are in a minority who hold that the Sermon on the Mount is a *part* of the Gospel, righteous endeavor an essential element of the very process of salvation, and full righteousness salvation itself; but, in my belief, this minority has the true answer to our inquiry. They find no problem in Christ's insistence on righteousness, nor in his beatitude concerning those that hunger and thirst after it, nor yet in his demand of a new birth, that is, new life showing itself in new character. Nor are they puzzled by Paul's charge to us to work out our own salvation, or by his assertion that we are saved by hope, or his emphatic declaration that in Jesus Christ nothing whatever avails short of "a new creature."

Salvation is deliverance from sin, is it not?—deliverance from the guilt, the power, and the penalties of sin. These terms, of course, have different meanings in different schools of Christian thought, but these differences may be ignored in this discussion, there being, as I think, a common ground on which all believers in spiritual righteousness may meet. That common ground is the affirmation that *from the practical mundane point of view* the most important feature of the Gospel is the way of escape which it offers from the *power* of sin. On this ground conservative and liberal may well come together; for, however persuaded one may be that an adequate expiatory sacrifice was necessary to purge away the guilt of sin, and to justify the remission of such of its penalties as are sovereign and quasi-arbitrary, it is evident that the atonement so regarded lies entirely in the divine sphere, and that God having undertaken it has made it already, and that completely. "It is finished," the conservative believer will reverently repeat. As to those penalties of sin that are in the nature of consequences, it seems equally evident that man is to be delivered from them only through freeing him from their cause, or sin regarded as a power. Now, this emancipation from the power of sin, which is deliverance from sin in the strictest sense, is the part of redemption remaining incomplete. Jesus, who made it His life-work, confessed that he did not complete it; witness His sorrowful utterance, "Ye will not come to me, that ye might have life," His pathetic lamentation over stiff-necked Jerusalem, and His last great commission to His disciples. This unfinished side of redemption is the great work of the Church through the generations, never to be forgotten by those who, as the Christ tells us, are sent forth

into the world as the Father sent Him into the world. Now, since in the Gospel we have a disclosure of the way by which this incomplete deliverance may become complete, and the Christ "see of the travail of his soul" and be satisfied, is it too much to say that from the practical point of view, from the standpoint of human exigency, that disclosure is the most important feature of the Gospel?

What is this way to complete deliverance? It is the way of discipleship, of that fellowship with the Christ in the truth, and in the working out of it, to which He perpetually invites men. It is by imbibing His spirit, shouldering His yoke, and becoming, in Paul's phrase, "the servants of righteousness." It is by continuing in Christ's word,—and this is much more than orthodoxy. We know how the Master scorned any hearing and holding of His teachings without obedience to them, any wrapping up of the talent of truth in the napkin of mere intellectual assent.

The same great fact faces us if, instead of thinking of sin as bondage, we regard it as widespread disorder in the divine economy, and look upon the restoration of harmony, the work of reconciliation, as the great end in redemption. Moral unity is to be reached only by man's adoption of and conformity to divine standards, not at all by any surrender or compromise on the part of the Infinite; therefore was it that "God was in Christ, reconciling the world *unto Himself*." If God, for His part, or any of His attributes, needed to be reconciled, the work has been done, and perfectly; it is the reconciliation of man, without which atonement can never pass over from process into result, can never become true at-one-ment, that remains as yet not half done, and constitutes the great task laid upon the Church.\* Reconciliation to God, however, is more than coming into a state of friendliness. That may suffice for reconciliations among men, where the points of contact are few; but God is the soul's great environment; He touches us on every side, and we are not truly reconciled to Him until we are in true harmony with Him, not *fully* reconciled until we are one with Him. How many a man in some evangelistic season, as his heart has been moved with contrition and gratitude, has supposed himself to be truly reconciled to God, only to find later, on the passing away of the special religious influence, that much of his nature had been merely dormant, not subdued, and on awakening proved quite unreconciled. Not seldom, it is to be feared, this insubordinate element has turned out to be the dominant one, and has repudiated the apparent surrender altogether. To reconcile men to God is to bring them into unity of sentiment and will

\* See 2 Cor. 5: 17-20.

with God, the outward expression of which is righteousness, the righteousness of God. In other words, to take the true position regarding reconciliation is to bring the whole domain of righteousness into line with the glory that is to be, and to make the way of life traverse it from border to border.

Nor is the perspective altered if we think of man as diseased rather than enslaved or alienated. Tidings of the way to righteousness is still glad tidings, for it is the disclosure of and instruction as to the means of life. Man needs to be healed, to be made whole; and wholeness, which in spiritual things is holiness, is not a negative or a magical thing in the soul any more than in the body. It appears where life is present in due measure, and is *in control*—its laws obeyed. Now the pardon of sins aside, which alone is assuredly not salvation, what is saving faith but just this, putting self under the control of the divine life? What is it but unquestioning fealty, obedience in the dark as well as in the light? Even in the physical cures of our Lord, if we may judge from the frequency with which some command is laid upon the patient, an obedient faith, a spiritual cooperation of some sort, seems to have been required; and in the sphere of moral cure the active cooperative nature of faith stands forth clearly.

The epistle of James is a most earnest protest against any weaker form of it; and even Paul on occasion can be equally exacting. He will have it that in Jesus Christ nothing is of primary moment but "faith which worketh by love"—a spiritual activity which we find in the next chapter is equivalent in his thought to a "new creature."\* If faith with Paul is repose, it is still more certainly loyalty, a loyalty so intense that by it the disciple is assimilated to his Master. The faith which works spiritual healing is that which makes its possessor a branch of the heavenly vine, and so brings him into connection with and under the power of holy life, that is, healthful life.

This negatives sufficiently, I trust, the idea that man heals himself by the mere following of rules for spiritual health, even rules sent down from heaven. Not so; the healing power is from above; the Christian is born of the spirit: but in his cure he is not passive under a sovereign act of God; else might all the well disposed portion of mankind be morally transformed in the twinkling of an eye. He responds to the heavenly influence. He yields to it, and cooperates with it; and as he does so, and because he does so, the current of the divine life, like that of the mill-stream above the moving wheel, enters his being in ever larger measure and greater strength, until, in the fullness of God's time, and beyond the horizon of earth, it comes into full control. Then is

spiritual disease overpowered by the might of new life, and the man becomes manifestly the child and the fellow of the Infinite.

CHATHAM, N. J.

#### THE SALVATION ARMY IN INDIA.

We think our readers will be interested in the following statement by Bishop Thoburn on the work of the Army in India, and still more in the clear and strong reply of Commissioner Booth-Tucker. We present both without note or comment of our own.

*The Editor.*

#### EXTRACT FROM THE GOSPEL IN ALL LANDS.

Edited by EUGENE R. SMITH, D.D., 150 5th Avenue, New York. For December, 1893. Page 582.

Bishop Thoburn, writing from India of the work of the Salvation Army in that country, says: "No missionary can visit Gujerat without hearing more of less concerning the work of the Salvation Army among the Gujerat people. It is here that the Army has made its most determined stand in India, and here its greatest victories achieved. I sincerely wish I could report otherwise, but there seems to be no doubt that the work is receding rather than advancing, and that much of the success which has been proclaimed to the world, has been more or less imaginary. The greatest mistake—if I may call it a mistake—which the leaders of the Army have committed in India, has been that of exaggerating their reports from the front. Victories have been reported which had never been won, and hundreds inserted in reports where scores would have expressed the truth. If all the conversions reported from this region had been real, there ought now to be thirty or forty thousand Christians on the ground, as so many testimonies to the truth of the reports; but well-informed persons here tell me that there are not even three or four hundred bona-fide Salvationists or Christians.

"This testimony may be discounted as that of opponents, but after making all due allowance for inaccuracies, I am forced to the conclusion that the work of the Army in Gujerat is at a very low ebb, and that all, or nearly all the great victories reported in recent years have been largely fictitious."

#### REPLY OF COMMISSIONER BOOTH-TUCKER.

101 QUEEN VICTORIA STREET,  
LONDON, England,  
DEC. 27, 1893.

*To Commander Ballington Booth, New York.*

MY DEAR COMMANDER:—I have yours dated 15th inst. enclosing newspaper extract of a letter from Bishop Thoburn of India. I trust you will give a flat contradiction to his statements. You will, I am sure, observe that he does not profess

\*Gal. 5:6, Comp. 6:15.



to have looked for himself at what is being done, or to have made a *single* personal enquiry from our people, but bases his statements entirely on the unfavorable reports which he has received from those whom he admits to be thoroughly opposed to us, and who are interested in condemning us, because our remarkable success has so condemned them. The whole letter is a tissue of base fabrications, and the slightest personal enquiry on the part of Bishop T. would have satisfied him of that fact. To say that there are not even three or four hundred bona-fide Salvationists in all Gujerat is palpably untrue, when we can show *individual* places and groups of villages where there are more than that number, and to say that those who have gone through such bitter persecution for Christ's sake, do not regard themselves as either Salvationists or Christians, is equally absurd, when for instance in the East Drivali Festival, their influence was such that in the low caste quarters of more than thirty country towns and villages the drinking of liquor was absolutely prohibited, even amongst the *heathen*, at a time when drunkenness and debauchery have always been universally prevalent. I am afraid that when the Bishop says that the work of the Army at Gujerat is at a very low ebb, and that the great victories reported have been largely fictitious, unhappily, the wish is father to the thought. Whether it be so or not, I am thankful to be able to report that the last year of our work in Gujerat has been *far more successful than any that has preceded it*. I remember when the work was first started in the country twelve years ago, Bishop Thoburn's informants threw in our teeth the cruel taunt, that within three months the work would have disappeared. Twelve years have passed since then, and we have now 130 officers and over 7,000 soldiers, besides thousands of adherents, who, in any other organization would be reckoned as members, and besides, the families of our converts. Of course, we don't pretend in Gujerat, any more than in other countries, to enroll as soldiers every one who professes salvation at our Penitent Form. I suppose Bishop T. does not do so himself. He informed one of our officers some years ago that in Calcutta he had baptized more than forty Hindoos, and that at the time of speaking he could not lay his hands upon a single one of them. That was a mournful fact, but I suppose there is no missionary in India or any part of the world who has not to regret that a portion of those who seek salvation are either insincere or backslide. But I am thankful to say that the proportion of such amongst us, either in Gujerat or in other parts of India, is by no means excessive, and the statements of the Bishop are so absolutely ridiculous that I really feel they hardly call for a reply. I am surprised that he should so easily have swal-

lowed the statement made by those who were interested in condemning our work. I would call your attention to two articles by Mrs. Major General Keer, a thoroughly independent witness, in numbers Oct. 7th and Nov. 18th of our *Indian War Cry*. I don't know whether you can get a few copies of them struck off to send to the papers who have published Bishop Thoburn's attack. Mrs. Keer's husband, Major-General Keer, is a retired Indian veteran, still living in this country, and he has gladly sent her forth for this purpose of investigating our work personally on the spot. I may say she is a daughter of the great Dr. Somerville, whose name is so well known in evangelistic circles, hence her testimony, gathered, *not from enemies, but from personal investigation upon the spot*, will, I am sure, be sufficient to rebut any of these HEARSAY STATEMENTS of Bishop Thoburn. I would like to add one word. During my nearly twenty years' experience of India it would be very easy for me (had I time or inclination) to draw up a serious indictment against some of those who throw hearsay accusations at our heads without the trouble of enquiring into their truth. I have traveled from one end of India to the other. I have seen missionary work in every phase as a government official, as an independent European, and from a purely native standpoint, and I think I have a right to say after these many years of experience that our Indian work is as thoroughly genuine as that of the Apostles, and that it will bear comparison with any other existing work carried on either by Bishop T. or any existing society in India. As to the success of our methods, we are more than ever satisfied that we work on the right and on the wisest lines, and in this opinion I am backed up by some 200 of our European officers, who are either working there now or who have spent years of service in the country, to say nothing of the more than 300 native officers who are also fighting under the flag in India. I am quite willing to repeat the challenge, which I have often made before, to compare the work of Bishop Thoburn and his workers:

- (a) As to the number of converts made.
  - (b) As to the number of those who are now living good and holy lives.
  - (c) As to the number of active workers that have been produced from among them.
  - (d) As to the cost of carrying on the same.
- And I am convinced that any impartial investigator, who will look at the thing with unprejudiced eyes, will repeat the words of Mrs. Keer that Indian work is "purely pentecostal."

I am, my dear Commander,

Always yours, very affectionately,  
Under the flag,

H. DEH BOOTH-TUCKER.



## LITERARY DEPARTMENT.

## BOOK REVIEWS.

CONDUCTED BY REV. CHARLES GILLET, LIBRARIAN OF UNION THEOLOGICAL SEMINARY.

## THE LIFE OF PUSEY.\*

## First Notice.

Few books published within the memory of the present generation have excited more interest than the "Life of Pusey," two volumes of which Messrs. Longmans & Co. have published. There was a double interest. The subject was of almost unique importance; the biographer was scarcely less distinguished. No one who had marked Dr. Liddon's methods of work could expect from him a life of Pusey which would be anything less than encyclopedic. His own enthusiasm for the Oxford Movement; his own strongly expressed views upon the Jerusalem bishopric and kindred questions; his own close sympathy with Pusey's position as a conservative scholar; his own ardent support of those ecclesiastical principles upon which the modern High Church party has been built up—all these things promised high historic value to the biography Dr. Liddon had consented, within a few days of Pusey's death, to write. Dr. Liddon so profoundly revered Pusey that every letter was too sacred a thing to be cut down or abstracted.

The main outline of Pusey's life is sufficiently familiar to make it needless for us to repeat the story in all detail. We prefer to examine these two volumes in a different way; to show from them the character of Pusey the man, and then to gather some of their more striking evidence upon the great controversies of Pusey's time.

It is impossible that such an influence as Pusey wielded to the end of his days should have been based only on his participation in the great Tractarian struggle. It was, no doubt, of composite origin. His share in the movement, his vast erudition, his vigorous efforts to meet scepticism and rationalistic criticism, all had their weight. But these volumes confirm the impression that it was the personal character of Pusey which, added to the other claims, made his position unique.

It may be that Pusey retained his position as a guide because he was so unlike most leaders. He sought nothing for himself, and his judgment seemed on that account the more reliable. Our first view of him in these volumes is that of a shy, retiring child, born of godly but somewhat austere parents, and, like many other great men, attributing "the greatest blessings which he had received from Almighty God" to his mother's influence.

"Edward Pusey was a pale, thin little child, with light flaxen hair, a somewhat high forehead and light blue eyes. His mother used to say that no child could be more obedient or industrious. She used to speak of him as her 'angelic' son, a phrase which, in a person of her reserved and prosaic temper, was by no means a flower of rhetoric. His daily playmates were his elder brother Philip and his sister Elizabeth, who was three years younger, and who admired and, so far as she could, emulated the proceedings of her brothers, as younger sisters do. She had a special love for her brother Edward, who in those early years 'did whatever she bid him.' As

the boys grew older they made friends with the keeper Warman, who taught them to shoot, and with the groom, who taught them to ride. In both pursuits the younger brother soon excelled the future Squire. 'Master Edward is a better shot,' the keeper used to say, 'than young Mr. Pusey; he do take more pains about it.'"

Here are two notes of Pusey's character—the angelic and the industrious. The shyness developed at Eton, where Law (afterwards Dean of Gloucester) was his contemporary; and at Christ Church, where it lost him the close friendship of Ashley, afterwards the great Lord Shaftesbury. Whilst still an undergraduate he became attached to the lady who afterwards was his wife. His parents dissented from the choice, and Pusey in despair was driven to find more consolation than ever in his books. Men of at least more than common industry were amazed at his resolution; but, as we shall see throughout, shyness was in Pusey, as in so many others, allied with a certain obstinacy which despised remonstrance.

## BIBLICAL.

There are commentaries and commentaries. The field of one is circumscribed and of another terribly unlimited. One shows processes and the other results. Of the latter sort are the volumes which compose the "Expositor's Bible Series," whose latest volume is on *The Epistles of Peter*, by Dr. J. Rawson Lumby, professor of divinity in the University of Cambridge, England. The writer discusses the authorship and canonicity of the two Epistles in his preface and then proceeds to outline the lessons inculcated by the Apostle. The thirty sections which compose the volume are suggestive and good, and the book is a worthy addition to the series. (New York: Armstrong. \$1.50).

Two volumes of a similar character, though having more of the form of a commentary, are Dr. Alexander Maclaren's Bible-class expositions on *The Gospel of St. Matthew*. They are rich and suggestive; just what would be expected from their eminent author. His power to enforce and illustrate the truth for the comprehension of all is here again well shown. He is a prince among preachers and expounders of the Gospel message. (Armstrong. \$1.)

For popular use, a volume would be very useful and welcome, which should take up the books of the New Testament in their historical order and show how they are connected and how they were the outgrowth of particular needs. Such a work has been done for *The Epistles of Paul the Apostle*, a sketch of their origin and contents, by Prof. George G. Findlay. The volume is brief and to the point, and is well suited to the use of Sunday-school teachers and lay readers. The author is a competent guide, if years of special study can give competence. It is printed in large type and is easy to read. (New York: Ketcham. \$1.50.)

One scarcely needs to be told what will be the character of a popular introduction to the Old Testament which proceeds from the pen of a professor of Old Testament exegesis in a United Presbyterian seminary. The fact corresponds with the expectation in the case of a recent book of this sort, prepared by Prof. W. G. Moorehead, of Xenia, Ohio. It is eminently an "orthodox" book, and

\* Life of Edward Bouverie Pusey. By H. P. Liddon. Edited and prepared for publication by the Rev. J. O. Johnston and the Rev. R. J. Wilson. In four volumes. Volumes I. and II. London: Longmans & Co.

thereby it has been sufficiently characterized as to standpoint. The reader would fail to learn that there is a documentary theory as to Genesis, and a Pentateuchal redactor is not mentioned even as an abomination. The "Higher Criticism" is indeed mentioned in connection with Isaiah, but it is completely routed and overthrown on good *a priori* grounds in a couple of pages or so. As to contents and methods, it need only be said that the book is childishly popular and adapted to the meanest capacity. *Outline Studies in the Books of the Old Testament.* (Revell Co. \$1.50.)

About four years ago there appeared a volume by Prof. Wright, tentitled *Introduction to the Old Testament*. It belonged to the *Theological Educator Series*, and was a book of exceptional merit, though of small size. Another volume in the same series has just come to hand. It is by Prof. Walter F. Adeney, of New College, London, and is entitled *The Theology of the New Testament*. In a brief statement in the preface the nature of Biblical theology is set forth as it is distinguished from systematic theology, and its existence and usefulness are justified. The subject matter of the volume is made up of a historical treatment of the teaching of Jesus and of the Apostles, the latter in its primitive type, the Pauline type, that of the author of the Epistle to the Hebrews, and the Johannine type. This division is justified by the recognized fact that there is development in the doctrines of the Bible, or, to state it otherwise, that God revealed His will as men were able to receive or bear it. The volume is scholarly and good, though very brief, and its perusal will make the teaching of Scripture far more real than is possible in any other way. The moderate cost of the volume (75c.) places it within the reach of all, and it should have a wide circulation. (New York: Whittaker.)

#### APOLOGETIC.

One of America's foremost theologians, who was also a most acute philosopher, once talked with a sceptic of a philosophical turn of mind. In telling of the conversation afterward he remarked that his companion made admissions which led logically to the theistic or even to the trinitarian view. It is the object of the Rev. Alexander J. Harrison, in his *Ascent of Faith*, not only to set forth the "grounds of certainty in science and religion," but also to bridge the gap between the admissions which "agnostics" make and the beliefs and duties of Christianity. The course of the argument is luminous, though of course it will appeal to different readers differently. Being the work of a man who has made it his business to deal with the objections to Christianity and to all revelation, it is worthy of special attention. The sixteen lectures in the volume comprise the Boyle Lectures for 1892 and 1893. (New York: Whittaker. \$1.75.)

#### MISSIONS.

Dean Merivale's volume on the *Conversion of the Roman Empire* and the series on the *Conversion of the West*, by Maclear, have now a worthy companion in Dr. George Smith's *Conversion of India* from Pantaenus to the present time, A. D. 193-1893. The volume constitutes the fifth course of "Graves Lectures" at the Reformed Seminary at New Brunswick, N. J. It is a valuable addition to general missionary literature, and it is particularly noteworthy for its broad range within its field. The fame of the author as a writer on his chosen subject is too well known to be commented upon specially, and being full of his topic he has brought together an immense amount of special information. The book will therefore take its place at once among the authorities on the subject. (Revell Co. \$1.50.)

#### PRACTICAL THEOLOGY.

It was a happy thought to make a course of addresses portraying St. Paul's conception of the Christian minister and to gather the significant words which describe such

a one. This is a brief description of the Rev. W. C. E. Newbolt's *Speculum Sacerdotum*, or the divine model of the priestly life. It is not an ordinary treatise on the duties of the pastoral office and it is a product of a churchman. From a denominational point it is particularly pertinent, but it contains also matter which is helpful from any point of view. Whatever one's connection, there are many things which are common to all, and here is instruction and inspiration which comes to many from one of another fold. One may omit that which is sectional and yet profit immensely by that which is deeper and universal. The author's aim has been to make "a small contribution to the higher side of the ministerial work," and he has succeeded well. (New York: Longmans, Green & Co. \$2.00.)

Those who read a volume entitled *Hiram Golf's Religion*, and enjoyed it even before it was known to have been the work of Dr. George H. Hepworth, will be glad to take up and enjoy a second book which may be considered in a degree as a sequel to the former. Of story there is little and of indication of the scope of the book, next to none in the title, *They Met in Heaven*. It is a suggestive account of the experience of a man who after a youthful training in the strict school of theological religion, and after the sorest afflictions which fall to the lot of men, was brought under the spiritual influence of Hiram Golf and his friends. There he found a faith which he had learned to doubt and was led onward till it could be said of him and his that "they met in Heaven." It is a book calculated to be useful and to do good. (New York: Dutton. 75c.)

The "white lie" and the "lie of necessity" present problems in ethics which have frequently troubled good and conscientious people. Each one has to face his own problems and to resolve his own doubts. Some aid will be rendered to the perplexed by a recent volume of Dr. Henry Clay Trumbull, editor of the *Sunday School Times*, entitled, *A Lie Never Justifiable*. The thesis is exceedingly broad and it is argued at length, with a careful review of the various discussions of the subject in ages past. But at bottom, even in this volume, it is a matter of definition, and cases of justifiable deception are cited as examples of others. When reduced to its fundamental form a lie is a sin when it is told or acted with intent to deceive one who has a right to know the truth. The intent determines the quality. The book is called a study in ethics, and it is a welcome contribution to the subject. (Philadelphia: Wattles. \$1.)

It is a pity that respectable people cannot be aroused to the enormity of some of the evils which haunt our cities and towns without going into particulars which are shocking in their awfulness and disgusting in their enormity. A volume is before us which is inspired by the noblest of purpose, and one which depends for its effect upon the story which is repeated from certain famous issues of the *Pall Mall Gazette*. Whatever one may think as to the wisdom of reprinting this matter, the missionary work which the author sets forth is one which is noble and worthy of all help and encouragement. It is known as the Florence Crittenton Missions. (Chicago: Woman's Temperance Publishing Association.)

#### SERMONS.

It is not always that a volume of sermons makes attractive reading. The same discourse spoken or printed sometimes seems to bear different characters. A volume which stands the latter test carries its own credentials. Such an one is *The Son of Man Among the Sons of Men*, by the Right Rev. W. Boyd Carpenter, D.D., Lord Bishop of Ripon. Its dozen discourses are based upon the record of as many scripture characters who came into contact with our Lord—Herod, Pilate, Judas, Peter, Thomas and others. In each case important and practical lessons are drawn, all inspired by the thought that

"our trust should be in the living God, who is (not who was or may be, but who is) the Saviour of all men. We need to believe that what the Son of God was among men eighteen hundred years ago He is among the sons of men now." The discourses are warm-hearted, earnest and profitable, worthy of a great man. [New York: Whitaker, \$1.50.]

Another volume of sermons which will do the reader good, urge him to greater consecration and more earnestness of endeavor, is one by the veteran, Dr. Alexander MacLaren. We have never opened one of the many volumes which bear his name without finding gems of thought, edifying, practical, good. *The Wearied Christ and other Sermons* is no exception, and every one of its thirty-one discourses contains matter of profit. [Macmillan, \$1.50.]

*Sermons for the Church*, by Caleb D. Bradlee, D.D., is a successor to "Sermons for all Sects," published some five years ago. The volume contains twenty-five discourses, which are couched in simple and direct phrase, and which set forth many useful and helpful thoughts. [Boston: Ellis.]

#### "RELIGIO SCRIPTORIS"

A volume in which thoughtful readers of all classes will find sentiments with which they are in hearty accord and also sentiments of an exactly opposite character, is before us: *The Religion of a Literary Man*, by Richard Le Gallienne. Each reader is at liberty to pick and choose and there is no compulsion to accept all. We therefore employ our liberty to make some extracts. "We have been told that the world has tried the Gospel of Christ and found it wanting. To that the answer is simple: The world has never tried the Gospel of Christ, and in this nineteenth century of the so-called Christian era, it has yet to begin." "It is very strange that the very men whose one dogma is 'evolution' should so persistently ignore the most significant illustration of their own great law. If man were once an ape, there is all the more likelihood that he will some day be an angel." Many valuable testimonies on the subject of religion as distinct from dogma might be collected from the book, and also many statements as to things which we regard as fundamental, with which we have no sympathy at all. [Putnams.]

#### AN EASTER OFFERING

The Rev. Frank S. Child sends forth a little book as an Easter offering. It is called *The Friendship of Jesus*, and it is intended to be of present help to the various ages to which the Gospel appeals, from childhood to old age. It is a little book, easily read, and one which is a testimony to the truth that there is an abiding power and presence with those who cultivate this living and enduring friendship. [Baker & Taylor Co.]

#### ECHOES FROM THE CONGRESS OF RELIGIONS

One of the noteworthy persons heard at the recent Congress of Religions was Protap Chunder Mozoomdar. An interesting sketch of his life, prepared by Samuel J. Barrows, is contained in a volume recently published by George H. Ellis, Boston, under the title, *Heart Beats*. The body of the book consists of brief reflections by the remarkable Indian sage, many of them being very striking. The biographer's estimate is extravagant when he expresses the opinion that it is "the most remarkable devotional book since that of Thomas à Kempis." Another volume by the same writer is entitled *The Spirit of God*. To many readers it will be of interest as a more connected treatise representing the views of members of the Brahmo-Somaj. Some of the expressions used are wonderfully vivid and the whole book shows a devoutness that to many will be surprising. The standpoint is practically unitarian, but such expressions as the follow-

ing may be found: "The need of man is for an incarnation in whom all other incarnations will be completed. Such an incarnation was Christ." [Ellis: Boston.]

The Unity Publishing Company, of Chicago, sends us several books by Jenkin Lloyd Jones. *A Chorus of Faith* consists of extracts from papers read before the Parliament of Religions, which go to show the points of fundamental agreement among all the views presented. [50c.] *The Women's Uprising* is a tribute to the activity of women in connection with the Columbian Fair. [10c.] *Religions of the World* comprise seven pamphlets which contain as many addresses. The subjects are: Moses, the Hebrew Lawgiver; Zoroaster, the prophet of industry; Confucius, the prophet of politics; Buddha, the Light of Asia; Sokrates, the prophet of reason; Jesus, the founder of Christianity; and Mohammed, the prophet of Arabia. With the author's standpoint we have little sympathy, but incidentally he says some excellent things. Of scientific value the series possesses very little. [75c.]

#### EPISCOPAL CHURCH CONGRESS

The Columbian Fair brought with it a variety of "congresses," but all the congresses of the year were not held at Chicago. New York had one at least, in November, and the papers, addresses and discussions at the fifteenth Protestant Episcopal Church Congress in the United States have now been published by Thomas Whittaker, New York. They form an octavo volume of 226 pages of medium sized print. The subjects discussed were the following. What shall be done with the saloon? Moral and religious education in the public schools; Use and abuse of ritual; The ethics of doctrinal subscription; What is involved in the doctrine of the sufficiency of the Bible? The duty of the churches of the Anglican communion toward Roman Catholic countries; and Family religion. These topics are all vital and some of them are by no means confined to a single communion. [\$1.00.]

A book bearing upon a phase of ecclesiastical art and architecture so far as one of the materials employed is concerned, comes to us from Macmillan & Co. It is entitled *Leadwork, Old and Modern*, and for the most part English, by W. R. Lethaby. It is illustrated and contains a large amount of information upon the use of lead in buildings, spires, domes, and for a considerable number of decorative objects and purposes. [Pp. viii., 148. \$1.25.]

#### STORIES WITH MORALS.

That a story has a moral is not always the best recommendation for it. One that has received high praise for its insight into nature, its clever portrayal of character and its acuteness of style, is *Ships that Pass in the Night*, by Beatrice Harraden. It is a book worth reading, and at times the reader is compelled to stop and think. Its lessons are many and far-reaching, though it may be doubted whether the lessons that the reader learns are always those which the writer had in mind. The sadness of the tale is tempered by the writer's cleverness, and as one lays the book down it is with the conviction that the time spent in its perusal has been by no means entirely lost. (Putnam's Sons: Pp. 235. \$1.)

Larger is the volume entitled, *To His Own Master*, by Alan St. Aubyn. It is a temperance story with a great variety of characters and a wealth of action woven about a simple plot. The ending is decidedly unexpected, but interest is sustained to the close. (New York: Cleveland Pub. Co.)

#### BOOKS RECEIVED.

BALLANTINE, WM. G., DD. *Job: Jehovah's Champion*. New York and Chicago: F. H. Revell Co., 1893. 12mo. pp. 40. 25c.

CROSBY, HOWARD. *At the Lord's Table; Thoughts on*

Communion and Fellowship. New York: Randolph & Co., 1894. 12mo, pp. 127. 60c.

CUMMINGS, E. C. *Nature in Scripture; a Study of Bible Verification in the Range of Common Experience.* Boston: Cupples & Hurd, 1887. 8vo, pp. xiii, 357. \$1.50.

FINDLAY, G. G., Prof. *The Study of the Bible.* New York: Ketcham. Pp. 14. 15c.

HAZLITT, WILLIAM. *Essays Selected from the Spirit of the Age or Contemporary Portraits.* With an introduction by REGINALD BRIMLEY JOHNSON. New York: Putnam's Sons, 1894. 16mo, pp. 337. \$1.00.

KINGSBURY, OLIVER A., DD. *Burdens.* Philadelphia: Presbyterian Board of Publication. Pp. 47. 15c.

POPULAR SELECTIONS FROM HYMNS NEW AND OLD, Revised. Edited by D. B. TOWNER, T. T. EATON and G. H. SIMMONS. New York: Revell Co. 12mo (100 hymns). \$1 per 100.

WORDEN, JAMES A., DD. *The Bible Teacher's Guide; or, Methods of Work in the Sabbath School.* Vol. 2. Philadelphia: Presbyterian Board of Publication, 1893. 12mo. 25c.

## INDEX TO RELIGIOUS PERIODICALS.

ABBREVIATIONS OF MAGAZINE TITLES USED IN THIS INDEX.

Af. M. E. R.	African M. E. Church Review. (Quarterly.)	Miss. R.	Missionary Review.
B. Q. R.	Baptist Quarterly Review.	N. C. Q.	New Christian Quarterly.
B. S.	Bibliotheca Sacra. (Quarterly.)	N. H. M.	Newbury House Magazine.
B. W.	The Biblical World.	N. W.	The New World. (Quarterly.)
C. M. Q.	Canadian Methodist Review. (Bi-monthly.)	O. D.	Our day. (Bi-monthly.)
C. R.	Charities Review.	P. E. R.	Protestant Episcopal Review.
C. T.	Christian Thought. (Bi-monthly.)	P. M.	Preacher's Magazine.
Ex.	Expositor.	P. Q.	Presbyterian Quarterly.
Ex. T.	Expository Times.	P. R. R.	Presbyterian and Reformed Review. (Quarterly.)
G. W.	Good Words.	R. Q. R.	Reformed Quarterly Review.
H. R.	Homiletic Review.	R. R. R.	Religious Review of Reviews.
K. M.	Katholischen Missionen.	S. M.	Sunday Magazine.
L. C. R.	Lutheran Church Review.	T. T.	The Thinker
L. Q.	Lutheran Quarterly.	T. Tr.	The Treasury.
M. R.	Methodist Review. (Bi-monthly.)	Y. R.	The Yale Review. (Quarterly.)
M. H.	Missionary Herald.		

Unless otherwise specified, all references are to the March numbers of periodicals.

Angel of the Seven Churches, The, W. Garden Blaikie, TT.  
 Atonement, Methodist Doctrine of, S. McChesney, MR.  
 Bible, The Human Element in the, Philip S. Moxon, NW.  
 Bible Words, I. N. Herz, TT.  
 Calabria, In, G. W. Wood, SM.  
 Calthrop, Gordon, Arthur Finlayson, RRR, Feb.  
 Charity, Public Relief and Private, Charles R. Henderson, CR.  
 Christ, The Person of, Wayland Hoyt, HR.  
 Christ, The Temptation of, I. Julia Wedgewood, SM.  
 Christian Cooperation and the Social Mission of the Church, A. T. Pierson, Miss R.  
 Christianity in Great Britain, Early, III., F. W. Farrar, SM.  
 Christianity in India, I., Edward Storrow, MissR.  
 Christianity on the School Board, The Fight for, RRR, Feb.  
 Christless Toilers of the City and the Duty of the Church, The, W. T. Elsing, MissR.  
 Church and the City, The, George P. Mains, MR.  
 Church of England. The Present Aspect of the, W. G. Scoon, HR.  
 City, The Problem of the, MissR.  
 City Churches, Have the, a Future? Canon Benham and H. C. Richards, RRR, Feb.  
 Civilization, Tropical Africa as a Factor in, Cyrus C. Adams, OD, Feb.  
 Criticism, The Religion of, Arthur L. Salmon, RRR, Feb.  
 Delany, Mrs., L. M. Blackford, MA., PER.  
 Dow's Ninetieth Birthday, Neal, F. E. Willard, OD, Feb.  
 Evolution and Creation, I., T. G. Bonney, TT.  
 French Navy, Early Years of the, II., G. Winterwood, GW.  
 Genesis, III., Paradise and the First Sin, William R. Harper, BW.  
 God, The Unity of, The Ante-Nicene Doctrine of, Thomas R. Slicer, NW.

Goodness, The Origin of, Minot J. Savage, NW.  
 Gospels, Some Prominent Difficulties in the, A. Roberts, TT.  
 Gospels, The Miracles of the, M. Leetch, TTr.  
 Gounod, Charles, J. F. Rowbotham, G. W.  
 Hebrews, Epistle to the, The Authorship of the, James Phillips, TT.  
 Hinduism's Point of Contact with Christianity, Merwin-Marie Snell, BW.  
 Horton, Robert Forman, His Lectures on Preaching; His Critical Inquiry; and His Attempt at Reconstruction, Olive A. Curtis, MR.  
 Incarnation, Science and the, Charles F. D'Arcy, TT.  
 Jesus, The Resurrection of, Joseph Berry, PM.  
 Labor Problems for Pulpit Discussion, Newman Smyth, HR.  
 "Ladies and Gentlemen," E. J. Hardy, SM.  
 Lambeth Palace, G. H. F. Nye, NHM.  
 Lievens, Konstantin, KM.  
 Lord on the Cross, The Offering of Drink to Our, William Glynn, TT.  
 Lotze's Doctrine of Thought, Henry Jones, NW.  
 Me Kong, Der, KM.  
 Millenniums, Machine-Made, W. J. Lhamon, OD, Feb.  
 Missionen, Nachrichten aus den, KM.  
 Missions. Critical Aspects of Foreign, TTr.  
 Missions, The Relation of our Sunday Schools to, Elijah Horr, MH.  
 Morals, Little, E. J. Hardy, GW.  
 Morals, Our, MissR.  
 Mosaics; and How They are Made, Henry Layard, NHM.  
 Moses; His Life and Its Lessons, XX., Mark Guy Pearse, PM.  
 Nez Percés Mission, Three Heroines of the, F. F. Ellinwood, MissR.  
 Nordsyriens, Althriftliche Ruinen, KM.  
 Old Testament Study, Some Distinctive Features of, John Poucher, MR.



One God, One Sanctuary: Is Wellhausen Right? W. L. Baxter, TT.  
 Paracelsus, The Problem of, Josiah Royce, NW.  
 Paradise and the First Sin, Genesis iii., William R. Harper, BW.  
 Parliament of Religions, The Chicago, Chas. J. Little, MR.  
 Parliament of Religions, The World's First, Joseph Cook, OD, Feb.  
 Pastorates, Changing, A. W. Anthony, HR.  
 Pastor's Assistant and Associate, Gerard B. F. Hallock, HR.  
 Photography, Celestial, Richard A. Gregory, GW.  
 Politics, The Pulpit and, J. Kyle, TTR.  
 Poverty, Causes and Cure of, Joseph Cook, OD, Feb.  
 Prayer-Meeting, The Decline of the, Edward Judson, HR.  
 Preaching, Mission, F. L. Wiseman, PM.  
 Proverbs, The Duties of Man as Taught by the Book of, Charles F. Kent, BW.  
 Pulpit and Politics, The, J. Kyle, TTR.  
 Reading, The Art of, Canon Fleming, PRR, Feb.  
 Religions of India, The, I. H. Francis Heyl, Miss R.  
 Reminiscences, IV., Bishop Clark, PER.  
 Renaissance, The Latest, Mary S. Robinson, MR.  
 Resurrection of Jesus, The, Joseph Berry, PM.  
 Scriptural Texts, Light on, from Recent Discoveries, William Hayes Ward, H.  
 Second Service, The, Francis E. Marsten, HR.  
 Sermons, How I Prepare My, Kerr B. Tupper, HR.  
 Socialism, The Relation of the Church to, Edgar Grim Miller, HR.  
 Song of Solomon, The, Karl Budde, NW.  
 Stundism in Russia, C. Bonnekemper, Miss R.  
 Teaching Critical Results, Wisdom in, F. B. Denis, BW.  
 "The Fellowship of His Sufferings," Mark Guy Pearse, PM.  
 "The Place Where the Lord Lay," J. C. Jackson, MR.  
 Theology of Paul and of John Compared, The, George B. Stevens, BW.  
 Thought, Lotzes' Doctrine of, Henry Jones, NW.  
 Tractarian Movement, Dean Stanley and the, A. V. G. Allen, NW.  
 Unemployed, Provision for or Treatment of the, S. O. Preston, CR.  
 Unemployed, The, J. J. McCook, CR.  
 Universalism a Progressive Faith, A. N. Alcott, NW.  
 Unrighteousness, Undoing of the Great, John W. Kramer, PER.  
 Way, the Truth, and the Life, The, Donald Macleod, GW.  
 Young Man in the Sepulchre, The: an Easter Meditation, Hugh Macmillan, TT.

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### The Atlantic Monthly.

APRIL, 1894.

Philip and his Wife. Margaret Deland.  
 General Lee During the Campaign of the Seven Days. Eben Greenough Scott.  
 War's Use of the Engines of Peace. Joseph L. Brent.  
 The Oath of Allegiance. Elizabeth Stuart Phelps.  
 Nature in Old English Poetry. Richard Burton.  
 The Secret of the Wild Rose Path. Olive Thorne Miller.  
 The Shepherd-Girl. Josephine Preston Peabody.  
 Jerry: a Personality. Elisabeth Gavazza.  
 Early Latin Poetry. R. Y. Tyrrell.  
 Supplication. Julia C. R. Dorr.  
 The Referendum in Switzerland and in America. A. Lawrence Lowell.  
 The Windigo. Mary Hartwell Catherwood.  
 Some Causes of the Italian Crisis. William R. Thayer.

### The Biblical World.

CHICAGO, MARCH, 1894.

The Theology of Paul and of John Compared.  
 Paradise and the First Sin, Genesis, III.  
 Hinduism's Point of Contact with Christianity.  
 The Duties of Man as Taught by the Book of Proverbs.  
 Wisdom in Teaching Critical Results.

### The Century.

APRIL, 1894.

Mors Benefica. Edmund Clarence Stedman.  
 Pudd'nhead Wilson. V. Mark Twain.  
 Lincoln's Literary Experiments. John G. Nicolay.  
 My First and Last Balloon Ascension. Robert V. V. Sewell.  
 A Comet-Finder. Frank W. Mack.  
 Wild Flowers of English Speech in America. Edward Eggleston.  
 A Summer Month in a Welsh Village. Susan Nichols Carter.  
 Driven Out of Tibet. W. Woodville Rockhill.  
 Cœur d'Alene. III. Mary Hallock Foote.  
 Millet's Life at Barbizon. Pierre Millet.  
 Hunting an Abandoned Farm in Connecticut. William Henry Bishop.  
 Gods of India. F. Marion Crawford.  
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APRIL, 1894.

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BOSTON, MARCH, 1894.

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NEW YORK, MARCH, 1894.

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LONDON, MARCH, 1894.

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BOSTON, MARCH, 1894.

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LONDON, FEBRUARY, 1894.

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 The Bowery and Bohemia. H. C. Bunner.  
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LONDON, MARCH, 1894.

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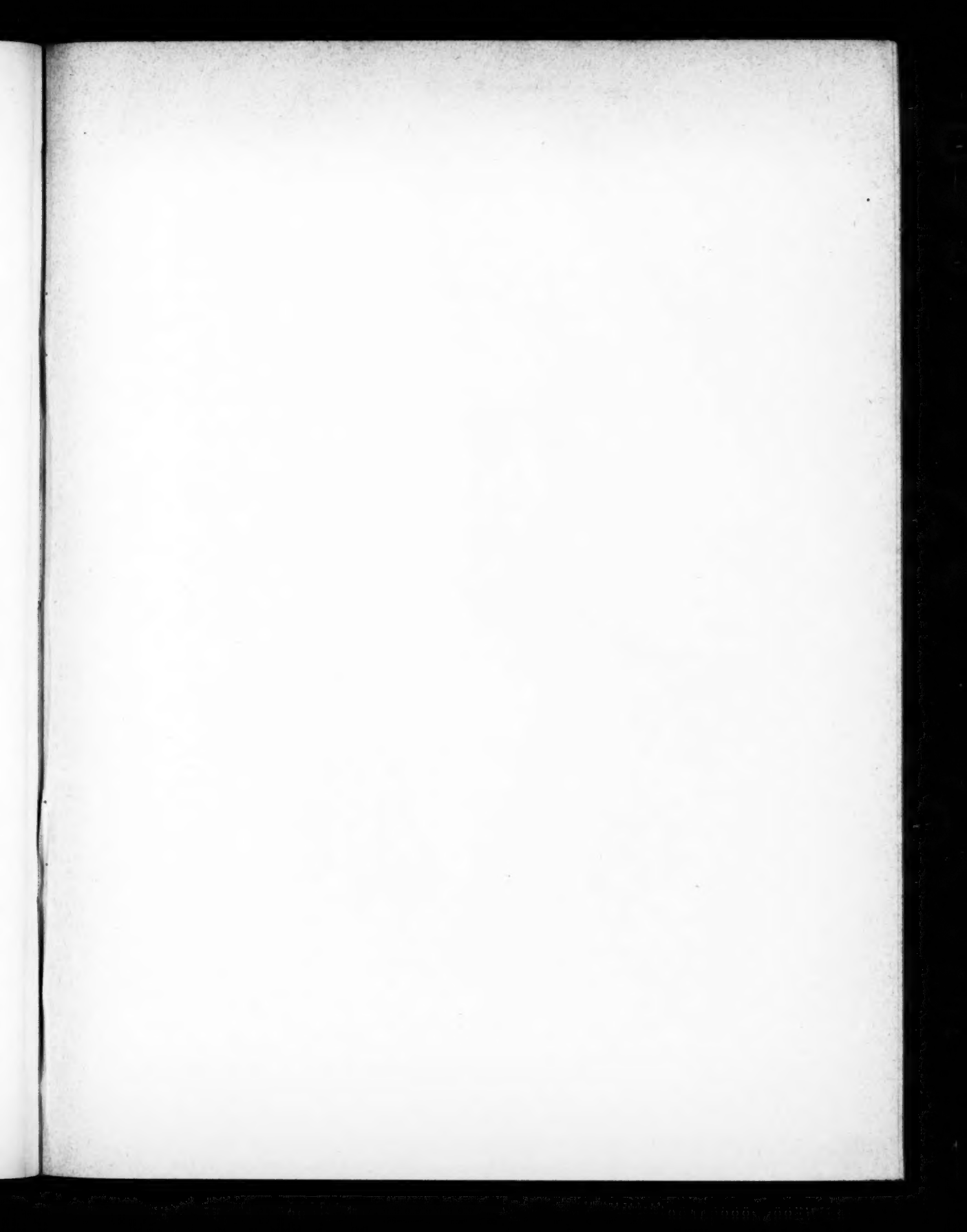
NEW YORK, MARCH, 1894.

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NEW YORK, MARCH, 1894.

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*From a photograph by]*

*[Elliott and Fry, Baker Street, London.*

**THE LATE REV. BENJAMIN JOWETT, D.D.**



# THE PROGRESS OF THE CHURCHES.

## CHURCH OF ENGLAND NOTES.

### Death of Professor Jowett.

The death of the celebrated Master of Balliol removes by far the most powerful of the influences which make up what is known as the Broad Church section of the national religious community. Strongly repelled as a young man by the mediæval campaign of Dr. Newman, and having a deep and permanent value for religious philosophy, he welcomed German criticism with the interest of a scholarly liberal theologian, and as a counterpoise to what seemed to him an attempt to trammel the rights of conscience in narrow scholastic theories. The old-fashioned High-churchmen, the Evangelicals, and the followers of the Oxford movement were all alike scandalised by his comments on the Epistle to the Galatians, his views on the Atonement, and his contribution to "Essays and Reviews" on the Interpretation of Scripture. He was subjected to a somewhat bitter persecution, and lived for some years in a kind of voluntary seclusion as fellow and tutor of Balliol amongst successive generations of brilliant young men who were his pupils. At a time when he was expected to become Master of Balliol, the Fellows preferred a great scholar of a more old-fashioned type, Scott, the joint author of the Greek Lexicon, who had already retired to the country. Jowett felt the repulse so keenly that until, on the appointment of Dr. Scott as Dean of Rochester, he finally became Master, he never dined in Hall. His personal influence over his pupils during all these years was proverbial, and used to be compared to that exercised by Socrates over the young men of Athens. As time went on his pupils became elected to Fellowships in almost every college in Oxford, and his influence became the strongest in the University. He lived to be the centre of the intellectual life of Oxford, a powerful and admired Vice-Chancellor, the friend and adviser of many of the keenest minds in modern English life. The college recluse became the chief connecting link between Oxford and the great world of London society, and had the curious fortune of seeing the younger High-churchmen adopt the most liberal forms of the German criticism which had formerly made him an object of suspicion, while they set aside the older view of the Atonement in favour of a scholastic philosophy of the Incarnation. His method with his pupils was to empty them of all prejudice and conceit, and then to set them on sound and solid ways of acquiring knowledge. He was marvellously skilful in making them discover and expose their own ignorance and folly, and the process under his pungent criticism was painful though wholesome. While his intellectual

manipulation was keen and scathing, he had a tender and sympathetic heart, and his acts of kindness were innumerable. The present writer was struck to the ground by the suicide of a very brilliant and beloved friend, and the Master made him stay in his own house for a week, until the blow was to some extent mitigated. On another occasion he consulted the Master about one of the scholars who, he thought, had insufficient food; and the Master at once, in the most delicate way, made proper provision for his need. He had moods of silence, and moods of conversation; his talk was always acute and memorable, sometimes playful and light, sometimes deeply serious. His English style was very beautiful, and his College sermons were gems of composition, and full of wise and useful morality. His pupils were not often able to remain in the same state of suspense which was his own attitude in religious questions; they sometimes became definitely agnostic. His manner was simple and kindly, covering profound powers of observation and analysis. He had a high and wide forehead and large head, which seemed to throw the face out of notice; the face was round, the features somewhat child-like, and the lower part of the head was not equal in strength to the upper. The expression was one of great benevolence, with a shade of sadness and sometimes of perplexity, as of an investigator in the highest subjects who has not found the full light of indisputable certainty. His voice was high and light, and his laugh unreserved and genial. He kept to the old-fashioned dress of black swallow-tailed coat, grey trousers, low waistcoat, and white cravat. He was incessantly laborious, and took no exercise but a daily walk at a short quick step. In politics he was strongly Unionist, and a great admirer of the foreign policy of Lord Beaconsfield. Of Mr. Gladstone's schemes and plans in later years he could hardly speak with patience; they moved him to strong and vigorous condemnation. He took great interest in the services of the College Chapel, and encouraged the present writer when he started an undergraduate choir for Sundays. The Chapel had previously been without any music at all. He presented fine and costly organs to both Chapel and Hall, and the music in the latter on Sunday and Monday evenings, under the direction of his friend Mr. Farmer, became a feature of modern Oxford. To anything that appeared to him useful and good he lent ready sympathy and generous support, whether or not it had precedent or usage in its favour. He will always be remembered as the father of modern Liberal Oxford, and it would be difficult to place any limit on his intellectual influence throughout the country.

**The Address of  
the Liberal  
Churchmen's  
Union.**

It seems a little strange that so small a body as the Liberal Churchmen's Union should think it worth while to use so large a name. There are hundreds and thousands of men of Liberal politics in the Church who, like the late Professor Jowett, are unable to accept Mr. Gladstone's Irish policy. They would reply to the address which the Union has lately forwarded to the Prime Minister that the demand of the Nationalists to govern themselves and Ulster without England and Scotland, and at the same time to govern England and Scotland, has no element of justice in it at all. Under the present Parliamentary system Ireland is in precisely the same position as England and Scotland, neither of which countries can govern themselves according to their own ideas. The exception is in favour of Ireland, as it has a larger proportional representation in the United Parliament than the other two. It is not a want of faith in human nature, but a mere recognition of facts, to say that in India it is impossible for the Hindus to govern the Sikhs, Mahrattas, and Mahometans; and that in Ireland it is impossible for the National League to govern Ulster and the landed proprietors. The Incarnation of our Lord did not transfuse political stability into Celtic races, but provided the world with a Divine Redeemer and a Divine Example. Liberal Churchmen who are not Gladstonian would ask their friends of the Union to remember that the "equal rights and liberties of all classes" are already enjoyed by the three kingdoms under the United Parliament and a strongly democratic franchise.

**The Birmingham  
Church  
Congress.**

The late Bishop of Worcester did not much believe in talk, but preferred thorough and earnest work without meetings for debate. One of the ablest of his clergy, when asked some years ago by the present writer about his administration, replied, "Seeing that under thee we enjoy great quietness." So it happened that the Church Congress, in its annual peregrinations, has not visited the busy capital of the Midlands till the present year. The Congress has opened with marked effect. A new feature was the delivery of special sermons morning and evening in almost every church in the city by preachers from other dioceses, advocating the Bishop of Worcester's Fund for more workers. The leading citizens of Birmingham, including the Nonconformist clergy, were profuse and generous in their hospitality. The principal edifices in the city, the Municipal Buildings, the Masonic Hall, Bingley Hall, and others were secured for the meetings. The address of the Nonconformists, which would have been presented by Dr. Dale but for an untoward illness, was of the very highest interest, and expressed in language of touching beauty and feeling. Some sentences should be specially marked: "We gratefully acknowledge the aid in our Christian life and in our ministry which we have received from the preachers, theologians, and saints of the Church which is represented in this Congress. We trust that

the great succession may be long maintained. . . . Brethren, our presence on this platform, not as members of the Congress, but as visitors to whom your courtesy allows the opportunity of addressing you, reminds both you and us that in some subjects which are of great importance in relation to the organisation and life of Christian Churches we hold different judgments. We do not believe that either loyalty to Christ or Christian charity requires either you or us to be always silent on these differences, or to depreciate their importance. But in Christ we are members one of another. We are troubled by whatever lessens your spiritual force and the effectiveness of your spiritual work; we rejoice in all your spiritual successes; and we pray that to your bishops and curates and all congregations committed to their charge God will grant in continually increasing measure the healthful spirit of His grace." In thanking his Nonconformist brethren for an address which, he said, he was sure must touch all hearts, the President of the Congress (the Bishop of Worcester) pointed out that without making light of any of the divisions between them, there was ample room and verge enough for Churchmen and Nonconformists to act in concert. The three opening sermons were preached by the Archbishop of Canterbury (a Birmingham man) at St. Martin's on Christian Work; by the Bishop of Durham (a pupil of King Edward's School, Birmingham) on Spiritual Life; and by Archdeacon Farrar (Examining Chaplain to the Bishop of Worcester) on the Duties of the Laity. The programme is wide and courageous. Before these notes appear the week will be over, and the general results appreciable. Some of the subjects give an opportunity for controversy; if they are handled with moderation and good temper before a vast and mixed audience it will show a great advance in the spirit of true Christianity. The papers on the increase of the episcopate, with special reference to Birmingham, indicate a very strong desire to begin in good earnest a plan for a Birmingham Bishopric on more hopeful lines than the last. The last was wrecked because it proposed to appropriate some of the parochial funds of the city, which naturally should be used for new churches and districts, and because it made an artificial line of delimitation for the new diocese. No arrangement could be satisfactory which did not treat Birmingham and its suburbs as one homogeneous whole; and it is clear that no existing funds could be considered available for part of the endowment, as there are ample and imperative claims for all such resources. It is never too late to begin, for in the life of Churches their members have the duty of looking far ahead. If the scheme had been inaugurated twenty-five years ago, and annual subscriptions collected, the whole sum necessary would probably have been amassed by now. A great central building for public worship and preaching in Birmingham would have followed. If the city could have taken, for instance, Wren's original design for St. Paul's Cathedral, the Greek cross

with its points connected by magnificent concave façades, the vast, wide dome, and the glorious portico, there is not a citizen who would not have been proud of it. Birmingham is a city of noble buildings and exemplary public spirit; but, architecturally, it needs some great and notable centre, and, spiritually, the Churchmen amongst its 600,000 inhabitants clearly would be the better for guidance, encouragement, and help more continually and nearly than can be supplied by the most energetic Bishop of Worcester.

**The Condition of  
the Church of  
England in  
Birmingham.**

Attention should be drawn to the admirable papers published in the *Record* giving accurate and careful sketches of the work done in the different parishes. In most of them the influence seems to be of the very highest and best of its kind, both spiritual and temporal; the failures are few. But the facts show that the population has far outstripped the spiritual provision. Large numbers are of course looked after by Methodists, Congregationalists, Baptists, Presbyterians, and other Evangelical bodies. There are also the Unitarians. There are the Jews. But nobody could suppose that the numbers worshipping with these different bodies would amount to nine-tenths of the whole. Yet the ancient National Church does not provide seats for more than one-tenth. The accommodation in churches counts for 53,000, that in mission-rooms for 11,000. If all the population in Birmingham suddenly wished to exercise their privileges as legally members of the National Church, only one in nine or ten could find a sitting. And, apart from the ministers of other denominations, who look after their own congregations, there is only one ordained minister of the national communion for 4,581 of the population. There is one parish with upwards of 40,000 inhabitants, three with more than 20,000, five with more than 15,000, and fourteen with more than 10,000. During the last twenty-eight years seventeen new churches have been built; others are still required. But the pressing need is for numerous mission halls in all directions, as adjuncts to the parish churches, and a largely increased staff of earnest and self-devoted clergy. One result of the *Record's* investigation seems to be the conclusion that, apart from the case of exceptional men who would be always a strong power for good whatever might be their particular ecclesiastical views, ritualistic doctrines and practices, after the first few years of novelty and excitement, have a tendency to empty churches rather than to fill them. The man to fill a church, whatever his tenets on minor matters may be, is he who has before all things the love for the Christ of the Gospels in his heart, and a hearty, sympathetic affection for all his people.

**"The Record"  
and the Parish  
Councils Bill.**

The returns sent into the *Record* from a great number of parishes all over the kingdom in answer to enquiries as to the nature and tenure of their property in schools, church rooms, and benefactions,

deserve the study of all who desire to see a further advance in popular local government carried out without injustice. Chancellor Espin, the Prolocutor of the Northern Convocation, estimates that eighty-two per cent. of the parishes of the National Church will be affected by the Bill. The Convocations of both provinces have been summoned for an autumn session to consider the question. The examination of recent benefactions and trusts shows that the vicar and churchwardens have always been considered synonymous with the whole Church body, and that all schools, church rooms, and charities vested in them have been entrusted to them with a distinctly religious object, as carrying out one branch or other of the duties of a Christian community. The cruelty of interfering with these trusts is demonstrated by innumerable instances in the *Record* returns. The *Guardian* takes the same view, and the whole Church is united in the matter. No sincerely religious man, to whatever denomination he might belong, could wish to inflict so vast a measure of confiscation on another religious body which was conscientiously and inoffensively doing its work. Gifts left by Churchmen to Churchmen stand on the same footing as gifts left by Nonconformists to Nonconformists, or by Romanists to Romanists. Interference with them is in any case the plainest injustice. These objects need exclusion from the Bill by accurate and explicit definition, and all will be well. The desire for any other policy is only intelligible on purely Secularist grounds.

**The Lucerne  
Reunion  
Conference.**

Abundant details of the meeting at Lucerne this year are given in other parts of the *REVIEW*. It seems to be thought that the personal intercourse and influence was less in a large town than it had been the year before in the remote and solitary village of Grindelwald. Apart from this, many important results are noticed by the correspondent of the *Record*. The exclusiveness formerly characteristic of Nonconformity is passing away. It was in an Old Catholic Church, with holy water at the door and a lamp burning before the holy table, that a Congregationalist occupied the pulpit, and that Congregationalists, Baptists, and Presbyterians were willing to worship. It is corporate unity, not only spiritual concord, at which the Nonconformist representatives appear to be aiming. Mr. Stead's proposal of a Civic Church, in which various religious bodies might join for the purpose of giving advice to the nation on matters of morals and conscience, was held to be irrelevant. The idea of the possibility of reunion with the Unitarians, as such, was strongly and resolutely repudiated. It seems unfortunate that the report of the Lambeth Conference in 1888 on Home Reunion has not been better known and more clearly understood. The Four Articles were laid down as an ultimate basis; but most distinctly the Bishops recommended that in the meantime, without such formal agreement, every opportunity should be taken of mutual conference and



explanation. The "Appeal to the Churches," signed by such members of the Church of England as the Bishop of Worcester, Archdeacon Farrar, Canon Fremantle, Canon Barnett, Prebendary Webb-Peploe, Principal Moule, and Messrs. J. J. Lias, Heard, Harford Battersby, and Kingsmill Moore, is of great interest. The preaching of an annual sermon calling attention to ground held in common with other Evangelical denominations, the formation of Social Unions for philanthropic work after the model of that in Glasgow, the periodical conference between ministers of different denominations in different districts, and the arrangements for the prevention of overlapping in charitable work, are all points which can excite no opposition, and must be productive of immense good.

**Dr. Lunn's Announcement.** Cordial good wishes will go with the energetic promoter of these Conferences in the step which he has conscientiously taken. In these days of divisions it must be very difficult to decide which body to join when once the tie is severed with the communion of a man's birth. Members of the Church of England naturally consider the historical position of their own communion superior to that of any other; and strict Churchmen do not understand the position of the Methodist Episcopalians. But in these matters conscience alone can be judge. In whatever position he may find himself, the earnest zeal for spiritual concord which has throughout characterised Dr. Lunn's efforts in promoting these Conferences must secure him the sincere good-will of all who have taken to heart the counsels of the Bishops at Lambeth in 1888.

**The Oxford Evangelical Pastorate.** The Secretaries of the Oxford Pastorate Fund announce that although a sum of £20,000 is needed for the permanent endowment of the two Tutors, yet, having already received more than £3,000 the Council of Wycliffe Hall have felt justified in appointing to this office the Rev. Henry Gibbon, Chaplain of the Hall, son of Canon Gibbon, and eminently qualified in every respect for his new and important duties. He will endeavour to unite together the sons of Evangelical parents in the University who are not members of the Hall, specially those who are intending to take orders, to supply them with help in their studies, to assist them in understanding the principles of the Reformation, and to promote amongst them the godly, righteous, and sober life. Great satisfaction is felt at this beginning. Further light on the subject will be found in the eloquent and powerful speech of Principal Chavasse at the Church Pastoral Aid Meeting held at Birmingham the day before the Church Congress.

**The Late Sir Stevenson Blackwood.** The death of Sir Stevenson Arthur Blackwood, K.C.B., Secretary to H.M.'s General Post Office, removes a prominent Evangelical layman. He was grandson of the famous officer who commanded the *Euryalus* at

Trafalgar and cousin to Lord Dufferin. He was born in 1832, educated at Eton and Trinity College, Cambridge, and appointed at the age of twenty to a clerkship in the Treasury. He served in the Crimea as Deputy-Assistant Commissary-General, and in 1874 became Financial Secretary to the Post Office. He had held the post of Chief Secretary since 1880. In 1858 he married the widow of the sixth Duke of Manchester. He was active in numerous religious and philanthropic movements, a favourite speaker on Evangelical platforms, and himself an earnest and effective lay preacher.

*William Sinclair.*

#### PRESBYTERIAN NOTES.

**"Escapes."** As there are "escapes" in the vegetable world—cultivated flowers found far away from gardens—the like are to be found with regard to bodies ecclesiastical. For generations a company of French Presbyterians (Huguenots) have worshipped in the crypt of Canterbury Cathedral, and now the Scotch Church in Rotterdam has just been celebrating with great and worthy festivities its 250th anniversary. Its many pastors in that time were called from Scotland, but not always from the same Presbyterian branch. Another escape, of a different species, discovered last month, is the presence of Jews in Aberdeen; and what is more, the announcement of their intention to build a synagogue. Jews in Aberdeen!!!

**"American Mixture."** A curious scene has just taken place in a Presbyterian Church in Chicago, and in connection with the Parliament of Religions now being held in that city. Six priests of the Japanese branch of the Buddhist faith were welcomed in the audience by Dr. Barrows with a comparison between them and the wise men of old who were star-guided from the East. The Greek Church was represented by the Archbishop of Zante, who delivered an address, and pronounced the benediction, while in the course of the service a Chinese convert to Christianity was baptised. Whatever may be the inner significance of a medley of this sort, or whatever auguries of good may be lying latent in it for the future, the first and most natural thought about it is, that it is all a little too chromatropic for any clear or definite ideas. All that can be singled out from the event is suggestive more of mechanical than of chemical—or spiritual—union, and this the more when we learn that the Buddhists, before separating, expressed the hope that in coming years they might have missions in Chicago to convert the Christians!

**The Free of the Frees.** The small secession from the Free Church has at last so far cooled of its warmth as to take legal steps to guard its rights



and give itself letters-patent for existence. A Deed of Separation has been duly drawn up, in which the Free Church is indicted with sundry departures from its primitive purity, such as the use of uninspired hymns, trifling with the verities of the Confession of Faith, and declaring for the separation of Church and State. The seceders further reserve to themselves whatever rights they may at one time have possessed by their connection with the various insurance and benevolent societies of the Free Church. So far, so good, but it needs a very sanguine temperament to see any great future looming from this day of small things when we are informed that only two ministers and one elder could be induced to append their names to the Deed of Separation, together with two witnesses, a probationer, and a student. A meeting, too, in support of this movement, which was advertised to be held in Paisley, had to be abandoned for the simple but sufficient reason—that nobody turned up!

**Crathie and the Queen.**

The Queen has just laid the memorial stone of the new parish church at Crathie, towards the building of which she has also subscribed £500. The old church which has been thus displaced was thoroughly typical of only too many edifices of the kind in Scotland—dim, squat, and unadorned, evoking instinctively the ejaculation, though with a different significance than at the first, "How dreadful is this place!" Nevertheless, some of her Majesty's sweetest memories have been associated with it. Since 1873 she has regularly taken the Communion there during her residence at Balmoral, and in simple, touching language has recorded the spiritual benefit she derived from Dr. Norman Macleod, Principal Caird, and others.

**Old and Frail.**

Is anybody about to make his will, or amend an old one? No more philanthropic scheme could be commended to his gracious consideration than the Fund for Aged and Infirm Ministers. What to do with those who, through frailty or the burden of years, are no longer fit for the Master's service in the old fields where their lives have been spent, has given anxious thought to many a heart which sees the honour of the Master in the honour rendered to the servant. Mr. Spurgeon's grimly humorous suggestion, that we should shoot old ministers as we shoot old horses, had, at least, the merit of focussing thought on the situation. The Fund is so small that the grants made from it are mere pittance. There has always been a hope that some strenuous effort would be made to make the Fund worthy its purpose, but year after year the hope has been lifted only to be cast down again. Once more it is set aside. The Church Committee has decided that the time is not ripe for any special appeal to be made on this behalf. Possibly; but some doubt the wisdom of the policy which compels men, for bread's sake, to cling to posts which ought to be yielded to younger and stronger hands. It is earnestly to be hoped, in the interests of humanity, as well as in the highest

interest of the Church, that legacies and donations may soon and sufficiently flow in this direction.

**Liddon and Cunningham.**

A very singular incident in connection with the late Principal Cunningham has just come to light, illustrating very clearly both the simplicity and the breadth of the man. It seems that in the flush of the Queen's Jubilee it occurred to the good man that a very fitting memorial of that event would be a union of the Church of Scotland with the Church of England. It could be brought about, he imagined, "on the wave of enthusiasm which was then traversing the country." There is something very beautiful about this—it is so guileless. A friend laid the proposal before Canon Liddon, who sent the following reply, which, while it shows the desire for union to have been no less in him than in Principal Cunningham, shows a good deal more of clear-sightedness and grasp of the situation.

"Anything," he wrote, "that could lessen the existing divisions of Christendom must be welcome to a serious servant of our Lord. On this point Christians must be agreed; the difficulties begin when we approach the discussion of details. The principle which is embodied in the Episcopate is much more than—as the phrase goes—a question of church government; and, on the other hand, Presbyterians have historical traditions of their own, which they would not lightly abandon. I should be very glad to find that I am wrong in supposing this, but, as at present informed, I see nothing to be done beyond an increase of mutual and earnest prayer to our Lord that He would teach us the secret of that Blessing of Unity which He has Himself taught us to think so precious.—Believe me, yours very truly,  
H. P. LIDDON."

**Regent Square.**

Regent Square has been quite *en fête* again—to the joy of all who hold by the grand traditions. The church has been thoroughly redecorated in a tasteful and pleasing fashion. The opening sermon by Principal Dykes struck the mark, and will long be remembered for the incisive fashion in which it distinguished between practical and filmy Socialism. The Doctor is a Radical of Radicals, and quite at home on ground of this kind. A few days later, in the same building, he gave "the charge" to the future pastor of Regent Square—the Rev. Alex. Connell, M.A., B.D.,—again with faultless form and sympathy. Mr. Connell "preached himself in" on the following Sunday evening, Dr. Stalker having taken the service in the morning. All the auguries seem to point to a new and hopeful departure for the church which has been, unhappily, so long widowed. That it may be so will be the fervent prayer of everyone who loves our Zion.

**Presbyterian Church of Wales.**

The English section of this church opened its Annual Conference at Newport, Mon., on Monday the 11th ult., under the most encouraging and hearty auspices. Dr. Davies, of Swansea, was appointed President for the coming year, while the late President, the Rev. W. Powell, of Pembroke, singled out the Ebenezers of the past for encouragement in the future. The most eager interest was manifested to hear the Rev.

Dr. Stalker of Glasgow, the Temperance Hall being crammed to its utmost long before the time announced. One feature of all the proceedings was most noticeable, and worthy of imitation—the place which was assigned to song. The Welsh harp also rendered its tribute.

**Religious  
Instruction in  
Board Schools.**

The statement made by Mr. Diggle at the re-assembling of the London School Board, with regard to the genesis and outcome of the late unseemly squabbles concerning religious teaching, is altogether unsatisfactory. It is a mere cloud of words. While, in the one breath, he tries to extenuate the grounds on which the discussions were raised as attempts to define what was meant in the Act of Compromise by the words "principles of morality and religion"—a mere logomachy—in the next breath he says: "The fact is that what is lacking in precision of language in our rules has been supplied by the common sense and sympathetic intuition of those whose duty it has been to teach. Hence it is that in actual practice few difficulties have arisen." Could any statement more completely, however unwittingly, condemn the whole of the late attempt to upset both the letter and the spirit of the religious clause, in the interest of a temporary majority? To say that the fault lay with the crassness of the deputations, in their inability to grasp the points at issue, is to make an indictment on almost all sane men outside the clique, for, to a certainty, they have never been able to see why a system which has worked well through "common sense and sympathy" should have had any demand made on it for reconstruction. It is devoutly to be hoped we have heard the last of these wretched squabbles.

**Literature.**

"The Official Handbook of the Presbyterian Church of England, 1893-4," is a perfect model of what such a handbook should be. If such a summary of the past year's work of our church as is given here were given in our Synod's Year-book, it would introduce one novelty—it would be read. A very caustic but most able review of Dr. Horton's latest work—"Verbum Dei"—is given in the *Presbyterian* of the 29th ult., by the Rev. J. McMurphy, our minister at Walton. "The book, as a whole," he says, "strikes me as an extraordinary collection of inconsistencies, written in the best possible spirit." This, at all events, is discriminating. *Our Sisters in Other Lands* are more interesting this month than usual. It is a pity, however, that narrations are so beaten out. The missionary cause, like many another, has suffered much for want of the spirit of condensation. This is better shown in the *Missionary Record* of the U.P. Church. The Scottish *Y.M.C. Magazine* is keeping well up to the mark.

**Chinese "Re-  
view of the  
Churches."**

Since Mr. George Ede returned to Formosa, his time has been very fully occupied superintending the building of new schools, teaching in the college, preaching,

etc. For eight months past he has also been editing the *Kau-hoe-po—Church News*—a monthly journal which has just attained to its hundredth number. It is printed in the Roman type, illustrated, and, though a perfect enigma to me, seems to have all the traditional marks of a successful paper. If I do not greatly mistake, the odd little pars at the end are advertisements, and the bracketted line at the end of a long stretch of type signifies "To be continued in our next." Mr. Ede, I believe, is carrying a book of his own through the press in this fashion, but I regret I can't detect it here. Among the contents of the magazine, however (according to the translation a Chinese scholar has made for me) are—The Recently Discovered Gospels at Sinai, The Liquefaction of Nitrogen and Synthetic Composition of Air, Commentary on St. John's Gospel, and a comprehensive review of the Chinese Churches, together with items on "celestial" history and topography.

**Threatenings.** In a private letter Mr. Ede speaks of the feeling excited by the murder of the two Swedish missionaries. The native authorities, he says, claim that by treaty the foreigners have no right to dwell in any other places than those definitely specified. The Chinese generally are hearing of this, and on the slightest incitement are ready to rise up against those whom they regard as barbarian intruders. Happily in Formosa all is peace and good feeling, and nearly seventy converts have been baptised during the first half of this year.

*Meid Howatt*

**CONGREGATIONAL NOTES.**

**Canon  
Hammond on  
the Early  
Independents.**

Canon Hammond, in his paper on "Polychurchism" at the Lucerne Conference, touched incidentally on a matter which, under the title "Denominational Churches," has been already referred to in these columns. He said, "Your forefathers were logical enough; they said, both Ainsworth and Harrison, both Barrowe and Greenwood, that the English Church was *no Church at all*; they also allowed that if it were, it would be unlawful to leave it. But you say it *is* a Church, and a Church of God, and yet you may leave it or stand aloof from it all the same." His historical statement is quite accurate. Canon Hammond might have said more; he might have affirmed that, until a very recent period, any denominational adjective prefixed to the word church would have been offensive to Congregationalists. I doubt if a constitutionalist like Dr. Pye Smith, for example, would have used with any comfort the term "Presbyterian Church," "Methodist Church." It is only quite lately that even the term "Congregational Church" has passed into common and easy use; the recognised title was

"the Church of Christ in such a place of the Congregational order"—so strenuous was the adherence of the Independents to their fundamental idea that nothing could be accepted as descriptive of a Church of Christ which was not essential to the recognition of Christian character in its members. The change to our modern usage, when we speak freely of "the Church of England," "the Presbyterian Church," "the Methodist Church," is at once so interesting historically and so instructive as illustrating the modern tendency after reunion, that it deserves a few lines here.

**Separatism in the Second Generation.**

The harshness of the original Separatist position made it intolerable within the first generation. John Robinson, the father of New England Congregationalism, and Henry Jacob, known as the first Independent in England, were sound Congregationalists, keen to discriminate the essence of a Church, and logical in their exposition of it. But they could not deny the reality of God's grace in many of the members of the English Church; they believed that there were whole parish congregations which enjoyed that grace. And so they hit upon a formula to reconcile their doctrine of the Church and their recognition of facts. They said that regular assemblies, consisting mainly of Christian persons, were "accidentally" Churches, having the reality, even though they did not recognise it as the reality. Under a similar constraint, Churchmen to-day talk of "the uncovenanted mercies of God" to individuals and assemblies whose faith and conduct are manifestly sincere, while they are in separation from the Church of the realm. There are those who look upon such formulas as gracious evasions of a difficulty, and style them illogical. They are not illogical; they recognise new facts, not taken into account in the first exposition of a Church doctrine.

**Rise of Denominational Churches.**

At that time denominational Churches were unknown. Episcopalians and Presbyterians were in conflict as to what the national Church should be; the Congregationalists said the true Church was a local assembly on a Congregational basis. The Revolution and the Act of Toleration brought about a new state of things. All parties settled down to develop their own idea of the Church in their own way; and the grace of God was among them all. We may well believe that the grace of God would have been but more fully manifested had each party grasped the whole thought of God, and had there been no divisions. And yet we are equally compelled to recognise that Christian societies, as well as the individual Christians, of the eighteenth century had God with them. The history of Methodism supplied a new chapter to the history. Most manifestly, God's blessing has been as largely enjoyed by the Methodist communities, now they are distinctly separated from the Established Church, as it was in the days

when Wesley sought in vain for recognition of himself and his fellow-labourers as workers within the Church of England.

**Toleration and Sympathy.**

The Nonconformists had again to enlarge their speech. They were in continual and happy religious association with each other. Independents, Baptists, Presbyterians, and Methodists used the term Church with a slightly different connotation. All had the idea that personal Christian character was the essential for Church membership; but each one, speaking of his own Church, had in his mind a Christian community under a particular regimen. What were they to do? Were they to tolerate each other's use of the word "Church;" or to be protesting—perhaps disputing—whenever the word "Church" was used? Only one answer was possible; and from tolerating each other's use of the word, they went on to adopt it when speaking to and of each other.

**The Word Church in the New Testament.**

The logical justification of this habit has come with a deeper study of the New Testament, in which the word Church is used with a like breadth, of the Christian society spoken of, without definition. The Catholic idea of the Church and the Congregational idea are frequently met with in the Apostolic narrative; and at least once the National idea is met with (Acts ix. 31, Revised Version). These various uses of the word represent, not different theories of the Church as a constitutional body, but different aspects of the Christian society. The word Church is, in fact, used in the New Testament with as great flexibility as the word society among ourselves; and variations of polity according to national and municipal habit appear in the Apostolic history.

**Dr. Briggs on Schism.**

Those were wise words of Dr. Briggs, which I quoted last year at Grindelwald—"We are all in schism." A state of division is, unhappily, the state into which we were born; and the way out of it will be, not to determine who among our common ancestors were responsible for the rupture, but to recognise the common gifts of God's grace wherever they are found.

**Congregational and Independent.**

While talking of the early Congregational history, a reference may be permitted to the two words Congregational and Independent. It is commonly asserted—and it has been so often asserted as to pass for a fact—that Independent is the older title, and Congregational a word of modern introduction. That is not so. Both words are of equal age; but they are used with a slight difference. Henry Jacob, in whose writings both occur, uses the term independent always with a small i; it is to him a mere predicate, he does not employ it as an appellative. He does not talk of an Independent Church. On one occasion, at least, he uses Congregational with a large c, in con-



tradistinction to Catholic. He lays down two ideas of the Church, which, he says, must be "eyther Catholike, or Congregational independent." Some of the fathers of Independency did not like the word as a name. It seemed to them to savour of arrogancy; and they protested against its being applied to them. It came into use, indeed, as a nickname; and then, not to be perpetually protesting, and because the word did represent one aspect of their polity, they let it pass and finally adopted it.

**Congregational Union.** The Congregational Union will be holding its Autumnal Sessions at the time when this number of the REVIEW OF THE CHURCHES appears. The programme is very full—a fifth day has been added to the week's engagements—it is also more varied than the May programme. The middle days to be devoted to the Tercentenary celebration, which will be considered from the point of view of English Nonconformity, not simply of the Congregational denomination. The evening session in the City Temple is called a "United Thanksgiving Meeting of Free Churchmen." Mr. Guinness Rogers is to preside; and a Wesleyan, the Rev. C. H. Kelly, a Presbyterian, the Rev. J. B. Meharry, and a Baptist, the Rev. T. M. Morris, are the speakers. Part of a morning is to be given to current Theological topics—"the Person of Christ," and "the Inerrancy of the Sacred Scriptures." Foreign and Home Missions have likewise secured a prominent place on the platform; it is indeed to give these missions a recognised share in the work of the Union that Friday has been added to the days during which the Union is to sit, and Monday has been turned into a working day, instead of being merely a day of travel and reception. Probably this, rather than corporate inclusion and a single management, is the form which the desire to identify all the Congregational missions with the Union will ultimately assume. The needs of the Church Aid and Home Missionary Society will be the most anxious question to be discussed; it will come up under the papers on "Our Ministry," and "How to Maintain an Educated Ministry in Rural Districts," as well as when the reconstruction of the Society is considered. The problem is much more than one of constitution. The churches are, many of them, overburdened by the claims made on them. The straitness of currency, the increase of foreign competition, the enlargement of the local rates, and the diminution of profits have all been telling on the incomes of our members for many years past, and with the best will to give, some of our churches can give no more. Denominational co-operation in the home and foreign fields is not simply a dream of some enthusiasts for reunion of the Churches; it is the most urgent practical question. A committee of the Free Church Congress is hard at work upon it; but it needs to be considered at once in our denominational committee rooms. The Baptists and the Independents should be the first to take it up. Seven years ago it was proposed to hold a joint assembly of the Baptist and Congre-

gational Unions. The project fell through; but it is time to reconsider it. A triennial united autumnal assembly of the two denominations might perhaps be originated to take the place of the two assemblies which have hitherto met each October.

**A.B.C.F.M.** Reference was made, in recent notes in this column, to the case of Mr. Noyes and the American Board of Commissioners for Foreign Missions. Dr. Storrs, of Brooklyn, has published a letter defending the action of the Committee, and saying that no other course was constitutionally open to them than that which they pursued. Dr. Storrs must always be listened to with respect, both for his high Christian character and his practical wisdom. We note his statement here, and say without reserve that it must be accepted in qualification of all criticisms in this or any other journal. The Board will be in session before our present number reaches America; we sincerely trust that a way out of the difficulty will be found, and that the strife, which all friends of missions must deplore, will be healed. Dr. Storrs advocates a large increase in the direct representation of the Churches on the Board.

**Westminster Chapel and Dr. Bradford.** Dr. Bradford's two months' ministry at Westminster Chapel has awakened great enthusiasm; the congregation is unanimous in the desire that he should come to London and be their permanent pastor. Dr. Bradford has drawn to himself an interest in England equal in intensity to that which Mr. Berry attracted in America; and we heartily rejoice that it is so. Whether such invitations are accepted or declined, they strengthen the personal bonds uniting the two nations; and no omen for the future of the world can be of richer promise than warm personal interest between the Christian people of the two nations.

*Her. Chackumal.*

#### BAPTIST NOTES.

**Hospitality and Union.** One of the special gains of autumnal gatherings of the Churches of the Lord Jesus Christ, such as those recently held in Birmingham and Reading, is the impulse given to the union of Christians. There is an interchange of hospitalities. Nonconformists entertained Anglicans in the city of Birmingham; the Rev. Charles Gore, late of Pusey House, and Mr. Eugene Stock, of the Church Missionary Society, being welcomed to the home of Dr. Dale. Anglicans opened their houses to Baptist visitors in Reading; one of the vicars entertaining one of our professors. "A good Anglican Churchman" said to "a good Baptist Churchman," "And what exactly are the Baptists?" and listened appreciatively to the reply. Another said to his guest, "Why, you know more of our literature and our clergy



than many of the clergy themselves;" and a third expressed the joy that came of worshipping with one accord at the family altar. Such interchanges are illuminating. They help us to know one another. Alienation is the child of ignorance and prejudice. "Brotherly love" is born of knowledge and friendly intercourse. These Congresses can scarcely travel over the country without becoming a most important auxiliary in nourishing the ideal and advancing the special work of THE REVIEW OF THE CHURCHES.

#### Church Extension.

The most memorable event in the proceedings of the Baptist Union at Reading is the practical advance made in the work of Church Extension. It is two years since the scheme of Mr. Shakespeare was first projected; and it has only been by enormous labour and undespairs courage that he has been enabled to carry it to its present hopeful stage. It is a new claimant for sympathy, co-operation, and generous giving amongst many others, some of which are ancient, clamant, and beloved; and others, if younger, yet hardly less strenuous and insistent. Baptists, like other religious communities, are exposed to peril from the very abundance of their opportunities. Strong pleas and urgent appeals follow one another with increasing strength and startling rapidity for China, and Africa, and India; and Baptists, who find one of their "great texts" concerning baptism forming part of the "great Commission," "Go ye into all the world and preach the Gospel to every creature," can never shrink from the heartiest response to missionary appeals. Nor can they forget the rural Churches. These Churches have been the sources of our manliest workers and most intrepid defenders; and now they need our sympathy and aid so acutely they must not appeal in vain. And yet here are the new needs of the ever-changing and ever-growing towns; needs that can only be met by altogether unprecedented self-sacrifice, generosity, and devotion. For twenty years we have been *talking* about the large town problem. Paper has been added to paper. Criticisms and suggestions, lamentations and schemes have filled the air; and in some few directions we have made a united, sustained, and wise endeavour to rise to the height of our duty. London, through its Association, has built twenty-six homes for twenty-six new churches, and is committed to a policy which adds at least one new church a year to the religious agencies of the metropolis. Now Mr. Shakespeare summons the Churches to raise £100,000 within the next five years for the work of extension in the large towns of the land. The scheme was adopted with enthusiasm, and a practical beginning, though not on an extensive scale, was actually made. Something was *done*. A decisive step was taken towards that unification of British Baptists which is indispensable to the full discharge of our duty to our fellow countrymen and the world.

The difficulties in the way of this task are great. It is felt that we must pay the penalty of our convictions. The forces of the age are against us. They

are sacerdotal. We are vehemently anti-priestly. They favour elaborate ritual in worship; we are afraid of art in the worship of God, and elect a severe simplicity. They give the prize to great organisations and vast hierarchies; we are not organised as the Methodists, nor are we hierarchical as are the Anglicans. But this recognition of difficulty will only feed patience, and fire zeal, quicken faith and perfect consecration. The Reading meetings will leave a distinctive mark in the history and progress of Baptists.

#### Dr. Parker's Sermon.

The missionary sermon preached by the pastor of the City Temple will live in the memory of the crowd who heard it as an inspiration and a joy. It contained, and exhibited in their full strength, the familiar insight, the practical sense and directness, the vivid and arresting illustrations so widely known as Dr. Parker's characteristics; but what came as a surprise to many in the audience was the singular spiritual intensity of the preacher. The audience was subdued. It was easy to see that brilliant wit was expected: and it came. Epigrams shone like stars. Humour was expected, and it came in refreshing streams. Rare setting of the highest truths of Christianity was expected, and we had it in many an entrancing paragraph; but none of us had before had such glimpses of the missionary as were granted us while we sat entranced, and quickened and uplifted that morning. We felt that we were in fellowship not only with "the measurable man, but with the immeasurable God."

#### The Village Churches' Conference.

An afternoon has been given to talk about Christianity in the villages of England. The talk was interesting, sympathetic, revealing, and practical so far as mere talk can be. Again and again we were reminded that the villager is awake. Platitudes will not content him. He thinks. He reads his Bible. He discriminates between the disorderly rattle of the unpremeditated discourse and the coherent and cogent speech of the reasoning and painstaking preacher. The squire cannot delude him. He sees through the manoeuvres of the priest. Even if he accepts the parochial charity, he resents the idea that the parish doles should be converted into weapons against the Free Churches; and if in his native courtesy he suffers the priest to visit him in his sickness, he sends for "the man at the chapel" when he wants to know the Gospel of Jesus. The Conference was a cheering revelation of the steadfast courage of the disciples of Jesus, and of their loyalty at great cost, to their conceptions of the Saviour's will, and of their use as the heralds of a simple spiritual and non-priestly religion. Information as to the condition and needs of our village churches abounds, but when will Baptists so arrange, economise, and distribute their forces that they will be able to lift up the hands that hang down, revive the drooping, cheer the lonely, and aid in making rural England as the garden of the Lord?

**The Chairman's Address.**

The Rev. T. M. Morris followed his address of the spring on "Our Greatest Need" the gift of the Holy Ghost; with a deliverance concerning "Our Proper Work;" maintaining that it is to act as the agents, representatives and witnesses of the Lord Jesus; to cultivate individual goodness in and through the Churches, and to transfigure society by the influence of personal worth. It was a strong appeal for a high-toned, deep-rooted Christian living. This is our first business. Our churches are societies of regenerate men, and the culture of the individual saint is the proper work of a Christian man. "If," said he, "with perhaps very little talk and less clatter of machinery, each one distinguished by CHRIST'S name were to set himself to live CHRIST'S life, and to carry out quietly and consistently CHRIST'S Gospel, there would not be much noise or excitement, the work would move on very quietly; but after a while people would begin to open their eyes and would see and be ready to confess that there is something real in this religion after all." Still very strong is his censure of Churches made up of silent saints. The Churches must represent Christ; and He was the friend of the poor and the needy, and actively helped them. The early Christians ceased not to teach and preach Jesus Christ as the Redeemer of the individual and the Founder of the kingdom of God on earth. Wyclif, Latimer, and Knox took the risks of speech and deed for Christ and men; and so the Churches, whilst making the cultivation of conduct their goal, must not ignore the wide ranges over which their cultivated behaviour must travel.

**The Baptist Drift.**

What signs, said one of our delegates, do the Reading meetings afford of the Baptist drift? The answer depends largely on the observer; on his sympathies and on his acuteness; on his opportunities and on his prejudices. But most would agree that the tendency in favour of affording Christian women an equal share in the work of the Churches and of the Union is gaining strength. At the Village Churches' Conference we were told of the appointment of deaconesses to take charge of departments of Church life. The address of Mrs. Bonwick, on Socialism, was not only a memorable deliverance, but it was a fine vindication of the capability of women to aid in the Union's work. Nor were indications lacking that in the forthcoming alteration of the constitution of the Union, women will find a place amongst the delegates and representatives of the Churches. The Stundists, fresh from the study of the New Testament, have not introduced any distinction between men and women, in access to the privileges of preaching, praying in public or in the service of the Church. English Baptists are gravitating slowly towards the same policy.

The vote of sympathy with the miners of the north of England, and with their suffering wives and children, followed as it was by a collection on their behalf, bears witness, along with the enthusiastic welcome given to the teaching of Mrs. Bonwick's address, that

the Gospel on its social side is making way, not to the displacement of the individual aspect of its teaching, but to their full and just perfection.

The notices of motion concerning the alteration of "the Constitution" in the coming spring are all intended to make the basis of our fellowship more democratic and representative, and to give greater unity and efficiency to our corporate life.

**The Persecuted Baptists of Russia.**

The following resolution of sympathy with the persecuted Stundists of the Crimea and the Caucasus was passed, not without strong indignation against the Russian tyranny, manifested in that climax of cruelty, the seizure of the children of the Stundists, and forcing them to be trained in the faith of the Orthodox Greek Church.

"That this Assembly views with profound concern the continued and increasing persecution of the Stundists—Baptists and other Christians—dissenting from the Orthodox Church in Russia. While protesting against all infringements of religious liberty, this Assembly regards with profound regret the action of the ecclesiastical and other authorities in Russia toward peaceable and law-abiding citizens because of their religious convictions. The Assembly expresses its deep and heartfelt sympathy with the suffering Christians of Russia, and suggests to the Churches that continual and earnest prayer should be offered to God that He would sustain and comfort those who are subjected to such bitter trials. The Assembly records its satisfaction at hearing of the steps already taken by the Evangelical Alliance, and of the further steps proposed on behalf of the Stundists and other Christians in Russia, and trusts that the efforts of the Alliance in the sacred cause of religious freedom may, by God's blessing, be crowned with success."

It adds to the painfulness of the lot of the Stundists that it is so difficult to send them aid. Such help must be conveyed secretly, and information of its distribution cannot be given with any fulness of detail. It can only be done through friends of marked caution and prudence. I have been privileged to send assistance again and again. Mr. Arnold, of the Evangelical Alliance, told us that the organization of which he is secretary, had sent over £900. The Churches are asked to remember these suffering men and women and children in their prayers and in their gifts.

**Local Preachers.**

The Midland Baptist College, Nottingham, has made a new departure of special importance and significance. On Tuesday, October 3rd, a series of evening classes was initiated for local preachers and others, such as teachers of senior Bible classes, who desire aid in preparing for Christian service. A class for the study of preaching in all its branches will be held each Tuesday evening from eight to nine o'clock, conducted by the Revs. R. Cowan, B.A., G. H. James, and W. Woods. From nine to ten o'clock in alternate weeks, the Rev. George Hill, M.A., will conduct a class in Christian Evidences, and the Rev. John Douglas, B.A., a class in Christian Ethics. It is also intended to hold classes in Elementary Greek, and in Rhetoric and English Literature. These will be conducted by the Rev. G. M. McElwee, M.A., B.Sc., and

the Rev. E. C. Coleman. The classes are free, and are open to all members of Churches who are recommended by their pastors. Cannot other Colleges originate such classes? or where Colleges are not available might not the ministers of a town or district start so helpful a movement? The work is needed and ought to be done.

**Baptists at the  
Parliament of  
Religions.**

One of the most distinctive and prophetic series of meetings held in connection with the Chicago Exhibition is what is known as the Parliament of Religions. The Archbishop of Canterbury held aloof from the project, and spoke disparagingly of it; and not a few English Baptists commended his abstinence, if not his censure, but our American Baptist friends have been represented at the gatherings by their chief men of learning, intellect, and devotion. Baptist leaders have taken part, such as Dr. P. S. Moxom, of Boston, Professor D. G. Lyon, of Harvard; Professor G. S. Goodspeed, Professor C. R. Henderson, and Professor Albion W. Small, the three last being all professors in the University of Chicago. President B. L. Whitman, of Colby University, discussed "Interdenominational Comity;" Professor W. C. Wilkinson, "The Attitude of Christianity to Other Religions," President J. G. Schurman, of Cornell University, "Characteristics of Ultimate Religion;" Dr. George C. Lorimer, "The Baptists in History," and George Dana Boardman, D.D., "Christ the Unifier of Mankind." It was a splendid opportunity of preaching the Gospel; and for that we have a clear command from the lips of the Master; but no warrant to attack other religions is backed by His name.



**METHODIST NOTES.**

**Education Law  
of Guernsey.**

The Methodists of Guernsey are appealing to their brethren in England for assistance to resist a new Education Act, which has been passed by the States—the Local Government. The Act, of course, requires confirmation by the Queen in Council. The system of education seems to be already denominational; but the new Act intensifies this character. The scheme is to have a Parish Committee, and support the public schools by rate. Two points are objected to: first, that the religious instruction is to be Church of England, and, secondly, that the rector of the parish is to be *ex-officio* Chairman of the Committee, with the right to appoint a vice-chairman. Reservation is made, however, of some existing Wesleyan and British schools. The principle of the Act, even supposing a denominational system to be maintained, is highly objectionable. The question which will be raised is whether the English Govern-

ment ought to override the Local Government, and refuse assent to the Act. A denominational system of education is not necessarily contrary to religious equality. But is not the exclusive teaching of one set of doctrines at the expense of the rates so contrary to the principle of fairness in religious matters that the Imperial Government might refuse to sanction it? Suppose that one of the Australian colonies by a majority resolved to establish the Roman Catholic religion at the public expense. The Irish Home Rule Bill contains elaborate clauses on this point. It is a significant fact that the rectors of the parishes are *ex-officio* members of the Local Parliament.

**Schools Fund.**

The movement in favour of the Wesleyan "Schools Fund," explained last month, has so far proved very successful. £10,000 at least was to be raised towards clearing the debt, £2,500 from ministers and £7,500 from laymen. The subscriptions are not yet published; but it is practically certain that at least those amounts will be made up. Considering that the scheme was only thought of less than three months ago, the result is very satisfactory, and creditable to the goodwill and loyalty of the Connexion.

**Indian Canton-  
ments Acts.**

Methodists feel special interest in the complete success of the investigation undertaken by two American Methodist ladies into the working of the Cantonment Acts in India. As missionaries of the World's Women's Christian Temperance Union, they undertook a tour round the world. In England they fell in with the British Committee of the Federation for Abolishing the State Regulation of Vice. As a result of the existence of that Committee, the House of Commons years ago passed a strong resolution for abolishing the system of regulation established in military cantonments in India. The resolution was duly transmitted to India, and was supposed by the British people to have been complied with. The Committee in England received from divers sources information to the effect that the system, though it had disappeared from the text of the military regulations, was in practice in full swing, and was indeed enforced by instructions from the military authorities. Questions were asked, and the Governments in India and at home denied the existence of the system. The Committee, however, trusted their own information and distrusted all official denials. But they wanted evidence; and evidence could only be got, if at all, by very capable and discreet persons. In these American ladies, Dr. Kate Bushnell and Mrs. Andrews, they found the emissaries they needed. Miss Bushnell was a trained medical lady, well accustomed to difficult enquiries. She had already unearthed in America a terrible system of kidnapping and slavery of girls in the lumber camps of the West. Hard work, zeal, good sense, and great tact marked out both ladies for their delicate mission. They consented to undertake the journey to India.



**Difficulties of  
the American  
Missionary  
Ladies.**

It was a difficult, an almost impossible task. They knew not where to begin. Their first enquiries were of the officials, military and medical, at the different stations of the troops. Everywhere they met with nothing but the most positive denials that any system of the kind existed. Access to the hospitals and the cantonment quarters where the women lived was refused. In despair they took to their prayers, and bethought them of an American Christian lady whom they knew. After consultation with her they undertook a mission to the poor native slave-women themselves, and by degrees got into talk with some of them, and obtained their first clues. Working from one point to another, following up every suggestion of evidence, insisting on actual documents and irrefragable proof, they, at length, after exhausting labours, produced a report, backed by documents, which was a marvel of ability, and satisfied the Committee at home that the moment for action had arrived. It showed incontestably that the Indian officials had carried on the Regulation system as if the House of Commons had never spoken. An abstract of the report was laid before the Government, and a public enquiry demanded. The Indian Office attempted delay; but the Committee insisted on the formal acceptance of their testimony while it was fresh and the witnesses at hand, and their demand could not be resisted. The Government offered a departmental enquiry, which was accepted. Mr. George Russell presided; Mr. Stansfeld and Mr. Henry Wilson, nominated by the Committee, and two members of the Indian Council, nominated by the Indian Office, sat as a Commission. The ladies gave their evidence, and more than sustained it on cross-examination. Their evidence was damning. They were supported by another gentleman who meanwhile had visited India Mr. Hyslop Bell. Then the matter was referred to India, and the Indian Government made an enquiry of their own, and sent over witnesses on the other side. This evidence practically admitted all that had been alleged. Mr. Russell, Mr. Stansfeld, and Mr. Wilson signed a report which found that the case of the Committee had been proved. The other two Commissioners signed a faltering report which in effect said the same thing. The Government accept the report and promise to pass legislation in India against the whole system, and to deal with the officials who have carried it on.

**Responsibility  
of  
Lord Roberts.**

The question is an important one, what officials of the Indian Government are responsible for defying the resolution of the House of Commons, and carrying on secretly a system which was forbidden? It is a matter of military regulation, and Lord Roberts was Commander-in-Chief. Lord Roberts, when he came home, was interviewed on the subject by an evening paper, and said the ladies' report was all moonshine, that no such system existed, and that he disapproved of it. When he

came before the Commission he did not say that. He said he did not know. On that subject the evidence is conflicting. It is clear that the late Commander-in-Chief either deliberately disobeyed the House of Commons and then denied it, or did not know of a military system going on in the cantonments under his own eyes and authority. And it is clear that if the British public want information as to the actual working of the Government of India, they had better apply, not to that Government or any of its servants, but to such persons as are devoted enough to take the trouble to go and look for themselves and clear-headed enough not to accept official replies. This is an important lesson, especially in view of the Opium Commission. Lord Roberts wrote a letter apologizing to the ladies for having contradicted them. If he had stopped there it would have been well. But he appended to his apology some silly remarks to the effect that the ladies would have done better to apply to the authorities for information! The defence was that the authorities did not know.

**Attitude of some  
Methodists on  
the Question.**

Meanwhile we have something to say to some Methodists who have attempted to throw cold water on the whole enterprise and to back up the Indian officials. It is now clear that the Decennial Missionary Conference failed in its duty, and that those who have supported its action in this country were wrong. People may well be wrong, especially if they take no pains to enquire. Mr. Dyer of the *Bombay Guardian* is proved right in his facts, and those who have abused him ought to have known that he is a man who has usually been found right in his facts. The *Methodist Recorder* especially stands condemned for a very violent article which it published some months ago, in which it assumed—without having seen the evidence—that the Indian Government were right. Christian men must learn to trust the moral reformers. Even when they are fanatical they are almost always right. It is the cold and critical mind which makes mistakes in these things.

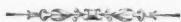
**Methodist  
Union.**

It is right to record here the progress of the movement for Methodist union in the colonies. The South Australian Methodist Conference has adopted a series of resolutions on the subject. The first reaffirms the desirability of the organic union of the Methodist Churches in Australasia. The Conference does not entirely approve the present proposed basis of union, but believes that the modifications it desires will be found practicable. It affirms that there is no serious difficulty on the ground of finance or of the numbers of the ministry, and reappoints its committee with power to negotiate, looking to general action at the General Australasian Conference of 1894.

*V. W. M. M. M.*



# THE ROUND TABLE CONFERENCE.—XV.



## THE PARISH COUNCILS BILL.

I.—REV. A. R. BUCKLAND, M.A.

*Morning Preacher at the Foundling Hospital.*

It is on all grounds desirable that the views of Churchmen in regard to the Parish Councils Bill should clearly be known. In some quarters there is a good deal of misapprehension as to those views. It has been said that some journals which have obviously taken their information at second-hand that the enquiry instituted by the *Record* implies the determined hostility of the clergy to the measure as a whole. This is a gigantic blunder, and one which, in fairness to Churchmen, should be corrected wherever it is met. So far as Church opinion has found expression in the papers, we are entitled to say (1) that Churchmen recognise the Parish Councils Bill as the just and inevitable complement of the measure of Local Government framed by Mr. Ritchie; but (2) that they regard as wholly superfluous and unjust the proposal to give the Parish Council a share in the holding and administration of the Church Schools, Parish and Mission Rooms, and the Dole Charities. The Bill, in its interference with the status of the vicar, the churchwardens, and the vestry, is a measure of Disestablishment; but it is obvious that the old parochial machinery cannot be adapted to the needs of to-day, and change must be accepted. The Bill is also a measure of Disendowment; but that is not equally inevitable at present. If there is any question of disendowing the Church, so vast a change should not be effected in the first instance as a mere fragment of a great measure dealing with another and widely different subject. This objection seems the more reasonable because the structure of the Bill would not be impaired by the omission of those parts to which Churchmen offer objection. Indeed, no opposition at present taken to the Bill can fairly be described as aimed at its existence. On the contrary, many of us feel strongly that the new Councils will start on their career with far brighter prospects if they are not hampered by the exasperation and the sense of injustice which any measure of partial disendowment will undoubtedly produce.

What are the points to which so many Churchmen strenuously object? We have to face (1) the question of the village schools. Under the Bill the Churchwardens, if managers, would be superseded by

two village Councillors. Where, then, the Rector and Churchwardens were the only managers, the Rector might find himself in a hopeless minority; the two Councillors could even—if they wished it—by a two-thirds majority transfer the School to a Board. In other words, what the Bill does is to introduce the contest of the ratepayers as ratepayers into Church Schools. There is no attempt to make this apply to other voluntary schools; the Church alone is affected, and only the Church in the villages. Some day the country may decide that this will in future be its policy towards all voluntary schools. Very good; it will then proceed openly, and with one plan for Roman Catholic and Wesleyan as well as Anglican organisations everywhere. But this is something very different. The endowed schools existing in some villages appear, from the *Record* enquiry, to be nearly always in the hands of the Rector and Churchwardens, possibly united with some other trustees. They also will be very largely affected. Schools with which the Charity Commission has seen no ground of interference would under the Bill pass in part to the management of the village Council. They may have been endowed, as so many have, by a former incumbent; they may have been founded, as so many have, for the training of the children in the principles of the Established Church. But the new managers introduced by the Bill might in some cases turn the scale against the Church, and secure a *régime* under which not even plain Bible-reading would be permitted. If it be argued that, for the good of the people, these changes should be made, then I answer that they are changes too great to be presented to the popular mind as mere side issues in regard to a measure generally approved.

There is the case (2) of the parish-rooms, mission-halls, and similar buildings. They commonly stand in the names of the Rector or Vicar and Churchwardens. It would be hard, perhaps impossible, to find a case in which they were not built as a part of the parochial organisation. Under the Bill Parish Councillors would supplant the Churchwardens, and in some unhappy parishes the use of what was their own room might be denied to Churchmen. In any case to withdraw partially from Church control her parish and mission-rooms seems so wanton an act that some of us prefer to believe that Mr. Fowler did not intend the measure to have this effect. In that case

he will offer no objection to reasonable amendment, which should leave the Church in possession of her own whilst admitting parish control over any room which was meant for parish use irrespective of creed.

We have (3) to deal with the Doles. Here again the Bill discharges the Churchwardens from the trusts and puts Parish Councillors into their places. It will be said, and said fairly, that such benefactions as are left "for the poor of the parish" cannot be meant for church people only. But that is not the point. The benefactors meant that their charity should be given under the eye of the Church whose teaching had stimulated their gifts. Where there are any signs that such benefactions are unfairly or improperly administered, the Charity Commission can and does step in. But the Bill at once decides that the Church character of such benefactions, even though made but yesterday, shall be abolished. It is not shown that they are wrongly administered, or even that they would be more wisely administered under the eye of the Council. There is, in fine, no case in the great majority of instances for interfering with the testator's wishes as to the majority of these bequests. But where any clear reason can be shown for claiming the gift as parochial, and in no sense ecclesiastical, Churchmen would do well to offer no opposition.

Thus the "Poor Man's Land" which exists in certain parishes, together with bequests to the Vicar, Churchwardens, and Overseers of the Poor may well be surrendered. For the rest, I do not see how clergy, who mean to fight hard in defence of the Church's endowments for the support of the clergy can ignore the attack upon endowments left to the Church for the benefit of the poor. The Doles are, beyond question, a constant source of anxiety to the clergy; their administration is a delicate and thankless task. If it were a mere question of convenience, the majority of the clergy would, no doubt, hail with joy the prospect of relief; but they are only trustees, and have no right to be liberal with other people's money. Of course there are parishes in which the value of the Dole or Doles is so small as to seem hardly worth resistance, save on principle. In many, however, their value ranges from £5,000 to £10,000, individual benefactions of £1,000 being not very uncommon. This, however, is a matter of detail; the principle at issue is this, that if the charitable asked the Church to administer their benefactions, there is no just cause for enacting that in certain parishes and not in others their disposition should be altered and a new body introduced to a share in the administration.

## II.—REV. CHARLES WILLIAMS.

THE Parish Councils Bill, as the measure now before Parliament for extending local government to rural districts is called, if passed into law would effect a peaceful and, in my judgment, a most beneficent revolution in village life. Agricultural England sadly lacks the energy, enterprise, and opportunities which make our large towns prosperous. There is far too much stagnation in them. Any change that would thoroughly arouse the sleepy, quicken the intellect and interest of labourers, could not fail to be of immense service to them. Doubtless clergymen and churchwardens, esquires and their families, wish well to their poorer neighbours. They take a sincere delight in helping them in times of especial difficulty and destitution. But while much is done for peasants and small farmers, in the way of charity, till now they have not been treated as householders who have equal rights with the occupants of the hall and the parsonage in directing and controlling parochial affairs. In most districts they are expected to let their "betters" rule, and "to learn and labour truly to get their own living, and to do their duty in that state of life into which it has pleased God to call them." The Parish Councils Bill proposes to complete the emancipation of the serf, and to make a citizen of him. I am not astonished that old-world politicians who love whatever is ancient, and dislike that which is modern, shake

their heads, and gravely question as to whereunto this Parish Councils Bill will grow, what sort of fruit it will produce. Still less surprising is the attitude of the clergy of the Church of England, many of whom—certainly not all—see in this measure the beginning of the disestablishment, if not of the disendowment, with which they have been so long threatened.

And yet there is no objection to the principle of the Bill. How can there be? As Lord Cross pointed out the other day, the Bill is only the complement of the County Government Act. For a country like ours it is impossible, after conceding self-government to towns, to persist in denying it to villages. When the Earl of Derby and Mr. Disraeli gave household suffrage to the dwellers in our large towns they probably did not realise what must follow, but they certainly made the subsequent enfranchisement of agricultural labourers inevitable. And this enfranchisement carried with it local government. The greater includes the less. If labourers are fit persons to perform the highest and most important duty that can devolve upon a citizen, to have voice and vote in passing judgment upon the acts of the Queen's ministers, in determining the policy of the nation, in appointing the members, and practically prescribing the decisions, of the High Court of Parliament, who can successfully challenge their right to voice and vote in the management of parochial affairs? To do so, in present cir-

cumstances, would be to "strain out the gnat" after having "swallowed the camel." No wonder the principle of the Bill is generally, if not universally, approved.

The controversy gathers round the details. Over what shall the householders exercise control? Shall the Councils be appointed, govern all the affairs of the parish? (1) I allow at once that these questions suggest fears to parish clergymen. Their supremacy is threatened. If care be not taken, even their independence, their freedom of action, may be in jeopardy. They are to-day the *ex-officio* presidents of parochial meetings; the chief administrators of parochial charities; almost the sole active managers of parochial elementary schools; "lords of benefices," as the word "parsons," intimates. The creation of Parish Councils would of necessity interfere with their supremacy, authority, rights. It is, therefore, only natural that the parochial clergy should seek to safeguard the interests of "the order" to which they belong, and to prevent any unjust or undue interference with its power and privileges. (2) May I suggest it is far more marvellous that the government of the parish has been left untouched so long than that Parliament, in the last decade of the nineteenth century, proposes to reform it? The parish is said to date from the eighth century or thereabouts. It has been mainly under the control of the clergy for a thousand years at least. As in the beginning, so now, the clergyman is the central figure of the parish, and at any rate in the villages he practically reigns without a rival. It is sometimes forgotten by clergymen that the parish is far more than a district assigned to a priest that he may minister within its boundaries. The inhabitants have civil business to transact, social affairs to attend to, day-school education to provide. Has not the time come to distinguish between the ecclesiastical and the civil? Is it not desirable that a beginning should be made in dividing the labour of governing a parish? So long as we have an established church the clergyman will be charged by the State with the performance of spiritual duties. I quite agree that the proposed Parish Councils should have as little to do as have City and Town Councils with the worship or ministrations of the parish church, or with the house-to-house visitation of the parish priest. The purely ecclesiastical and really spiritual should be excluded from their jurisdiction. Clergymen are not, except in rare instances, appointed by the parish. Parliament is the only legislative authority that can determine Articles of Belief to be subscribed, and forms of service to be observed, by the clergy. Any offences against the laws of the Church of England have to be tried in legally constituted courts, not in the parish vestry. For these and other reasons, the clergy are justified in safeguarding their own interests, in insisting that the Parish Councils Bill shall not disestablish them. (3) A little reflection will show that the fears of clergymen and their friends are groundless. Does the Parish Councils Bill in any way infringe upon the spiritual functions of the clergy? No one complains

or pretends it does. I am aware some critics urge that the effect of certain clauses of the Bill, should they be passed in their present form, will be to place all parochial buildings, including "mission halls," under the elected Council; that the Bill proposes to give to the Council control over "charities"; and that—is not this "the head and front of the offending"?—the Bill would substitute two village Councillors for the two churchwardens as joint-managers with others of the elementary school of the parish. I remark, on these objections:—(a) It is important to bear in mind that it is the State which clothes the clergyman of the parish with authority, which defines the limits within which the authority must be exercised, which prescribes the work he shall do. No reasonable and constitutional citizen can deny the right of the State to amend or alter, as may seem just and expedient and for the general good, the conditions of the service rendered by the clergyman. He is a servant. Consequently, even if the parish clergyman has been from time immemorial, and by the prescription of law, an ecclesiastical autocrat, with authority to control civil as well as spiritual affairs, it is for the State, and not for him, to determine what duties shall be assigned to him, and what he shall or shall not control. (b) The Parish Councils Bill does not make Churchmen ineligible for election. Those who are now churchwardens, if elected by parishioners, could serve on the Council. If any men, whatever their creed or church or politics, fail to command the confidence of their neighbours and to secure their suffrage, they are the last men that should be entrusted with the management of parochial affairs. (c) I entirely agree that buildings wholly and exclusively devoted to directly religious or Church purposes, like places of worship and mission halls, should not be at the disposal of Parish Councils. Where buildings are used partly for ecclesiastical and partly for civil purposes, there ought not to be, and need not be, any difficulty in arranging terms of a joint occupancy. (d) In common with most reformers, I am strongly of opinion that all charities, in which other than communicants of the Established Church have a right to participate, ought to be controlled and administered by civil, and not by ecclesiastical, authorities. In nearly every instance the original donors intended them to benefit poor parishioners. And in cases in which it was not so, public policy and the public weal require that exclusiveness and partiality should be done away with. Be this as it may, it is surely a sound principle that charities should be distributed by those who enjoy the confidence of the people. When Parish Councils have been called into existence, they will possess this qualification. (e) This same observation applies to elementary schools. The funds from which these schools in villages derive their income are public. The ordinary Government grants and the fee-grant make up nearly the whole of the receipts. Who but the members of the Parish Council can be said to represent the public? Besides this, the constituents of the members of the Parish Council are the parents of



the scholars. Who have a better right than they to elect managers of the school in which their children are taught? What have churchwardens to do with public elementary schools? As such nothing at all. The sooner they are disestablished, and representatives of parents substituted for them, the better. (f) My last observation is that, if local government is granted to villages, the more trust that is placed in the

people, and the larger the power granted to them, the greater the probability that the rural districts will receive as many advantages and as much benefit from municipal life as have the large towns.

I therefore hope that the Parish Councils Bill will not be "whittled down" in committee, but will be carefully considered with a generous concern to make village life worth living.

### III.—BY REV. CHARLES A. BERRY.

THE Parish and District Councils Bill, which is to be submitted to Parliament by Mr. Fowler at the commencement of the Autumn Session, is an attempt to complete the machinery of Local Government throughout England and Wales. That machinery, although greatly improved, was confessedly left in an unfinished condition by Mr. Ritchie's Act of 1888. The Bill proceeds upon the assumption, verified by the history of our municipal institutions, that every extension of local self-government has tended to the efficiency and the true economy of management, and to the sanitary, social, and civic elevation of the people. The proposed measure aims at doing for the village what has already been done for the county, the borough, the local board area. It is believed that a villager knows more and cares more for the hamlet where he resides—is better acquainted with its condition and needs, and has a clearer understanding of how to attempt its improvement—than can possibly be the case with a county councillor who may live fifty miles away, and who cannot grasp the details of the hundred or more villages within the present jurisdiction of his council. It is further believed that by conferring a degree of corporate life upon the village, and by empowering the residents in it to adopt and administer such measures as the Allotments Act, the Burial Acts, the Baths Act, and others, a great stride will be taken towards the creation of a higher civic virtue among the people—self-respect, self-reliance, public spirit, communal service. One of the most melancholy sights in modern England is the crushed and subservient bearing of villagers who have all their life lived under the overshadowing authority of two allied magnates, without voice or hand in any of the affairs of the village. Mr. Fowler's Bill will not only make for better local administration, it will emancipate and enfranchise the manhood of a most worthy and capable body of men. All this is good, and only good—a promised boon to the whole nation as well as to the class more directly affected. And it is well such a measure should be in charge of a man like Mr. Fowler, who combines with a great knowledge of the subject and

a marvellous executive ability an integrity which cannot be impugned, and a spirit of fairness which rises above the temptations of political partizanship.

It is evident, however, that a Bill of this character, involving displacements and readjustments of older authorities, is certain to encounter a good deal of opposition, and perhaps the bitterest of all opposition from quarters where a vague dread of change conjures up spectres of imaginary mischief. Up to the present, however, the field of opposition is almost solely occupied by a certain class of clergymen and by one or two of the clerical organs of opinion. Even they, indeed, seem only to have awakened quite recently to the subtle craftiness which they allege lurks within this innocent-looking measure. Although the Bill was introduced and printed on March 21st it was not until September that public attention was prominently called to these hidden designs. It seems more than likely, from the tone of certain Church papers, and from the activity of certain clerics at the Church Congress, that what has been lost in the matter of time is to be compensated by extra vigour of oratorical phrasing and by the free use of alarm signals. It appears from these authorities that the Church is once more in danger. The cry which has been raised a hundred times, and which has so often created the impression that the Establishment is the enemy of all progress, is once again to be sent resounding through the country. The *Record* of Sept. 15th heads an article on the subject "The Peril of the Moment." The *Church Times* tells us that the real intention of Mr. Fowler's Bill is "disestablishment so far as it can be effected without raising too much opposition, and is a preparatory step to more drastic measures." A correspondent of the *Church Review* says bluntly that the Bill is "nothing but another snare of the enemy." And other writers have named it "a sword of Damocles," "a Disendowment Bill," and a measure to sap the very vitals of Church interests and endowments." The *Record*, it is true, claims to be an enthusiastic supporter of the cause of parish self-government. Its anxiety is that matters wrongly and wantonly mixed together in this Bill should be separated. What these matters are, and how far they stand affected by the Bill, will appear presently. Meanwhile the *Record* would rather sacrifice its enthusiasm for parish self-government than allow the present Bill to become law.



Before proceeding to an examination of the clerical case as here stated, I wish to lay emphasis on two facts which appear to me to carry great weight. The first is, that this agitation is not the work of the clergy as a whole, but only of a section of the clergy. I am writing before the date of the Church Congress discussion, and am unable to draw any evidence from that quarter in support of my contention. But I gather from newspaper reports that the proposal to hold such a discussion was by no means favourably regarded by many members of the Congress. It is more to the point to mention that more than one representative clergyman has repudiated the agitation against the Bill. The second fact adds to the significance of the first. The *Record* itself announces and mourns because "there are signs that many Conservatives, who are politicians first and Churchmen afterwards, *view with dissatisfaction* the effort Churchmen are making to *preserve their own*." The italics are mine. Do not these facts suggest that nothing very serious is about to happen? Is there a man living who believes that "many Conservatives" would "view with dissatisfaction" an agitation to prevent the sapping of "the very vitals of Church interests and endowments?" Ought not the attitude of many respected clergymen and "many Conservatives" to awaken the suspicion within these critics of the Bill that they have discovered another mare's nest? Most sensible and dispassionate men will arrive at that conclusion. Let us see whether they would be justified in so doing.

The clerical case against the Bill is most clearly and explicitly stated by Mr. Buckland. It consists of three points: (1) the interference with village schools, (2) the proposed control of parish-rooms, mission halls, and similar buildings, (3) the distribution of doles. In respect of the village schools Mr. Buckland tells us that under the Bill the churchwardens, if managers, would be superseded by two village councillors, that the rector might find himself in a minority, that the ratepayers, as ratepayers, would gain a power of management in Church schools, and that Catholic and Wesleyan and other denominational schools are exempted from such interference. The case, as Mr. Buckland puts it, especially when the other denominational schools are considered, seems a hard one. But will it be believed when I say—and I have taken means to assure myself as to the correctness of my statement—*there is absolutely no provision in this Bill for dealing with denominational elementary schools?* They will remain, as far as this Bill is concerned, exactly where they were. I ask Mr. Buckland to indicate in this Bill one single clause, or one adoptive power, which will operate in the manner he describes. The fact is many of us think this Bill is deficient because it gives the villager no power over the elementary schools. Many of those schools have been built in part by grants-in-aid from the Imperial exchequer. They are all of them supported and maintained to a great extent by education grants from the same source. They

could not exist without public money; and institutions supported by public money, whether Anglican, Catholic, Wesleyan, or other, ought to be managed by public elective bodies. Why should the rector, or the Catholic priest, or the Wesleyan superintendent, be independent of the ratepayer in the management of the ratepayer's money? I could wish that this Bill, which deals with so many existing authorities, had boldly grappled with the question of the village schools. But be that as it may, the fact remains that no such powers are conferred by the Bill, and Mr. Buckland's apparently temperate plea is left without even a semblance of justification. Perhaps he will favour us with a specification of clauses in support of his contention.

As to the parish mission rooms. Here, again, Mr. Buckland's case seems a hard one. Churchmen might, he tells us, be deprived of the use of rooms they had themselves built for mission and other purposes. The parish council would supplant the churchwardens as managers of such property. And he pleads with Mr. Fowler to allow an amendment "which should leave the Church in possession of her own whilst admitting parish control over any room, which was meant for parish use irrespective of creed." An eminently fair request, that is if there were any need to prefer it. But I am puzzled to find out what Mr. Buckland means. Why did he not indicate the clauses of the Bill which make for such manifest injustice? I cannot find a single reference to "mission-halls and similar buildings." The only reference to this matter is contained in clause 4, page 3, paragraphs 1 to 3. "The parochial electors and the Parish Council shall be entitled to use, free of charge, at all reasonable times, for the purpose of any parish meeting, or of any meeting of the Parish Council, any suitable room in the school-house of *any public elementary school receiving a grant out of moneys provided by Parliament*, and any suitable room the expense of maintaining which is payable out of any local rate." The remaining sections provide that any damage done to the room, or any expense incurred in the holding of meetings, shall be made good out of the poor-rate. Also that if any contest should arise as to what is reasonable or suitable, whether as to the time or the expense of meetings, it shall be decided either by the Education Department or the Local Government Board. What, I ask, could be fairer than these provisions? All the buildings mentioned are either wholly or partially maintained by public money, and their use is so limited and defined as to prevent any unnecessary friction between local authorities. And as if still further to protect Churchmen in the use of *what is their own*, clause 58 gives a definition of "ecclesiastical charity" which reserves to them the entire management of such property as "mission-halls and similar buildings." Is it fair, in face of such provisions, for Mr. Buckland to write as if a great act of injustice were about to be done?

The real soul of all this opposition is in respect of

the Doles. This Bill proposes to vest the election of overseers in the parish council instead of in the vestry. It removes churchwardens from their status as *ex officio* overseers, and provides that the council shall fill up these vacancies. It also enacts that "the legal interest in all property vested either in the overseers or in the churchwardens and overseers of a rural parish, *other than property connected with the affairs of the Church*," shall vest in the council. But the Bill further provides, in clause 13, that trustees holding property—other than distinctly ecclesiastical—may, *at their own option, and with the approval of the Charity Commissioners*, transfer the trust to the parish council, which shall have no power to vary the trust except with the approval of the Charity Commissioners. Distinctly ecclesiastical charities are to remain in the hands of the churchwardens, or other such persons as are in charge of them. Will Mr. Buckland, or any one else, contend that this is other than a fair and just arrangement? What belongs to the Church is

left to the control of the Church; what belongs to the parish is handed over to the management of the parish. I will not enter upon a discussion of how far these numerous charities have or have not been rightly administered. Whether they have been impartially distributed, or whether they have in some cases served the ends of ecclesiastical bribery, is beside the question. It is to be hoped the discussion may be kept free from gross insinuations. For my own part, I am glad to acknowledge the zeal and discretion of many hard-worked clergy in this matter. But the question is as to whether parish property ought to be vested in parish authorities and not in denominational hands. And there will be only one answer on the part of the nation. Meanwhile it is to be hoped that the clergy who have taken action on this Bill will reconsider their attitude, and will save themselves from seeming to oppose a beneficent measure out of a too nervous regard for their own status and privileges.

#### IV. BY REV. J. FROME WILKINSON, M.A.

It is my intention in this brief paper to keep as near as possible within the scope of Mr. Buckland's contribution to the "Round Table," namely, to discuss the Parish Councils portion of the Government Bill, and in that portion to deal only with clauses and sections which have been held to directly affect the status of the Church of England. I am, however, unable to agree with Mr. Buckland in his opening statement that there is no opposition among Churchmen towards the Bill, as such, but only towards certain objectionable features. I am afraid that the Morning Preacher at the Foundling Hospital does not know the typical country parson, squire, or churchwarden, for if he did, he would scarcely have made such a statement. The restoration of self-government to the villages on essentially democratic lines, cannot well be glad tidings to that portion of the Church which, whether as concerns clergy or leading laity, is essentially anti-democratic in opinion and sentiment. Prudence may cover open hostility, but the current runs too strong not to show itself on the surface sometimes. A specimen each from writers in the *Record* and the *Guardian* must suffice. (1) "I think it most arbitrary to limit hours of commencement for the Annual Parish Meeting to between 6 p.m. and 8 p.m. My own opinion is that controversial meetings, such as these are likely to be, had better not be held in an evening, so far as certain classes in our rural parishes are concerned." Let us not be too hard. It is natural that the rural vestry should not take kindly to its long delayed dissolution. The squire, or the squire's agent, and farmer churchwardens are in accord with the above

sentiment. A parish council, popularly elected, means an end to the sharing out among the privileged few of the powers still retained by the parish officers. It will no longer be the select meeting at ten in the forenoon or three in the afternoon, conducted on the principle of "You-take-this-and-I'll-take-that." The incumbent, too, will be ousted from his *ex-officio* chairmanship. (2) My second quotation shall be from the columns of the *Guardian*—"I am sick and tired of such talk as 'Trust the people.' Trust them with responsibilities they are not fit for, and with powers they are sure to misuse! . . . I say we are bound in the interests of truth and justice to offer what opposition we can to a Bill like this." Criticism from such quarters it is idle to dissect. What is meant is, either the death of the Bill or the rendering it as inoperative in parish affairs as the Allotments Act of 1887, or the Small Holdings Act of 1892. Such opponents are not careful as to what powers they credit Parish Councils with. They hysterically cry out, as the new councillors violently lay sacrilegious hands upon the parish registers of baptisms, marriages, and burials! That organ of officialism—the *National Church*—also strikes the same note, and tells its readers that "no real necessity exists for the bringing about of such new arrangements in parish government."

While justice has been done to the sentiments expressed by Mr. Fowler in his speech when introducing the Bill, great complaint has been found with the draftsman for not more clearly defining the border-line of that territory which is marked off as "the affairs of the Church" or "ecclesiastical charities." It must, however, be allowed that the distinction between the civil and ecclesiastical parish is not an easy one to make now-a-days. Perhaps it would be the wisest policy to at once admit that the powers

of a churchwarden (as a parish officer, *ex officio* overseer, and manager of charities) would scarcely be called in question, if, as a fact, the Church of England was commensurate with the State, though his mode of election might be improved. I do not wish to be mistaken. I am not looking at the question from a legal point of view, but from the fact that the churchwardens, as such, can no longer be said to represent the whole body of the parishioners. Bearing this in mind, let us pass on to a consideration of Elementary Church Schools, Clothed or other Parochial Charity Schools, Parish Rooms or Clubs, Working Men's Institutes, Parish Libraries, Dole Charities, and Almshouses.

(1) Elementary Church Schools. These are for the most part known as National Schools, though a certain number are no more than Church of England Schools, having neither been built nor enlarged by means of grants from the National Society. The churchwardens for the time being are generally trustees (with the incumbent), or managers of these schools. Mr. Buckland takes it for granted that under the Bill they would be superseded by the village councillors. This is by no means clear as the Bill is drawn, but evidence is against the inclusion of Church schools either under section 6 or section 13; nor is the school so much as mentioned in either the leaflet, or outline of the Bill, issued by the Publication Department of the National Liberal Federation. Personally, I am strongly of opinion that such indirect, thin-end-of-the-wedge method of introducing popular control is undesirable, and likely to cause unnecessary friction in the working of the Bill. The education question is too vast in its national issues to be brought into one or two clauses of a Local Government Act. The whole subject demands separate treatment, giving to the State, as represented imperially and locally, the sole control of secular education, while, at the same time, giving full freedom to the Church and other religious bodies to provide religious instruction to the children of their respective members. (2) With Clothed or other Parochial Charity Schools the case is different. No doubt the boon of free education cannot with justice be restricted to one rung only in the ladder; but until we enjoy a graduated State system throughout, from the Elementary Schools, through Secondary Schools, up to the Universities, the people must be contented with what crumbs of comfort they can get. With only a verbal alteration I would accept the definition of an "ecclesiastical charity" as laid down in the Bill. When these schools were founded, as the benefactions of "worthy and pious forefathers," the benefit of the parish or locality, as a whole, was the object. Religious times have so changed that this supreme object can no longer be carried out under the original terms of the trusts. To these changed times the Charity Commissioners and the Endowed Schools Commissioners owed their origin, as also the abolition of University "tests." The dead man's hand, in so great a matter of national welfare,

should no longer be allowed to curtail the maximum benefit of such charities. An element of representative and elective management becomes a *sine quâ non* in a democratic age such as ours. (3) Parish Rooms occupy another position. They essentially belong to the "affairs of the Church;" they are part and parcel of the parochial machinery, being used for mission services, Church classes, and the like. I do not apprehend that the framers of the Bill have any intention of touching them. If a "defence" is needed (which I don't for a moment believe), let the Church make a stand here; but I cannot help feeling that we are raising a needless note of alarm. The same holds good with regard to Working Men's Institutes which are connected with the Church, of which the membership is confined to Churchmen, and which are partly supported by the voluntary contributions of Churchmen. If, however, such a room is meant "for parish use irrespective of creed," the situation is altered. (4) Parish Libraries, most people will agree, should not have any special ecclesiastical stamp put upon them, and if, under the Bill, they can be made to form the nuclei of Free Libraries—an imperative need in all parishes, or group of parishes—so much the better. (5) Dole Charities. It is no exaggeration to say that such endowments, dating from a past period in the history of the "poor," have become a curse rather than a blessing. Their administration, generally left to the churchwardens, has been one of the prime causes of the decline of the Church of England in rural parishes. With the possible exception of Poor Law administration, these dole charities give more dissatisfaction, cause more heart-burnings, than any other affairs of the parish. I have known neighbours not on speaking terms for a twelvemonth, because one was a recipient, the other not. I have known well-to-do men, when on their death-beds, complain that they had never been "honoured with the charity money"! Strong feeling also exists that in many cases the accounts of endowed charities, whether dole or not, are not made public; that in this matter the law, as it now stands, has been evaded. There is general distrust as to the way parochial charities have been administered. If for nothing else, the clergy and churchwardens should support the Bill on account of the relief it will give on this head. (6) In the case of Almshouses, of which the churchwardens may be *ex officio* trustees or managers, Parish Councillors would be the more fitting persons to hold such an office, and another frequent cause of discontent would be removed.

Taking the Bill as a whole, it would be difficult to exaggerate the influence, with a few amendments, it should have upon the working-class population of rural England. It will restore parochial self-government; it will brighten village life; it will carry with it political freedom; and once more cause the village to become "the cradle and nursery of English local government." As tending to rear men and women of larger stature, physically and morally, democratic Churchmen will welcome its advent.



# THE WORLD'S PARLIAMENT OF RELIGIONS.



BY REV. SIMEON GILBERT, D.D., EDITOR OF THE "CHICAGO ADVANCE."

THE greatest of all thoughts is this: that "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have eternal life." And in no country nor in any age has God ever left Himself without witness. When John Wesley declared the world to be his parish, it was a large thought he had in his mind, a glorious sentiment that thrilled his heart. To-day the idea of the solidarity of mankind is gaining ground with surprising rapidity.

Men are becoming strangely conscious of themselves as not being alone, but as being parts of a vast brotherhood, members one of another. When once a popular movement, like that represented by this World's Parliament of Religions, gets started, nobody can tell whereunto it may grow. And so every man with the open vision and the reverent heart feels that a tremendous urgency is upon him to do what he can, jointly with others, in striving to illumine every pathway, to be ever on the alert, now swinging the red lights of danger, now making all the outlook gay with the banners of progress, and all the while seeking to keep the head-lights of wisdom aflame with truth and love and hope.

No one sees everything. No one can think of everything. And so there is no better helping than that which helps others to see. It moreover takes time to see all around a truth; and almost always it takes more than one person to do it. Accordingly in this Parliament of Religions just now in session, many of the most serious-minded men have been eagerly and in most fraternal spirit endeavouring to help each other—to see.

As I write there is going on in the City of Chicago the most significant and notable religious convention of the century, the first World's Parliament of Religions. It was reserved for Chicago, just a city sixty years from its first settlement, with a population of a million and a half, and now the most cosmopolitan city in the world, to create this World's Parliament of Religions, which is for the time the world's chief Religious University.

A word as to its origin. The first conception and

public suggestion of it were due to a Christian layman, a lawyer, Hon. Charles C. Bonney, of Chicago. To him the thought of it came as an inspiration from God. It was the World's Columbian Exposition, undertaken on a scale of wholly unprecedented grandeur, which made possible the actualisation of this great thought of a Pan-Religious Congress along with the more than one hundred other distinct Congresses to be held during the six months of the Fair.

Under date of September 20th, 1889, Mr. Bonney published in a local periodical, *The Statesman*, the suggestion and proposal, in which among other things he said:

"The crowning glory of the World's Fair of 1893 should not be the exhibit there to be made of the material achievements and mechanical victories of men, however magnificent the display may be. Something higher and nobler is demanded by the enlightened and progressive spirit of the present age.

"In connection with that important event, the world of government, jurisprudence, finance, science, literature, education, or religion should be represented in a Congress of statesmen, jurists, financiers, litterati, teachers, and theologians, greater in number and more widely representative of peoples, nations, and tongues than any assemblage that has ever yet been convened.

"For such a Congress convened under circumstances so auspicious would surpass all previous efforts to bring about a real fraternity of nations, and unite the enlightened people of the whole earth in a general co-operation for the attainment of the grand purpose for which society is organised."

When the Columbian Exposition had been determined upon by the National Government, and located in Chicago, an organisation known as the World's Congress Auxiliary was created, and Hon. C. C. Bonney made its President. The authorities of the Exposition evinced their sense of its importance by appropriating 250,000 dols. towards the erection of a suitable hall, and providing for the necessary expenses of the great enterprise. The new Memorial Art Institute, in which all the Congresses were to be held—not on the Fair grounds, but on the lake shore, near



the centre of the city—was erected at a cost of 600,000 dols., containing two halls, each accommodating audiences of over three thousand persons, besides a score of smaller halls for the various lesser gatherings. Without such a building, so admirable in all its appointments, no such "Parliament of man" could have been entertained, at least in any such way as to give unity to all its several congresses, and the resultant multiplied moral effectiveness of them all.

No time was lost by President Bonney and those associated with him in the maturing of plans and securing the appointment of the necessary special committees. The make-up of the General Committee on Religious Congresses shows the wide spirit of fellowship which from the start has been manifested. Rev. John Henry Barrows, D.D., the eloquent pastor of the first Presbyterian Church of Chicago, was made its Chairman. Fifteen other Christian denominations were represented in the Committee, including Dr. F. A. Noble, Congregational; Bishop W. E. McLaren, Episcopal; Archbishop P. A. Feehan, Roman Catholic; Dr. F. M. Bristol, Methodist; Rabbi E. G. Hirsch, Jewish; Bishop C. E. Cheney, Reformed Episcopal; Dr. W. M. Lawrence, Baptist; Dr. A. J. Canfield, Universalist; and so on.

In the first public statement the purpose had in view was declared to be: "To unite all Religions against all Irreligion; to make the Golden Rule the basis of this union; to present to the world, in the Religious Congresses to be held in connection with the Columbian Exposition of 1893, the substantive unity of many religions in the good deeds of the religious life; to provide for a World's Parliament of Religion, in which their common aims and common grounds of union may be set forth, and the marvellous religious progress of the nineteenth century be reviewed; and to facilitate separate and independent congresses of different religious denominations and organizations, under their own officers, in which their business may be transacted, their achievements presented, and their work for the future considered."

Never before was any specific religious enterprise so widely advertised, or such pains taken to ensure that its aims and its methods should be everywhere understood. The *Advance*, the *Independent*, and indeed all the leading religious journals took the matter up, giving it all possible publicity and support. The same thing was true of a large portion of the leading secular press of the country. Correspondence was opened with representative religionists in every part of the civilised world. Circular statements also, prepared by the Chairman of the Committee, setting forth the plan and purpose of the Parliament, and containing the condensed thought of a very great number of representative men and women on the subject, constituting a particularly effective bit of literature, were sent forth in a way to arrest the atten-

tion of millions, not in America only, but in other lands also. In this connection may well be quoted the strikingly just remarks of Lady Henry Somerset, in a letter to Dr. Barrows, which was read at one of the sessions of the Parliament: "I have often thought," she writes, "that the best results of this great and unique movement for a truly Pan-Religious Congress was realised before its members met; for in these days the press, with its almost universal hospitality towards new ideas, helps, beyond any other agency, to establish an equilibrium of the best thought, affection, and purpose of the world, and is the only practical force adequate to bring this about. This Congress of Religions," she adds, "is the mightiest ecumenical council the world has ever seen. Christianity has from it everything to hope; for as the plains, the table-lands, the foot-hills, the mountain ranges, all conduct alike, slowly ascending to the loftiest peaks of the Himalayas, so do all views of God tend toward and culminate in the character, the life, and work of Him who said: 'And I, if I be lifted up, will draw all men unto Me.'"

The general programme of the various Religious Congresses, including the Parliament of Religions, as printed together, makes a book of over one hundred and fifty pages. The central figure in these religious congresses is, of course, the union, assemblage, and council known as the World's Parliament of Religions. But preceding it, and going along with it as well as following it, are the particular congresses of the various religious organisations, ecclesiastical and missionary, continuing in all for nearly two entire months.

The Parliament, itself to continue for seventeen days, was opened Monday morning, September 11th. The large hall was packed with an audience of not less than four thousand men and women. Not ever before did a single platform have gathered upon it a group of men so widely representative at once of the various races and nationalities and religious faiths of the world. The spectacle presented to any one at all sensitive to the infinite pathos of the sorrows and the hopes that take hold on both time and eternity was of overwhelming interest. And one grand effect of it must inevitably be to awaken in the hearts of all thoughtful religionists, Christian or non-Christian, what one may call a new "world consciousness." If not a wholly new, it is a vastly broader horizon that is now seen to bend over and include them all. Whatever any one's blindness, any one's waywardness, any one's enlightenment, any one's painful gropings after the Light that should lighten every man coming into the world, the fact was felt most profoundly that we all are the one Father's children.

The addresses of welcome and of greeting were of wonderful impressiveness. If the occasion was to a degree spectacular, the words spoken by the representatives from all parts of the world were peculiarly fitted to give true interpretation to the main purport of this great religious parliament of man. No one who was present can ever forget the scene. The hall was crowded to its utmost. The platform was mainly

occupied by men dressed in a great variety of picturesque oriental garb. The opening hymn, "Praise God from whom all blessings flow," was grandly sung by the whole congregation, with organ accompaniment. Cardinal Gibbons led the great congregation in the Lord's Prayer, the same words coming from the heart and trembling lips of some four thousand others present. The opening address by President Bonney—the man who first conceived the idea of these congresses—setting forth the meaning and purpose of this unique "general assembly," rose sublimely to the height of the occasion.

Dr. John Henry Barrows, Chairman of the Committee, who has been chiefly instrumental in making out the great programme and in carrying it into effect, having given two years of unmeasurable work to the undertaking, delivered an address of welcome instinct with the mighty spirit of the occasion, which in felicity and grandeur of Christian eloquence it would be hard to match. He said they were met together as men, as children of one God; they were not there merely as Baptists and Buddhists, Catholics and Confucians, Parsees and Presbyterians, Methodists and Moslems. They were not there to criticise one another, but each to speak out positively and frankly his own convictions regarding his own faith. They would be glad, with him, that, since this is a world of sin and sorrow, as well as speculation, their attention was for several days to be given to those greatest practical themes which press upon good men everywhere. How can we make this suffering and needy world less a home of grief and strife and far more a commonwealth of love—a kingdom of heaven? How can we bridge the chasms of alienation which keep good men from co-operating? How can we bring into closer fellowship those who believe in Christ as the Saviour of the world? And how can we bring about a better understanding among the men of all the faiths? He believed that great light would be thrown upon these problems in the coming days.

"Welcome, one and all, thrice welcome to the World's First Parliament of Religions. Welcome to the men and women of Israel, the standing miracle of nations and religions. Welcome to the disciples of Prince Siddartha, the many millions who cherish in their heart Lord Buddha as the light of Asia. Welcome to the high priest of the national religion of Japan. This city has every reason to be grateful to the enlightened ruler of the Sunrise kingdom, Welcome to the men of India and all faiths. Welcome to all the disciples of Christ, and may God's blessing abide in our council and extend to the twelve hundred millions of human beings."

The words spoken by Archbishop Feehan, of Chicago, and by Cardinal Gibbons, of Baltimore, voiced with simplicity and splendid elevation of Christian thought and sentiment the true intent and spirit of the Parliament. Rev. Dr. Augusta J. Chapin spoke on behalf of women; Dr. Mackenzie on behalf of the Puritan in the New World; and President

H. N. Higginbotham for the World's Exposition. When Archbishop Zante, of the Greek Church, rose, majestic in personal form and aspect, he was greeted with immense cheers by the audience. His speech, given in capital English and magnificent enunciation, was most eloquent with thought and benediction for "our great America." Hon. Pung Quang Yu, of China, Secretary of Legation at Woshofor, a man of marked and powerful presence, received also a most hearty welcome, and spoke, through his interpreter, words highly befitting the occasion. P. C. Mozomadar, of the Brahmo Somaj, India, a master of the purest and most virile English; a young Russian nobleman of singularly elegant presence and eloquent speech, and speaking English as if it was his mother tongue; Reuchi Shibata, a representative of the Shinto faith of Japan; Count Bernstorff, of Germany; M. B. Maury, of France; Archbishop Redwood, of New Zealand; Carl Von Bergen, of Sweden; Prof. Minas Scherez, of Armenia; Prof. C. N. Chakravati, of India; Swami Vivekananda, of Bombay; Prof. Momerie, of England; Principal Grant, of Canada; Miss Jeanne Sarabji, a converted Parsee; Horin Toki, a Buddhist of Japan—all giving utterance to similar great thoughts, each in his own unique way—contributed to make this truly phenomenal occasion glorious in the recognition of that conception and consciousness of the brotherhood of man and the Fatherhood of God, such as only the Christian revelation through Jesus Christ could have given birth to.

Prince Volkonsky, of Russia, an exceedingly bright and animated speaker, using perfect English, referred to how, at the various Congresses of the several Churches, the Catholic, the Lutheran, and others, he had heard beautiful words of charity and love, splendid words of humanity and brotherhood, and everywhere they heard these same great words, proclaiming these same great ideas and inspiring these same great feelings. They saw a Catholic Archbishop who went to a Jewish Congress, and with fiery eloquence brought feelings of brotherhood to his Hebraic sisters. Not in one of these Congresses did a speaker forget that he belonged to humanity, and that his own church or congregation was but a starting point, a centre for a further radiation.

Rev. Reuchi Shibato, of the Shinto faith, Japan, said it was fourteen years ago that he had expressed in his own country the hope that there should be a friendly meeting of the world's religionists, and now he realised the hope with great joy in being able to attend these phenomenal meetings. In the history of the past we read of repeated and fierce conflicts between different religious creeds, which sometimes ended in war. But that time is past away and things have changed with the advancing civilization. It was a great blessing, not only to the religions themselves, but also to human affairs, that different religionists can thus gather in a friendly way and exchange their thoughts and opinions on the important problems of the age.

Mr. Nagarahar, of Bombay, gave an account of the

Theistic movement known in India as the Brahmo Somaj. Referring to the late Chunder Sen, he said that "parliament of religions" was the exact expression he has used in his exposition of the doctrine of the "new dispensation." In the East we have a number of systems of philosophy, a deep insight into the spiritual nature of man, but you have at the same time to make an earnest and deep research to choose what is accidental and what is essential in Indian philosophy. Catch hold very firmly of what is permanent in the Eastern philosophy, lay down that very strongly to heart and try to assimilate it with your noble Western thoughts. You Western nations represent all the material civilisation. You have gone deep into the outward world and tried to discover the forces of outward nature, you have to teach to the East the glory of man's intellect, his logical accuracy, his rational nature. And in this way it is that in the heart of the Church of the new dispensation, call it by whatever name you will, you will have the harmony of the East and the West, a union between faith and reason, a wedding between the Orient and the Occident.

Suami Vivekananda, of India, on rising to speak, and addressing those before him as "Sisters and Brothers of America," was greeted with great applause. It was his unspeakable joy to rise in response to the grand words of welcome given to them. "I thank you in the name of the most ancient order of Monks the world has ever seen. I thank you in the name of the Mother of Religion, of which Buddhism and Janism are but the branches. I thank you finally in the name of the millions and millions of Hindu people of all castes and sects. My thanks to some of the speakers on this platform who have told us that these men from the various nations will bear to the different lands the idea of toleration which they may see here. My thanks to them for this idea. I am proud to belong to a nation whose religion sheltered the persecuted and the refugees from all parts of the earth. I am proud to tell you that we have carried in our bosom the purest remnant of the Israelites, who came to southern India and took refuge with us in the very year in which their Holy Temple was shattered to pieces by Roman tyranny. The present convention, which was one of the most august assemblies ever held, was in itself an indication, a declaration to the west of the wonderful doctrine preached in India."

Bishop Arnett, of the American African Methodist Church, a man with the genius for eloquence, presented greetings to the Parliament on behalf of both the Africans in America and the Africans in Africa. "We are glad," he said, "you did not come while we were in chains, because then we could not have got here. God had you born just in the right time. The fatherhood of God and the brotherhood of man is the watchword of this grand assembly, and the motto of our Church, of the grand civilization of our coming century, 'God our Father, Christ our Redeemer, mankind our brother.'"

Very beautiful and impressive was the message presented by Miss Serabji, of Bombay. "I feel to-day," she said, "more than ever that it is beautiful to belong to the family of God, to acknowledge the Lord Christ. When I was leaving the shores of Bombay the Christian women of my country wanted to know where I was going, and I told them I was going to America on a visit. They asked me whether I would be at this Congress. They said: Give the women of America our love, and tell them that we love Jesus, and that we shall always pray that our countrywomen may do the same."

Of course, it is impossible to convey anything but the most general idea of the vast stream of discussion which went on during these seventeen days. The report of the entire proceedings, together with the various papers and addresses, about to be published as edited by Dr. Barrows, will constitute a book of very extraordinary interest and enduring value. Yet no book can reproduce the scenes, the sentiment, the emotion, "the vision and the glory," which has made the occasion for any one privileged to be present so memorable, and which, whatsoever else it has done or failed to do, has placed every thoughtful and devout minded person into the centre of a new and immensely wider religious horizon.

As a whole, the programme was remarkably well made up and arranged. Indeed, the creation of such a programme of subjects and of speakers was itself almost a work of genius. Here was an open parliament offering to each one chosen to speak the utmost freedom in the expression of his own positive religious convictions. It was no debating society. There was nothing of the criss-cross jangle of controversy. And a most beautiful dignity and well-bred courtesy on every side ruled the hour and pervaded the place.

But it must not be imagined that all the speakers piped low and soft. Not at all. There were clouds big with thunder; and there were thunders with lightnings in them that smote as with strokes from God's own right hand. This was especially true when characterising some of the awful inconsistencies of so-called Christian peoples and Christian Governments in their relation to others nations, by their selfishnesses and the brutalities of power, so terribly falsifying the spirit of Him whose name they bear. And when a Shinto priest from Japan, a Hindu Monk from India, and a Christian Evangelist of our own land, called pointed attention to the huge outrages and offences, the responses on the part of the audience made more than the rafters shake.

In all there were not less than one hundred and fifty papers and addresses, each from one half to one hour in length, besides many shorter and more off-hand speeches. As a rule, these papers were evidently the best in matter and in expression of which their authors were capable.

Those appointed to take part in them appear to have felt deeply the transcendent significance of such an occasion. And the audiences were hardly at any time less than three thousand. And yet the Parlia-



ment was only a part of the Religious Congresses going on at the same time. There were special denominational congresses being held by Congregationalists, Roman Catholics, Lutherans, Jews, Disciples, Unitarians, Universalists, and so on, morning, afternoon, and evening, seven days in the week. Let no one say after this that Chicago is given over to pork, railroads, and big buildings.

Unquestionably in respect of sensational interests, the Parliament mounted to its climax at its very first session, but throughout there was no abatement of the real interest in the great study of humanity and its religions.

Beyond question, there never before has been on so broad a scale so signal an exhibition of the essential brotherhood of all men. If any one object to think of it as a "brotherhood of religions," it has, at all events, been an impressive manifestation of the peculiar kinship that belongs to all deeply and devoutly thoughtful religious men of every nationality and clime, speech or race. While nothing has been said or shown to put any disparagement on the awful accuracy of Paul's description in the first chapter of his epistle to the Romans, it may be added with equal emphasis, that at every successive gathering, day after day, there have been singularly beautiful and impressive illustrations and confirmations of all that is said by the same apostle to the nations in the twelfth and thirteenth chapters of his First Epistle to the Corinthians.

A few words as to the results of it all as seen from this point of view. Distinguished representatives of all the great historic faiths and world religions, those of India and of China and Japan, those of Europe and America, Jew or Christian, Greek or Roman or Protestant, have come together, looked into each other's faces with kindest eye, clasped friendly hands, met not only on the public platform but in elegant social gatherings and in most hospitable homes, and continued thus as with one accord for many days.

As the venerable poet, Whittier, who has since joined the general assembly, wrote: "I can think of

nothing more impressive than such an assemblage of the representatives of all the children of our Heavenly Father, convened to tell each other what witness He has given them of Himself, what light He has afforded them in the awful mysteries of life and death." No doubt Mr. Gladstone was quite right when he wrote in anticipation, "I look more to improved tempers and conceptions in the individual than to the adoption of formulated plans for the promotion of religious unity." Of course, no such plans have been thought of. The true world-sociability, under the sweet and infinitely potential domination of the spirit of Jesus Christ is not to be brought about by any mechanism of our devising.

Nevertheless, since the world's Parliament of Religions has become a fact accomplished, the world's religious thought can never again be exactly what it was. Once out of its shell the eagle can never return into it. Confucianism, Brahminism, Buddhism, Shintoism, Judaism, Mohammedanism, Christianity, they each have been asked to tell what they have to offer or suggest for the world's betterment, what light they have to throw on the problems of the individual soul, on the labour problems, the educational questions, and the perplexing social conditions of our time. Their answers have been given. There will at any rate be a greatly improved mutual understanding. Deep has called unto deep; the various answers to humanity's deepest necessities and supreme desires and aspirations are on record. More and more intelligent and devout men and women will study and compare. That which has been most conspicuous has been, not the difference between men and men, between Christian and Buddhist, but the difference between the Gospel of the one Saviour of the world and the teaching of all the other systems of religion. And here, more clearly than ever, the difference has been seen to be proven wide. Others have spoken of a way of escape; only One has proclaimed: Come unto Me, all ye that labour and are heavy laden. And He gave us the command: Go ye and disciple all nations.

## IS A PARLIAMENT OF RELIGIONS A MISTAKE?

YES, FROM A MISSIONARY'S POINT OF VIEW.

To the Editor of THE REVIEW OF THE CHURCHES.

DEAR SIR,—On page 226 of the July number of your REVIEW you have the following:—

"The Parliament of Religions simply recognises the fact which is indisputable, that there are on this planet a number of religions, among which Christianity numerically counts one. It tries to epitomise that fact in a single room. If the Christian ought not to recognise in a single room what he perforce recog-

nises in God's earth as a whole, then he must logically class *all other religions* under the category of things that *have no right to be*. But such an attitude to the world's gropings after God seems to savour more of Atheism than of Christianity."

Is this quite a fair way of putting the question? Does the writer then mean to affirm that amongst the various so-called religions of the world there are *no systems of error* which, because they have done their worst to blind and destroy men, "*have no right to be*,"



and will one day cease to be? That there are such systems seems to me patent. I am a Monotheist, and all systems of so-called religions that are Atheistic or Polytheistic are to me so manifestly systems of error, "things that have no right to be"—that if fellowship with them under these circumstances in a common Parliament of Religions is not the unscriptural fellowship of light and darkness, I can scarcely conceive what can be so described. I thankfully admit that God has not left men even when they have left Him. "That which may be known of God is manifest in them." And of course I recognise that every ray of truth comes from the Light of the world, wherever that ray is found. But because there is in man everywhere some remnant of what I may call natural religion, shall I recognise also as a religion the Atheistic or Polytheistic creed which has done what it could (fortunately without complete success) to destroy that remnant of truth? My contention is that in the case of the adherents of Atheistic or Polytheistic systems men are religious in spite of their creed, whilst Christians are most truly religious as they carry out their creed. It is the saddest thing in the world that Christians do not live up to their New Testament. It is a hopeful sign for us that Hindus do not live according to their sacred books. For example, we find men burdened here in India with a sense of sin. These men if they turned to their sacred books would learn that this was all nonsense, that sin was impossible, that they were only puppets and acted as they were obliged to act.

"Fate is the rope and man is the cow,  
Whither it pulleth him thither he'll go."

In the paragraph quoted at the beginning of this letter you attribute all the religions of the world to the world's groping after God. I venture to question the accuracy of this view, at least as regards idolatry. The apostle Paul gives it a totally different genesis. He recognised that men were groping after God, and that God in His goodness had given them a measure of light which, had they followed, would have led on to perfect day, but they did not like the light, and, said the apostle, "when they refused to have God in their knowledge, God gave them up to a reprobate mind" (see Rom. i. 18-32). If this, then, is the true origin of polytheism (and not simply the religious instinct feeling after God), how can we acknowledge it as a religion? Where then is irreligion, and what must we make of the terrible denunciations of idolatry in God's Word, and the fearful punishment of the chosen people because they would not break with it?

But there is another ground on which I protest

against this Parliament of Religions, namely, that it is quite impossible for one or two representatives of Brahmanism in the city of Chicago to give any true or adequate idea of what Brahmanism is amongst the millions of India, and so anything that is done will probably be misleading. The representatives may cull some excellent moral maxims from their most ancient books, they will most likely show clearly their indebtedness to the Christian religion by largely borrowing its principles and dovetailing them into their own. But one thing they cannot do, and that is show what Brahmanism is in the towns and villages of Hindusthan. They cannot (for I suppose they will only be numbered by units) even show what their worship is like. To know what Brahmanism is you must be near it. If, for example, the scene that was enacted at Pooree on the 15th of July last, at the Car Festival of Jagannath, the present incarnation of Brahmanism could be put before the Parliament of Religions, then I think it would have an object-lesson that would serve a very useful purpose. The great temple itself should be represented at Chicago, debased as it is with obscene sculptures.\* The three great cars, of Jagannath, his brother, and sister, should also be represented with the crowds of Brahmins, the hundreds of filthy and nearly naked "holy men," and the groups of dancing girls, devoted to a life of shame in the name of religion. The filthy songs, too, which they sing for the delectation alike of the gods and devotees should be translated, only no one could read them. The abominable jesting of the priests of Jagannath and those of his consort Lakshmi† should be heard. This is popular Brahmanism, and on the 15th July last probably some 200,000 pilgrims from all parts of India witnessed this blasphemy, and it is blasphemy, for Jagannath means "Lord of the World." Can we call this religion? And must we be regarded as narrow because we sincerely regret that any Christians have been persuaded to enter a Parliament of Religions of the world, in which Brahmanism is regarded as one. As a missionary my testimony may be regarded as one-sided, though I write of what I have seen. Will you, however, listen to the testimony of Mr. Moncure Conway? He wrote after visiting India:—

"On my bookshelves you will find copies of all the

\* In 1856 an Act was passed in India for preventing the sale and exposure of obscene books and pictures, and one of the clauses read as follows:—"Nothing in the Act shall apply to any representation sculptured, engraved, or painted, on or in any temple, or on any car used for the conveyance of the idol." Can you imagine a more complete exposure of Brahmanism than this? Vileness is only to be permitted on or in temples, or in connection with idol worship; but it cannot be prevented there, for that would be to interfere with religion!

† Lakshmi is represented as furious with her husband Jagannath because he goes on his journey without her, whilst he takes his young sister; she calls him "Black face," and charges him with making his sister into his wife, etc.

sacred books of the East over which I have pored and exulted for years. The noble aspirations of those ancient writers, the glowing poetry of the Vedas, the sublime imagery of their seers, have become part of my life. But when I went to the great cities of India, the pilgrim-sites to which throng every year millions of those who profess to follow the faith of the men who wrote those books, and mingled with the vast procession of worshippers at the shrines sacred to the deities whose praises are sung by the Hindu poets, then, alas! the contrast between the real and the ideal was heart-breaking. In all those teeming myriads of worshippers, not one man, not even one woman, seemed to entertain the shadow of a conception of anything ideal, or spiritual, or religious, or even mythological, in their ancient creed. Not one glimmer of the great thoughts of their poets and sages lightened their darkened temples. To all of them, the great false god which they worshipped, a hulk of roughly carved wood or stone, appeared to be the authentic presentment of some terrible demon, or invisible power, who would treat them cruelly if they did not give him some melted butter. *Of religion in a spiritual sense there is none.* If you wish for religion, you will not find it in Brahmanism."

But even Mr. Moncure Conway has not seen Brahmanism at its worst. He saw it after it had been in contact for more than a century with the humanising influences of Christianity and the civilization of the West. To know what Brahmanism really is, one needs to see it before Christianity came to the land, when the horrible swinging festivals and infanticide and suttee were all carried on in the name

of religion. We are apt to forget the restraining power of Christianity. Yet the fires of the suttee have not been so very long extinguished. The father of an honoured native colleague, whom I meet every day, when he was a child applied the torch to the funeral pyre that consumed his living mother with the dead father. This abomination (suttee) Brahmanism would bring back again if it dared.

If the mere presence of some groping after truth in the individual is sufficient qualification for a seat in the Parliament of Religions, where can we stop? Ought not the wild Khond with his human sacrifices and even the cannibal to be admitted? The whole thing seems to me a huge mistake, and I, for one, beg heartily to thank the Archbishop of Canterbury for the stand he has taken. To me his position is impregnable.

The parable at the end of your article does not seem to meet the case in point. One may very well take a Moslem or a Brahman to one's home, or go to their homes and converse on their religion, and on ours. This would be a very brotherly and Christian thing to do, but no principle is involved as when before the whole world a "Parliament of Religions" is summoned, and Error and Truth are invited to meet on an equal platform. From my point of view, it is neither brotherly nor Christian to flatter a man, whom I believe to be embracing deadly error, into the belief that he has a Religion worthy to be placed side by side with that of the Lord Jesus Christ.

I am, dear sir, yours faithfully,  
AN INDIAN MISSIONARY.

### PROFESSOR MAX MÜLLER AND THE PARLIAMENT OF RELIGIONS.

Professor Max Müller's paper, in the form of a letter contributed to the Parliament, was as follows:—  
*Easter Sunday, April 2nd, 1893.*

DEAR SIR,—What I have aimed at in my Gifford Lectures on "Natural Religion" is to show that all religions are natural, and you will see from my last volume on "Theosophy or Psychological Religion" that what I hope for is not simply a reform, but a complete revival of religion, more particularly of the Christian religion. You will hardly have time to read the whole of my volume before the opening of your Religious Congress at Chicago, but you can easily see the drift of it. I had often asked myself the question how independent thinkers and honest men like St. Clement and Origen came to embrace Christianity, and to elaborate the first system of Christian theology. There was nothing to induce them to accept Christianity, or to cling to it, if they had found it in any way

irreconcilable with their philosophical convictions. They were philosophers first, Christians afterward. They had nothing to gain and much to lose by joining and remaining in this new sect of Christians. We may safely conclude therefore that they found their own philosophical convictions, the final outcome of the long preceding development of philosophical thought in Greece, perfectly compatible with the religious and moral doctrines of Christianity as conceived by themselves.

Now, what was the highest result of Greek philosophy as it reached Alexandria, whether in its Stoic or Neo-Platonic garb? It was the ineradicable conviction that there is Reason or Logos in the world. When asked, Whence that Reason, as seen by the eye of science in the phenomenal world, they said: "From the cause of all things which is beyond all names and comprehension, except so far as it is manifested or revealed in the phenomenal world."

## FIRST A THOUGHT-WORLD.

What we call the different types or ideas, or logoi, in the world, are the logoi or thoughts or wills of that Being whom human language has called God. These thoughts, which embraced everything that is, existed at first as thoughts, as a thought-world (*κόσμος νοητός*), before by will and force they could become what we see them to be, the types or species realised in the visible world (*κόσμος ὁρατός*). So far all is clear and incontrovertible, and a sharp line is drawn between this philosophy and another, likewise powerfully represented in the previous history of Greek philosophy, which denied the existence of that eternal Reason, denied that the world was thought and willed, as even the Klamaths, a tribe of Red Indians, profess and ascribed the world, we see it as men of science, to purely mechanical causes, to what we now call uncreate protoplasm, assuming various casual forms by means of natural selection, influence of environment, survival of the fittest, and all the rest.

The critical step which some of the philosophers of Alexandria took while others refused to take it, was to recognise the perfect realisation of the Divine Thought or Logos of manhood in Christ, as in the true sense the Son of God, not in the vulgar mythological sense, but in the deep metaphysical meaning of which the term *ἰσος μορφῆς* had long been possessed in Greek philosophy. Those who declined to take that step, such as Celsus and his friends, did so either because they denied the possibility of any Divine Thought ever becoming fully realised in the flesh or in the phenomenal world, or because they could not bring themselves to recognise that realisation in Jesus of Nazareth. Clement's conviction that the phenomenal world was a realisation of the Divine Reason was based on purely philosophical grounds, while his conviction that the ideal or the divine conception of manhood had been fully realised in Christ and in Christ only, dying on the Cross for the truth as revealed to Him and by Him, could have been based on historical grounds only.

## COMING SONS OF GOD.

Everything else followed. Christian morality was really in complete harmony with the morality of the stoic school of philosophy, though it gave to it

a new life and a higher purpose. But by means of Christian philosophy the whole world assumed a new aspect. It was seen to be supported and pervaded by Reason or Logos, it was throughout teleological, thought and willed by a rational power. The same divine presence was now perceived for the first time in all its fulness and perfection in the one Son of God, the pattern of the whole race of men who henceforth were to be called "the sons of God."

This was the groundwork of the earliest Christian theology, as presupposed by the author of the fourth gospel, and likewise by many passages in the Synoptical gospels, though fully elaborated for the first time by such men as St. Clement and Origen. If

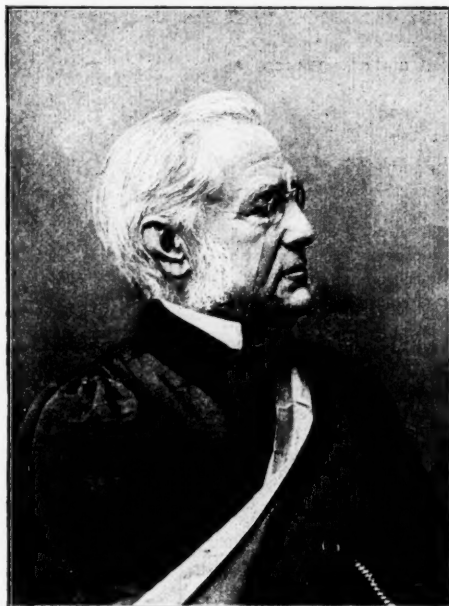
we want to be true and honest Christians, we must go back to those earliest ante-Nicene authorities, the true Fathers of the Church. Thus only can we use the words: "In the beginning was the word, and the word became flesh," not as thoughtless repeaters, but as honest thinkers and believers. The first sentence, "In the beginning was the word" requires thought and thought only; the second, "and the Logos became flesh," requires faith—faith such as those who knew Jesus had in Jesus, and which we may accept, unless we have any reasons for doubting their testimony.

There is nothing new in all this, it is only the earliest Christian theology restated, restored and revised. It gives us at the same time a truer conception of the history

of the whole world, showing us that there was a purpose in the ancient religions and philosophies of the world, and that Christianity was really from the beginning a synthesis of the best thoughts of the past, as they had been slowly elaborated by the two principal representatives of the human race, the Aryan and the Semitic.

On this ancient foundation, which was strangely neglected, if not purposely rejected, at the time of the Reformation, a true revival of the Christian religion and a reunion of all its divisions may become possible, and I have no doubt that your Congress of the religions of the world might do excellent work for the resuscitation of pure and primitive ante-Nicene Christianity.—Yours very truly,

F. MAX MÜLLER.



PROFESSOR MAX MÜLLER.



# "THE HOLY CATHOLIC CHURCH,"

AS SET FORTH BY THE REV. CANON McCORMICK, D.D.

IN August we published *in extenso* the account which Canon Hammond gave at Lucerne of "The Holy Catholic Church." It is well that this month our pages should convey another view of the same great theme—also as expounded by a Canon of the Anglican Church. Rev. Canon McCormick, D.D., Vicar and Rural Dean of Kingston-upon-Hull, and Hon. Chaplain to the Queen, who has been officiating at Lucerne and has participated in the conferences on Reunion at present in session there, has issued in the Protestant Churchmen's Alliance series an essay of which, by permission of the learned author, we present the following extract-summary:—

Taking as his motto the words in 1 Peter ii. 6, "A spiritual house," the Canon urges that we should be on our guard against a very specious and subtle kind of idolatry which is trying to creep in amongst us. I mean the idolatry of the Church, or of something that is so designated. When it is boastfully and triumphantly asserted that the Church says such and such things, it is the part of caution and wisdom to ask "What Church?" If it be the Church of England, the statement can be tested by a reference to her formularies. But if it be some other Church or aggregate of Churches, then two questions may well be considered:—(i.) When and where did such Church or aggregate of Churches make the assertion? (ii.) What authority has such Church or aggregate of Churches in relation to the Church of England?

The same observations apply to the word "Catholic." That is often claimed to be Catholic which the Church of England repudiates. If, for example, it be asserted that the Church teaches the Catholic doctrine of prayers for the dead, the answer may at once be confidently given that the doctrine is not Catholic, and that the Church of England does not teach it. The doctrine may be Roman Catholic, but it is not Catholic. There is a peculiar and novel position assumed by some persons belonging to our communion with reference to the "Catholic Church." With them the Catholic Church means the three great Episcopal Churches—the Roman, Greek, and Anglican.

But such an idea is absolutely incorrect.

To say that the Church of England is in communion with the Church of Rome requires proof, and none is forthcoming. How can she possibly be in communion with a Church she condemns? The great men who had to do with the translation of our Bible and the composition and arrangement of our Reformed Prayer Book and Homilies never entertained such a notion.

But the Church of England cannot understand the expression "the Church" as meaning the Roman, Anglican, and Greek Churches, for she repudiates the claims and condemns some of the doctrines of the Church of Rome, and intimates in her Homilies that she is antichristian. The same may be said with reference to the Greek Church, which is crowded with superstitions and whose doctrines have degraded her to a very low level amongst Christian communities.

## IDOLATRY OF "CHURCH" AND CATHOLIC.

There is a tendency to idolise "the Church," and the word "Catholic" is made a cover for the introduction of heresy. "The Church" seems, in some places, to be crushing out Christ from Christianity, just as it is becoming undoubtedly more important than the Scriptures. Infidel attacks upon the Bible are apt to produce infidelity; but the same attacks in "Lux Mundi" are to have another effect—viz., to drive men for authoritative teaching to something called "the Church," which really means a few of the clergy. The old-fashioned plan of quoting Scripture in proof of doctrinal assertions is dying out. It ought to be the plan of the clergy of the Church of England, because our Church only accepts even the ancient creeds on the ground that they can be "proved by most certain warrants of Holy Scripture."—Art. VIII.

As regards the "Holy Catholic Church" the final court of appeal must be the Scriptures, and not mere theories or traditions.

## THE CHURCH OF THE OLD TESTAMENT.

Ecclesiastical history is said to commence with Abraham, because his family formed a community, and rapidly grew into a nation. The nation became a Church, and it was called 'the Church in the wilderness.' It was not "Catholic" because its blessings were limited and confined to the nation. Here was emphatically "a visible Church."

But were all the members of it true believers?

No. There was a Church within the national Church—an election within the national election—a spiritual kingdom, with spiritual graces, within the outward and visible kingdom.

## THE CHURCH ONE IN OLD AND NEW TESTAMENTS.

Towards the end of the Old Testament dispensation a new feature arose in connection with Jewish worship—viz., the establishment of the synagogue.

It is a significant circumstance that during our Lord's earthly ministry there was no condemnation of the synagogue or its mode of worship. Does it not seem as though, just prior to the destruction of the Temple and the abolition of its services, God graciously allowed the synagogue to arise with all its ministry, to be a type of the Christian Church? Beyond all question the Apostles and early Christians found ready to hand a most excellent model for the Church, which they did not ignore but copied.

It is not my province on the present occasion to deal minutely with the constitution or polity of the Christian Church. I assume the existence of an organized Christian Society; but following up previous historical references, I think it necessary to emphasize the fact that Christ is not a new Teacher, and the Christian Church is not a new Church. The old stem is the Jewish stem, and Christians are wild olive branches grafted into it (Rom. xi. 17). There never has been but one Church, the Church of God's elect. There never has been but one Lord, the promised seed of the woman, the Saviour. There never has been but one Baptism, the Baptism of



the Holy Spirit. There never has been but one God and Father of all believers (Eph. iv. 4, 5, 6).

The old Temple is gone and its services have ceased. It and everything associated with it was typical. Christians have no divinely appointed material structure on earth in which to worship God. Christ's Body is their Temple (John. ii. 19-21). He is the Shekinah, the ark, the mercy-seat, the altar, the sacrifice, the Priest, after the order of Melchisedec, who abideth ever, and hath an intransmissible priesthood.

True religion is not confined to any locality.

"When the French troops took Rome a few years ago," writes the Bishop of Liverpool, "they found on the walls of a prison-cell, under the Inquisition, the words of a prisoner. Who he was we know not, but his words are worthy of remembrance. Though dead he yet speaketh. He had written on the walls, very likely after an unjust trial, and a still more unjust excommunication, the following striking words: 'Blessed Jesus, they cannot cast one out of Thy true Church.'"

Instead of a Church contemporaneous with a nation, clearly defined and visible, but circumscribed and local, we have now a multitude of professing Christians scattered throughout the whole world, split up into sections and Churches, and these in the aggregate form the visible Church. The visible Church is not one organised body corporate, so that men can say: "This and no other is the one, holy, Catholic Apostolic Church, out of which there is no salvation."

#### THE CHURCH VISIBLE AND INVISIBLE.

I have already assumed that there is a visible Church of Christ upon earth, for on this point there is no controversy. Attempts may be made to define or limit the boundaries of that Church, but the fact of its existence is allowed. Taking it as a general principle, the visible Church consists of all baptised persons. By participation in that sacrament there is a distinct and voluntary separation from the world. The use of such a title as "the visible Church" by the Church of England, in more than one of her Articles, would imply that there was another Church—that if there was a visible Church there was also an invisible Church—that if there was a Church of which man could take cognizance there was also another, known only to God.

The whole history of the Jewish Church enforces—nay, absolutely compels such a conclusion. But, strange to say, this is now openly denied. The visible Church is admitted: the invisible Church is considered an idea contrary to the Scriptures! It is argued that as "a body," "a kingdom," and "a house" are visible objects, it would be absurd to refer to them as invisible. No doubt this is quite true as regards things which are material. But the words "Body," "Kingdom," "House," are, in relation to the Church, not literal but figurative terms. The Church may be "a mystical body." "The kingdom of God" may be within a man. God's house may be, as the text calls it, "a spiritual house"—a house built of living stones, disallowed of men but chosen of God and precious, not discerned of man but known to God.

The visible Church is a great and important fact which ought neither to be disparaged nor ignored. Professing Christians are not intended to lead isolated or selfish lives. As a separate and distinct organisation the visible Church is a witness for Christ in the world. Baptism, the Lord's Supper, the observance of the first day of the week—commemorating the Resurrection; are powerful testimonies to the truth of our religion.

To-day the real children of Abraham are those, whether they be Jews or Gentiles, who have Abraham's

faith; and these, and these only, compose the Church of the living God. Elect to national or Church privileges, they are also elect according to the fore-knowledge of God to present and eternal blessings. This is the Church of all history. Its members are all baptised by the Spirit, without water under Judaism, except in the case of proselytes, with water as a general rule under Christianity. They are all partakers of Christ, in or independent of Jewish ordinances, in or independent of Christian sacraments.

#### THE HOLY CATHOLIC CHURCH—THE KINGDOM OF GOD.

The fact is the Holy Catholic Church is a spiritual kingdom. Its seat is in the heart. It is faith, peace, joy, righteousness in the Holy Ghost (Rom. xiv. 17). Though ordinances and sacraments are generally necessary to salvation, and though they are clearly imperative on all the disciples of Christ, yet the spiritual element is possible, as in the case of the penitent thief, apart from them. The real holiness of the Catholic Church is not merely external consecration, like the Jewish nation or the vessels of the Tabernacle, but it is eternal and God-created. The real unity of the Catholic Church is not in mere form, whether of government or polity, but it is "Unity of the Spirit." "He," no matter what his external circumstances may be, "that is joined unto the Lord in one spirit" (1 Cor. vi. 17). The Holy Catholic Church is not confined to one age or to one nation—nay, it passes beyond this mortal scene, for some of its members are in Paradise; and that portion, at any rate, is to us invisible. The Holy Catholic Church has no prescribed ritual, for ritual may change according to men's ideas, or the exigencies of climate, and that which is associated with God's spiritual kingdom is eternal and uniform. "The Holy Catholic Church," it has been said, "is not a *caste*, for it despises none and rejects none, yet like *caste* it preserves amidst human change a sacred order; *all* kings and priests unto God. It is not a *secret society*, for it makes no reserve, and yet its members have a hidden life, and a joy with which a stranger intermeddeth not. It is not a *nation*, for it selects individual persons from among each of the nations and will ultimately include all; yet is it as clearly defined, though more extensive. It is not a *family*, and yet its bonds are equally tender, only they are incomparably more expansive" (*Angus*). The Holy Catholic Church is not built by ecclesiastics or laymen, but by our Lord Himself. He said, "I will build My Church," and His materials are "living stones," as St. Peter calls them. He makes no mistakes in His work, for He knows, in every sense, them that are His; and the Rock on which He builds is Himself, owned and confessed by individual believers with Simon Peter. "Thou art the Christ the Son of the living God" (Matthew xvi. 16). This, and no one visible community, nor aggregate of communities, is the Church against which the gates of Hell shall not prevail. Those who compose it are "the called of Christ Jesus" (Rom. i. 6). This is the lovely and beloved Spouse of Solomon's Song. This is the Bride, the Lamb's wife of the Book of Revelation. This is the Church of the first-born, whose names are written in heaven. This is the Holy Catholic Church in which we express our belief, for it is invisible, and we do not profess faith in that which we can see.

Our Scriptural Church refers to it as God's "Holy Church Universal"; in the Bidding Prayer as "The whole congregation of Christian people dispersed throughout the whole world"; in the ordering of Priests as "Christ's spouse and Christ's Body"; in the post-Communion service as "the mystical body of Christ, which is the blessed company of all faithful people"; in the prayer for the Church Militant, as the "Universal Church"; and in the

second part of the Homily for Whit Sunday, "the true Church is a universal congregation or fellowship of God's faithful and elect people, built upon the foundation of the apostles and prophets, Jesus Christ Himself being the head Corner-stone."

#### PATRISTIC WARRANT FOR CHURCH INVISIBLE.

So far I have dealt with the Scriptural arguments, and I have tried to prove that from Abraham's day to the close of the Canon there has been a distinction between nominal and real believers. Canon Bernard quotes the following words from "the first example of a Christian homily": "Brethren, if we do the will of God our Father, we shall be of the *first Church—the spiritual Church*—created before sun and moon. Let us choose to be of the *Church of Life*, that we may be saved. The books and the apostles testify that the Church existeth not now for the first time, but hath been from the beginning." If we follow this remarkable passage by a reference to some of our greatest divines since the Reformation, we shall find that they made a distinction between a visible and an invisible Church; and we can draw the conclusion, which we are undoubtedly entitled to draw, that to deny the existence of an invisible Church is a modern and unwarrantable proceeding. It is a strange and significant fact that the very persons who lay great stress upon traditional teaching, when it serves their purpose, ignore such teaching on the subject now under discussion.

"The easiest comment on Article XIX. (Rogers, 1886)," says Mr. Moule, 'runs, "The Lord . . . only knoweth them that are His. For to man the Church of Christ is partly invisible and visible partly. The invisible are all the elect."' The judicious Hooker says, 'For lack of diligent observing of the difference first between the Church of God mystical and visible—then between the sound and visible corrupted—the oversights are neither few nor light that have been committed.' He says again, "Whatsoever we read in Scripture concerning the endless love and saving mercy which God sheweth towards His Churches, the only proper subject thereof is this Church, which we properly term the mystical body of Christ." Dean Field, a great authority upon our subject, draws a distinction between a visible and an invisible Church. Bishop Ridley speaks of "that Church which is His Body and of which Christ is the Head, standeth only of living stones and true Christians, not only outwardly in name and title but inwardly in heart and truth" (*Moule*). Bishop Jewell limits the Church of God to those who hear the voice of the Good Shepherd. Barrow speaks of "the mystical and invisible Church." Archbishop Usher writes, "what is meant in the Creed by the Catholic Church? That whole universal company of the elect that ever were, are, or shall be gathered together in one body, knit together in one faith, under one Head, Jesus Christ.' Such references might easily be multiplied, but I content myself with one more from Archbishop Leighton, "The Holy Catholic Church, a number that serve God here, and enjoy Him in eternity. Universal, diffused through the various ages, places and nations of the world. Holy, washed in the Blood of Christ, and sanctified by His Spirit."

#### THE CHURCH OF ENGLAND NOT THE HOLY CATHOLIC CHURCH.

If this be not the Holy Catholic Church, it is fair to ask, what is? Is any local, particular, national Church? Is the Church of these realms? If it be the Church of England, then all outside of that community are excluded from it, and the expressions already quoted from her formularies are absurd and false. But history shows that

she has never made such a presumptuous claim. The English Reformers never attempted to unchurch the Continental Reformers; on the contrary, they frequently consulted them in drawing up our Articles and Services. The first part of the XIXth Article was suggested by the VIIIth Article of the Confession of Augsburg, and part of the Article on Ministering in the congregation, viz., XXIII., was from the same source. Bishop Fitzgerald, in his Lectures on Ecclesiastical History, shows how great was Continental influence on our English divines, and he particularly instances the aid rendered by Bucer and Melancthon. It is known, he states, that the Homily on Justification was drawn up by Crammer, and he proceeds to prove that he copied paragraphs in it from Melancthon's "Commonplaces."

It was not until the days of Laud that the Episcopal Government was considered essential to the being of a Church, but that astute and subtle prelate was publicly censured at Oxford by Dr. Holland for attempting to unchurch Christian brethren beyond the seas; and his position was described as "a novel Popish position." Bishop Fitzgerald asserts that both Jewell and Fulke were doubtful whether Episcopacy "was the primitive form of government," and Hooker, he adds, "intimates pretty plainly that he was once of the same opinion himself." "According to our earlier divines," the Bishop observes, "Episcopacy was viewed as a form of Church government, and as such subject to the inherent mutability which they ascribed to all particular forms of government. In general they regarded this as the original and best, and as necessary to the well or better being of the Church; but in no case, as far as I can see, as essential to the being of a Church."

Such being the case, our Church does not unchurch those who are without Episcopacy, nor does she claim to be herself exclusively the Holy Catholic Church.

#### NOT THE CHURCH OF ROME.

Is the Holy Catholic Church, then, the Church of Rome? Our Church does not think so, for in the Homily for Whit-Sunday she says, "If it be possible to be there where the true Church is not, then is it at Rome."

She is now exclusive, and not Catholic, heretical and not Apostolical. But there are those who condone her sins and ignore her heresies because, forsooth, she is Episcopal! The President of the English Church Union desires corporate union with the Church of Rome, and says, "the quarrel between England and Rome is not a quarrel between two Churches, but a quarrel between members of the same Church"—an idea propounded by Cardinal Newman and probably borrowed from him. How such an opinion can be daringly promulgated or even decently entertained in the face of our Prayer Book, Homilies, and Articles, and with the full knowledge that the novel articles of the Creed of Pope Pius, the monstrous doctrine of the immaculate conception, and the awful assumption of the Pope's infallibility, have never been withdrawn, nor their injurious publication lamented, is a very strange circumstance in what is considered our manly and honest English life.

In what sense can the Church of Rome be called holy if her doctrine be false? How can she be Catholic if she be exclusive and sectarian—dissenting, in the truest meaning of the word? Is Episcopacy to whitewash all her heresies? Is her claim to be Apostolical to be for one moment allowed in the face of antichristian doctrine?

#### THE IDOLATRY OF EPISCOPACY.

The idolatry of Episcopacy is one of the most extraordinary evils of the days in which we live. The opinions

of our greatest divines are thrown to the winds. The unanswerable arguments of Bishop Lightfoot are ignored, Dean Lefroy's remarkable book on the Christian Ministry, bringing the question, so to speak, up to date, and answering conclusively the latest modern champions of an exclusive theory, is not fairly considered nor dealt with.

Though Episcopacy is nowhere commanded in the Bible, it is treated as if it were, and those Churches which have adopted it are esteemed Divine institutions and are called "The Church." "Great is Diana of the Ephesians," is a cry which has some echoes in the days in which we live. So far is this notion or superstition carried that the monstrous assertion is made, "I would rather be a Roman Catholic than a Dissenter."

I know that there are Dissenters and Dissenters; but tell me, what orthodox Dissenter believes in purgatory, prayers for the dead, invocation of saints, the immaculate conception, the infallibility of the Pope, transubstantiation, or mariolatry? What Dissenter prays in an unknown tongue, or forbids the free circulation of the Bible among the people, or asserts that outside of his communion there is no salvation?

UNCHURCH DISSENTERS!—*ME GENOITO!*

I thoroughly believe, with our Church, that since Apostolic times there have been three orders of ministers. I am decidedly of opinion that no one ought to dissent from our National Church because she is Scriptural, or to cause divisions amongst professing Christians. But if there be no specific command in the Word of God that Episcopacy is to be a necessity in the Holy Catholic Church, I am not going to unchurch those who are without it, nor am I going to fasten upon them the awful word "schismatic." Moreover, if in days gone by the Church of England was formal and cold, and neglected her duty, and Dissent arose as a necessary consequence, and, like the Gentiles with the Jews (Romans x., xi.) to provoke her to jealousy, I for one would not, I dare not, condemn it because it has continued to exist. And even now if heresy is in the Establishment, and the religious and scriptural convictions and sentiments of Church people are outraged, as in some parishes they undoubtedly are, so that they are driven from the beloved Church of their fathers; if there would in some towns and districts be no vital Christianity but for Dissent; am I to weep and lament because it has survived many a persecution, and to-day is a great spiritual force in our land for good? Am I to consider the Church fabric more essential than the truth, the real Catholic truth, the Gospel of God's grace, by which the Church mystical is built?

If there are dense masses of people unreached by all the machinery at the disposal of our Church, am I to condemn those who, brought up in Dissent, in their own way and according to the order of their own community, preach amongst them the unsearchable riches of Christ? And when by their self-denying labours, by their writings, by their conduct, I am forced to believe that they bear the fruit of the Holy Spirit of God, who am I that I should say that they are not true Christians, and that they do not belong to Christ's Holy Catholic Church? Who am I dogmatically to assert that they are recipients of nothing more than what is designated 'the uncovenanted mercies of God'—whatever the strange expression may mean? Am I to declare that such as these are not living stones in Christ's "Spiritual House"? Am I to sweep together all the Protestants of Europe, and millions of their brothers in America; all the Wesleyans, declared by Dr. Stevenson to be "the largest Church in the world"; all the magnificent missionaries of the Congregationalists, Methodists, and Presbyterians, with their grand triumphs in the South

Sea Islands, in Madagascar and Fiji, in India and China—their Moffats, Livingstones, and Burns; and am I to place them in some undefined position outside of the Catholic Church?

Such an idea verges on the preposterous and ridiculous, and has only to be suggested to be at once scouted and rejected by all who are not blinded by prejudice, enamoured of a Church of human imagination, or whose judgment is not warped by a mistaken traditionalism.

CHURCHES NOT THE CHURCH.

Much as we may love and do love our own grand Church; splendid as we may and do think her to be, because of her history, her scriptural character, and the noble work which under God she is doing in the world; confident as we may be and are that, as long as she is true to her God and His truth, she will maintain her splendid position amongst the Churches of Christendom, the best and most useful of all Churches; we do not arrogate to ourselves the proud title of the Holy Catholic Church, though we do believe that many of her members are a part of that "glorious Church;" nor do we rashly and presumptuously assert that those outside of her communion, whether Roman or Greek, Episcopal or Presbyterian, are necessarily outside of such Church.

If it be wrong to consider the Church of Rome as the Holy Catholic Church, it is equally wrong to consider the idolatrous Greek Church as such. We do not for a moment deny that in either of these Churches there are members of the mystical body of Christ, for we believe that they are to be found in all Churches.

The mystical Babylon is not the Holy Catholic Church, but even in her Christ has His people. God has always had His seven thousand who have not bowed the knee to any Baal.

But Churches have come and gone; Churches have grown worldly and heretical; Churches have tolerated within their borders "the synagogue of Satan," and that hateful woman Jezebel—that painted Harlot; Churches as a judicial punishment have had their candlesticks removed by the great Head of the true Church; whereas the gates of Hell can never prevail against the Church on the Rock, built by Christ Himself.

Those things which, in the estimation of some modern ecclesiastics, constitute the Holy Catholic Church, are not amongst the commandments of Revelation: and those things which are not specifically and unmistakably commanded can never be absolutely essential or imperative. Does any one really suppose that membership of a particular Church will be a matter of supreme concern in the Day of Judgment? Surely character rather than privilege will be the question. The mere scaffolding of all Churches will then be removed and be of no further consequence; its living stones will alone remain. The vital enquiries will surely be: Who came to Jesus? Who loved Jesus? Who followed Jesus? Who glorified Jesus?

Mere professors of religion will disappear at the manifestation of the sons of God. The great white-robed multitude before the throne, gathered from all quarters, from all nations, from all Churches, will be those, and only those, who have washed their robes in the Blood of the Lamb and have passed through the training of tribulation. How splendid will the finished Church be! How perfect in every part! How holy will be its worship! How delightful its adoration! How sweet, how harmonious, how joyous will be its hymns of praise and thanksgiving!

The Canon concluded by quoting the last public utterance of Mr. Spurgeon—one relative to the state of the glorified Church.



# CIVIC EDUCATION.

By J. A. FLEMING, D.Sc., F.R.S.

ALTHOUGH a paper having a title not very different from the above has recently appeared in the *Contemporary Review*,\* the subject is sufficiently important to bear examination from more than one point of view, and the present occasion is perhaps an opportune one for suggesting it as a subject for thought and discussion. In its various and extensive aspects, the subject of Education is wider and more important than any other. It has been said by Michelet that the first duty of politics is education, the second is education, and the third is education. Yet, in spite of an abstract agreement on the importance of the matter, the air is full of battle-cries on the scope and ends and means of education, and settled and undisputed opinions are far from reached. Within the limits of a short paper there is no possibility of being able to do more than take a brief glance at one side or corner of so vast a subject, and we therefore simply propose here to discuss how far our present methods of education have, or have not, a direct bearing on the development of what may be called the civic qualities, and how far our existing means of education tend to hold in view the practical manufacture of citizens, that is to say, develop the qualities, powers, and conditions for making men and women able to fulfil, and desirous to fulfil, the highest purposes of citizenship, viz., co-operative work for the common good. Every one admits that the important economical questions which are now uppermost for settlement and dispute are the social questions, viz., those concerning national hygiene, pauperism, the disputes of capital and labour, intemperance, and crime. It cannot be, and is not, denied that our systems of education ought to have an intimate connection with the work and experience of life, and if no man can escape from the responsibilities which citizenship thrusts upon him, so surely ought none to be without some specific training for its duties and claims.

## THE OBJECT OF ALL EDUCATION.

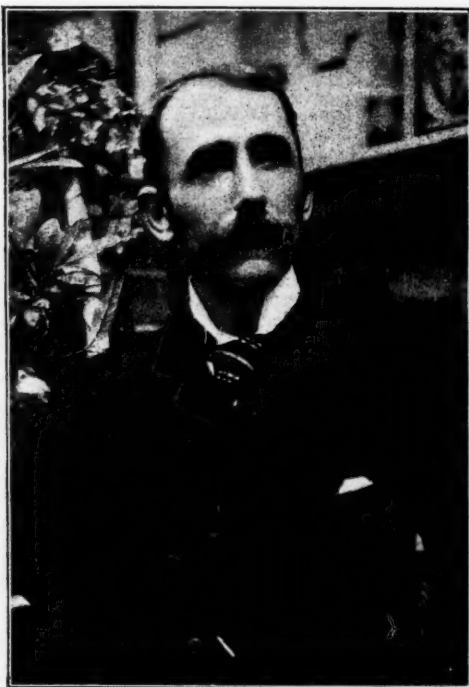
In the widest sense, the object of all education is to make a stable social organism possible, and to carry on the evolution of the race. If the processes of education that are generally adopted do not properly fit the individual for assisting this end, and teach co-operation with

others for stable social national and world progress, these methods are evidently in some respect faulty, and will in the end have to be exchanged for those better adapted to attain it. The race is more than the individual, and no methods of education can be regarded as fully achieving the proper purpose which whilst developing in a very high degree certain intellectual or physical qualities of some individuals, result, as a rule, in leaving the larger number untrained or unqualified for the work of practical life, and with narrow and egotistic views of the scope of the civic responsibilities and obligations.

"Education," says Jean-Marie Guyau, "ought to have a triple end in view: 1st, The harmonious development in the human individual of *all* the capacities proper to the human race and useful to it, according to their relative importance; 2nd, The more particular development of the individual in those capacities which seem peculiar to him, in so far as they cannot disturb the general equilibrium of the social organism; and 3rd, To arrest and check those tendencies and instincts in the individual which may disturb that social equilibrium. In other words, the *role* of education is to aid heredity in proportion as it tends to create permanent superiority within the race and to resist heredity when it tends to accumulate causes pernicious to the race itself. Thus education becomes the pursuit of the means of bringing up the largest number of individuals in perfect health endowed with physical and moral qualities, as well developed as possible, and thereby capable of contributing to the progress of the human race."\*

All great teachers have thus invariably held that the highest aim of education must be the ethical or moral, and therefore social training of the individual and the race, and that of the two, if you must choose between an education which leaves out one of the three-fold aims, it is better, like Spartan youth, to be taught merely to shoot with bow and to speak the truth rather than to be crammed with intellectual information and deficient in physical and moral qualities. Our purpose here is, however, to consider particularly what direction education should take in order to produce the most highly developed social qualities, and therefore the most complete perfection of the social organism, state, or race in which that individual is a unit.

\* See 'Education and Heredity.' By J. M. Guyau.



DR. J. A. FLEMING.

From a photograph by Messrs. Fradelle and Young, 246, Regent St., W.

\* The Teaching of Civic Duty, by the Right Hon. James Bryce, M.P. *Contemporary Review*, July, 1893.



## EDUCATION, CIVIC AND PERSONAL.

By *civic education* is meant education which fits for highest co-operation with others for national progress; in other words, qualifies best for citizenship. In this sense we may speak of civic education as distinguished from, though not opposed to, individual or personal education.

All training in which the perfection of the social organism is a main object may be called a civic education, and all training in which the personal development of the powers of any individual only is the chief pursuit is an individualistic or personal education. The one has for its object the enlargement of the social faculty in human nature or those powers of co-operation for mutual advancement and pleasure or welfare, the other the most complete up-building of the specific or normal powers in the single man or woman. It will be at once evident that, owing to the mutual interdependence of human beings, it is impossible to have any individualistic education of a right kind which is not to some large extent civic, and, conversely, there can be no proper civic education without a basis of personal training. In the erection of a building there must be a correct and systematic plan for the whole fabric, but there must also be a proper shaping and form for each stone or brick which is built in to make it.

So much being defined, it is next necessary to review how far our present-day methods and processes of education and also the ordinary social forces are at work to further civic education or to oppose it. The way will be cleared for more definite decision on this point if we collect together first some statements on the subject of the true goal of such civic education. Whatever may be our political ideals or ethical aims, it is quite impossible to deny that each child growing up to manhood or womanhood adds its element of influence, large or small, to the final development of the state or nation of which it forms one unit. Each child develops most certainly into a philanthropist or criminal in the extreme, or into any of the infinite intermediate stages. Its motives are more or less public-spirited or purely personal, or it adds a unit of wisdom and prudence, foolishness or recklessness, to the sum total of the nation.

## NEGATIVE EDUCATION BY THE LAW.

All actions and aims of the individual are therefore in varying degrees social or anti-social; that is to say, they make for social stability and greatest social well-being, or they make for social instability and disruption. We provide means in the well-ordered state for preventing the anti-social forces from passing certain limits by methods which supply strong motives for not doing certain things.

Much of our criminal and civil law in its essence and administration is the rough, practical realisation and pronouncement of the sense of the community on the anti-social actions which must be prevented, and the means, no doubt often erroneous in method, of preventing them. It says in effect to every citizen, such and such things are not to be done, because they are against the well-being of the community; and behind this consensus of opinion as to these anti-social actions, lies the *force majeure* of the community, which in the ultimate issue enforces its will. We have, therefore in the civil and criminal laws of every state the skeleton outline of a civic education, largely consisting of negative commandments. This defines what may be called the lower limit of anti-social action; but on the other hand, these processes are quite unable to create the ideal civic morality. We cannot by pains and penalties or legal enactments make a community of perfect citizens. It is usually said that we cannot make men vir-

tuous by Act of Parliament; generally speaking, all that the majority can do is to supply the minority with very powerful additional motives for restraining themselves from doing certain things.

## A POSITIVE, AN ETHICAL, TRAINING NEEDED.

All true morality is, however, positive and not negative; it is a growth and a progress and not merely a restraint; hence civic education, in a true sense, only begins when we have learnt to do something for the benefit of our fellow-citizens and not simply to refrain from injuring them. Beyond these broad generalities, our difficulties begin when we attempt to define what is for the benefit of the community. We have, first of all, to be agreed as to the nature and conditions of our ideal community before we are able to say what are the best processes of training to secure its realisation. The general plan of our building must be an existence before we can proceed to draft the mode of formation of each part. It is clear, however, that we must be guided in this by the best thought of the best men. We cannot arrive at a correct notion on the subject simply by counting heads or taking opinions. Ask any man to tell you sincerely what are all his desires and wishes as to the sort of community in which he would live if he could have his choice, and you have a tolerably correct knowledge of that man's nature. His desires in this respect are the strongest indication of his character and real self. His ideals may be beautiful, but very impracticable, or they may be practical but intensely selfish and destructive if realised, they may not extend beyond an earnest wish to get as good a position for himself as possible, or they may be splendidly altruistic or perfectly visionary.

## AXIOMS OF CIVICS—PATRIOTISM.

One thing is certain, that the quality of the opinion must be taken into account, and not merely the quantity of it. The personal equation, as it is called in astronomy, comes in here very strongly, and the weight to be attached to any opinion on the proper constitution of an ideal or perfect community is a difficult matter generally to determine. Certain statements, however, receive universal acceptance. One of these is that progress towards perfection in the adjustment of social order and well-being is only made when a number, and perhaps a large number, of the community, take trouble about it and hold its welfare definitely in view.

The word patriotism is only another word for taking trouble about the commonwealth and taking a keen interest in it. Accordingly, the highest anti-social act is for a man to take no interest in politics. If any State is to prosper, a large number of the community must have an extreme regard for those things which affect it as a whole. One chief aim, therefore, of civic education, should be to manufacture practical patriotic feeling in some form or another. By this is meant not simply an exuberant enthusiasm in singing the National Anthem or waving the national flag, but the creation first of some scientific knowledge of the laws of health and decay of the social organism and then of a disinterested desire and ability to aid in the re-establishment or maintenance of those conditions of equilibrium which constitute the healthy social state.

## DISTRUST OF SHORT CUTS.

One other broad principle must be held in view, and that is the organic unity of all human life. We may be led into serious errors in allowing the imagination too much predominance in depicting the highest realisable condition of human life. The attempt to outrun the slow steps of evolution and find short cuts to a state of social perfection for a limited group of individuals has generally broken down in practice, but it is abundantly clear that such social

regeneration, to be effective at all, must embrace the whole, and not merely a part of the community, and will consist in a social condition in which all and not merely some of the individual units co-operate for the maintenance of the life of the social organism. We see this condition typified in the community-life of those pre-eminently social insects: ants, bees, and even the less popular wasps. The social life predominates over the individualistic life, and constitutes an organic perfection in itself. The young bee is brought up by its numerous relatives, not merely to be a bee in itself, far less to outdo others, but to be a bee amongst other bees and to constitute a corporate unity.

Turning then to the educational processes which in our own country are operative on the young human being, let us enquire how far these are guided by desires to make the development of social order our deliberate aim, or how far they are regarded simply as a preparation for competition of individual against individual.

#### DO NOT SIMPLY EXERCISE THE MEMORY.

If we look for one moment at existing methods of school education, we shall find that, broadly speaking, there are two great defects in it, viz., the disproportionate value which is attached to the mere acquirement of information, and to the stocking of the memory with much that is really very useless, in the incomplete form in which it is taught, for all practical purposes in after life; and next the competitive form in which this is encouraged by prizes and examinations. The successful schoolboy is esteemed to be the boy who learns his lessons best and gets to the top of his class; the successful student is the one who passes his examinations and can reproduce on paper from memory information instilled into him from books and lectures; the successful examinee and candidate is one who has a kind of elephantiasis of the memory, and who can absorb and give out, like a sponge, the largest possible stock of ready-made information at the shortest possible notice. From the Board school to the University, there is the ever-present examiner, with his sphinx-like questions, and his examination paper, held, pistol-fashion, to the head of the unhappy candidate, who has to present his answer or his life. Apart from many other considerations, the result of all this is fatal in two directions, it checks originality, and it diminishes enthusiasm for true learning. In a great deal of what we learn as children, the real value is not in *what* we are taught, but in *how* we are taught. The real aims should be ethical and directed to improve the character and nature. Hence, instead of examining so much the taught to find out what they remember, we ought to examine also the teacher to find out how he imparts, and what is the genuine result of his teaching labour.

#### MENTAL MUSCLE, NOT FAT, WANTED.

There is much in present systems of teaching that is to a large extent merely the burlesque of true education. The memory is merely one faculty, and by no means the most important faculty of the mind; but it is the one which is most easily tested and laid hold of. It is simply, as it were, the pigeon-hole structure of the mind which enables us to collate and record experience, and there is no more utility in having the memory burdened with a large amount of material apart from its value, especially mere verbal data, than there is in having the pigeon-holes of one's desk filled up with useless papers simply to have them occupied.

"It is not the information which is stored up as intellectual fat," says Guyau, "but that which is converted into intellectual muscle which is useful." In practical life we are not often led into serious trouble by defective

verbal memory, but we are grievously injured by defects in judgment, caution, or self-control. The abuses of the competitive examination system have often been exposed, and none know better what they are than those who have themselves examined much or been examined. One thing is perfectly certain, and that is, this educational system of requiring a certain total of remembered information to be reproduced by a certain date is the most ingenious system ever devised for repressing inventiveness and initiative.

The Chinese, who have brought the examination system to great perfection, are, intellectually speaking, the most stationary and non-progressive race. Since social perfection can only be reached by social progress, it is certainly an important matter in civic education to develop by all means the enquiring, observing, inventive, original powers in the individual which are for the general benefit, and not to reduce the whole mental activity to simply absorbing and giving out information. The mischief of our existing systems of school education is that they do not sufficiently distinguish between the essential and the ornamental acquirements and between education in the proper sense and mere information.

#### THE ESSENTIALS OF EDUCATION.

The matter which has to be most prominently held in view in education, is to prevent individuals from becoming social failures. Every social failure, whether in high rank or in low, by reason of defective powers or morals, is an injury to the commonwealth and common health. Individuals may become social failures because of personal defective civic training, or by reason of the ignorance or defective civic training of others, and one primary purpose of education is to safeguard the State from organic injury through the existence of a large proportion of such socially defective units. The ability to earn a living, to fulfil the primary duties of citizenship, respect for the rights of others, the possession of a sound mind in a sound body, are powers which are the result of obedience to physiological and social laws by the individual and his ancestors. The essentials of education are first to know what these physiological and economical laws are; and, secondly, to have the opportunity and to form the habit of obeying them.

After this may come other ornamental and less useful matters, and the less developed the intellectual endowments of a child, the less room will there be for these purely ornamental subjects and the more should its attention be claimed for the essentials. Our existing systems of school education ignore all this. A great deal of the grammar, classics, languages, not colloquially taught, scraps of modern and ancient history of doubtful truth, elementary mathematics and accomplishments, as taught at schools, is absolutely useless in the making of efficient men and women to do the real work of life, and is so much pure waste of time. If we had in mind the main purpose of civic education, which is the making of the largest possible number of healthy and happy citizens, we should throw the greater part of this curriculum overboard, or at any rate give precedence to such incomparably important matters as the practical teaching of hygiene, the development of the senses and bodily powers by proper exercises, domestic and social economy, languages taught as an imitative and practical art, social and civic duty, and the training of the æsthetic faculties by music, drawing, and contact with outdoor or natural life and beauty.

#### HISTORY TAUGHT AS A SOCIAL PROGRESS.

Also, we should cultivate more deliberately the idea of civic virtue by the prominence given to the mention, in

rationally taught history, of the deeds of those who have made possible social progress. History, as at present taught in schools, is largely made up of the deeds and misdeeds of kings and queens, and is cut up into unimportant periods depending on their reigns. The true facts of history are proverbially difficult to ascertain and set out without historical bias; but what is required in the teaching of national history for civic purposes, is that the child shall learn the outline of the events which have built up the constitution of its nation, consolidated true popular liberties, and developed the resources and aspirations of the people. It should have constantly brought before it the names and work of those who have undoubtedly aided in this revolution, and by a kind of Calendar of National Saints, be enabled to know and admire those deeds and aims which have contributed to this result. The purpose should be especially to inspire in the mind of the child respect for the past, and a belief in the future of its country, and not merely the instillation of dry facts and dates, with no fragment in them of vitalising power.

Consider for one instant how ineffective in the production of any useful result is the ordinary school teaching of English history. We begin at the wrong end and we proceed in the wrong way, and as a consequence the loading of the childish memory with a mass of dates, when kings ascended thrones, names of battles, political intrigues, and such like matters, inspires merely revulsion instead of interest, and confuses where it should instruct. In place of this we should begin to teach the history of our own time and century, and work backwards from the known to the unknown. There is not the least utility, intellectual or ethical, in compelling a boy or girl to remember the dates when certain kings ascended the throne or their proceedings when they got there. The great object should be to place before their minds in vivid and descriptive manner the labours of those men and women who have conferred the greatest and most permanent benefactions on their country, and to enable them to see in one connected view that long struggle in which wisdom, freedom, and justice have triumphed over ignorance and oppression. With this end in view history resolves itself into biography, only we direct attention all along the line to the lives of those who have worked for others and not for self.

The scientific student may make a more correctly chronological study, but for civic educative purposes we should direct attention less to the merely military and political events, and more to those achievements which have resulted in an amelioration of the condition of the people. Let us give their proper prominence in the history of our century to the saintly and heroic labours of such ideal citizens as John Howard, Elizabeth Fry, Samuel Wilberforce, Richard Cobden, and Lord Shaftesbury, and of others of kindred mind who have by their true civic virtue left an indelible mark alike on the history of their nation and their race.

#### PERSONALIZED IDEALS OF CIVIC VIRTUE.

It is highly probable that it would be possible in schools thus to cultivate more deliberately the spirit and ideas of civic virtue.

The child grasps with difficulty the notion of the State, but it is easily affected by the ideals which are set up before it in personal history and biography. The highest rewards, and the greatest reproaches, ought to be attached, not to individual successes in the region of memory or intellect, but to the actions which are social or anti-social in their effects. The soil lies ready for this seed in the natural social tendencies of youth. It is cultivated in some degree in our Public Schools and Universities, not by the school work so much as by the social life, and by those

traditions of the place which have been established by long history and association. We cannot at once bring the traditions of Rugby, Eton, or Winchester to every Board school; but something might be done to cultivate a disinterested spirit of public service which is the fundamental principle of true political service and altogether diverse from the personal ambition for self or party.

#### TEACH THE FACTS OF CIVIC LIFE.

There ought to be no difficulty, however, in teaching the facts of civic life, functions of governmental departments, elements of political and social economy, duties of citizens, quite apart from any party principles or political bias, in a manner which shall interest and excite attention, and if we include all this under the name of civics, it should have a place in every school curriculum as a subject of supreme importance, and in the teaching of which every effort should be made to arouse interest on the part of the pupils. Something in this way can also be done for children of larger growth, artisans and working-class audiences generally, by bright, short, capable lantern lectures. The writer has made this an object during many past winters, in such lime-light lantern lectures, given to West London artisan audiences, and covering such subjects as "The Making of England," "Round the Empire," "Stories of Great Men and Great Cities;" illustrating and teaching the events of history and the careers of those who have helped to build up the empire we inherit and have to transmit. We have the materials for extending such work in all our recreative evening schools, Polytechnics, and People's Palaces, and it is of the greatest importance to place such instructive recreation on a basis which will ensure some considerable admixture in it of civic education, and that this last may not altogether be crowded out by utilitarian studies, such as shorthand and French, or by the purely recreative elements of the swimming-bath and gymnasium. We ought to be able in this service of public teaching to command the help of our leading statesmen not to defend or assist any party measures or party interests, but to assist, as fully as possible in the propagation of the ideals of citizenship and in furthering the growth of an intelligent knowledge on the facts of our national history and the social problems of our modern life.

#### VALUE OF AESTHETICS.

In the next place, it is worthy of consideration whether any proper effort has been yet made to give an æsthetic education which shall be sufficiently natural and extensive, to reach all classes. The term æsthetic is generally associated with the idea of a flabby and feeble person with an abnormal taste for strange colours and still stranger pictures and dress. But this is only the parody of a true and vigorous faculty in human nature. Æsthetics is simply the science and practice of the beautiful. It is essentially the cultivation of a sympathetic taste and admiration, and the direction of this admiration in a right path. We are greatly drawn together by that which we admire in common. Æsthetic training therefore ought to be placed before purely intellectual and scientific training in importance, because the beautiful lies nearest to what is good, and because the æsthetic, whether creative æsthetic, commonly called art, or the æsthetic in literature and ethics, are influences which are social, and have more bearing on conduct than the study of abstract sciences. The beginning of æsthetic education is the elevation of desire and taste in the region of the higher senses, the ear and the eye.

#### THE MINISTRY OF MUSIC.

There is a special educatability about the human ear. Audiences whose natural taste is in the direction of



senseless music-hall songs, can by proper lines of influence be brought to listen in delighted attention to the music of Beethoven or Mozart. When this is done, they have suffered more than a simple aesthetic training, they have received something which makes them in one sense better citizens, because it makes them capable of sympathy on a higher plane. It is therefore of the greatest importance that there shall be for every citizen very free access to good music, good pictures, and to contact with beauty in natural scenery by co-operative travel.

#### PARAMOUNT NEED OF ETHICS.

In education for civic ends we must demand, above all things, a training in moral and ethical matters. The word duty must become paramount over everything else; but judgment, courage, self-reliance, have also to be trained. Hence we see that education can never become merely a mechanical process. We cannot by any conceivable arrangements turn out good citizens by machinery like good coins stamped in the mint. High ideals of life and duty can only be communicated by personal contact with a mind possessing them in a strong degree. The influence of the great teacher is of a subtle and indefinable kind, but it depends on the fact that the human mind is so constructed that it is powerfully and permanently affected by the ideas kept before it when embodied, not in abstract principles, but in a life.

This has been again and again illustrated in the history of our English public schools, where the mind of some great headmaster has stamped the ineffaceable reproduction of his own high purposes and ethical aims on the minds of his pupils to the lasting benefit of the national life. No system of State education, no elaborate schedule of studies, or well-devised methods are therefore a proper or complete substitute for teachers who have in addition to skill in teaching a sufficiently exalted conception of the purpose of education.

#### TRAIN AND TEST THE TEACHER MORE.

The mind of a child is not a blank piece of paper on which we can write what we like. It conceals within itself hereditary tendencies and powers, some evil and some good, and these form the fulcrum on which rest the levers of external influences, which will work out its destiny and determine its fate. The general physiological law of strengthening by use and diminishing by disuse applies to these hereditary tendencies. The educator should first discover by a careful diagnosis what are these tendencies, and then proceed to weaken the dangerous ones and increase the good. All this needs care and time and patience, and is not to be achieved by any mechanical process. It necessitates above all things a certain personal sympathy and individual contact between the teacher and the taught. Before we can achieve the reforms that are necessary in national and truly civic education, we shall have to knock on the head a great deal of our system of paper examinations, and effect large modifications both in our systems of teaching and methods of testing results. How then are we to raise the character of teaching? The answer to this, we believe, is that we must train and test the teacher more. We must have a far more scientific and complete system of preparation for the highly responsible work of being a teacher. We must attach more importance to the qualities other than mere information possessed by those to whom it is to be entrusted the work of the education of youth. Above all things we must get rid of the notion that education solely consists in remembering and reproducing information given to us by others, or that the main object of it is to enable us to compete with others in the struggle of life. We must elevate the status of the teacher, and

attract into that sphere of labour those who are specially fitted for its grave responsibilities.

#### EQUIP FOR FACING SOCIAL PROBLEMS.

It will be seen that in the above remarks we have taken a view of civic education which makes it consist in every influence which will make for social order and well-being and not merely in the exercise of political functions or preparation for political service. In this sense the training of the judgment and reasoning faculties, so as to avoid hasty and immature conclusions and generalizations, the training of the moral and physical powers, are the most important parts of civic education. We cannot by one wave of the wand change the systems of education which have grown up in our midst, but it is well that we should from time to time consider their tendencies in various directions, and at the present time we should most carefully consider the nature of the educational processes which are best adapted to develop in their fullest strength those qualities of mind and character which will produce the greatest possible diffusion of power to assist in the solution of the serious social problems with which we are face to face. The peaceful solution of these economical problems will largely depend on the extent to which the willingness to subordinate personal ambition to the interests of the State has become by education a first principle of action. No one can doubt but that there does exist some satisfactory solution of the difficulties of the relative rights of labour and capital, of the problems of pauperism and crime and those produced by the concentration of life in towns, as well as the inequalities of distribution of the means of existence and enjoyment; but it is equally clear that much of modern education by neglecting the civic aspects of it will, in the end, tend to accentuate and not decrease the extent of these social evils. It is quite evident that too purely an intellectual education, to the neglect of physical, æsthetic, and ethical training, has not necessarily a moralizing influence, nor does it result in a decrease of the unclassed. At the beginning of his short reign, the Emperor Frederick III. wrote to Prince Bismarck: "I consider that the question of the attention to be given to the young is intimately connected with all social questions. A higher education ought to be made accessible to more and more extended strata, but half instruction will have to be avoided, lest it create grave dangers and give rise to claims on life which the economic forces of the nation will be unable to satisfy. We must equally avoid trying to merely and exclusively increase the amount of instruction lest we thereby neglect our educative mission."

#### "THE LAST END OF KNOWLEDGE."

These words are well worth careful consideration, and we may place in close connection with them Bacon's statement on the object and end of all true knowledge. For, says Bacon, "The greatest error of all the rest is the mistaking or misplacing of the last or furthest end of knowledge. For men have entered into a desire of learning and knowledge sometimes upon a natural curiosity and inquisitive appetite; sometimes to entertain their minds with variety and delight, sometimes for ornament and reputation, but seldom sincerely to give a true account of their gift of reason to the benefit and use of men. As if there were sought in knowledge a couch whereupon to rest a searching and restless spirit; or a terrace for a wandering and variable mind to walk up and down with a fair prospect; or a tower of state for a proud mind to rest itself upon; or a fort or commanding ground for strife and contention; or a shop for profit or sale, and not a rich store-house for the glory of the Creator and the relief of man's estate."



# ARTICLES OF THE MONTH.



## REUNION AT THE CHURCH CONGRESS.

### GRINDELWALD AND LUCERNE UNDER DISCUSSION.

LORD PLUNKET SUPPORTS BISHOP PEROWNE.

THE discussion at the Church Congress on Thursday, October 5th, marks a definite stage in the Reunion discussion, and we therefore publish the fullest and most unbiassed report obtainable, which we find in the columns of the *Birmingham Post*.

The meeting in the Congress Hall on Thursday was of an unusually interesting character. The subject for discussion was "The Church of England in Relation to Other Bodies of Christians," and as a paper was to be read by the Rev. Charles Gore, the editor of *Lux Mundi*, some warmth of feeling, if not actual interruption, was anticipated. The President (the Bishop of Worcester) who presided, was supported by the Mayor (Alderman Lawley Parker), the Archbishop of Dublin, the Bishops of Wakefield, Coventry, Hull, Mauritius, Down and Connor, Falkland Islands, Minnesota, Edinburgh, and Adelaide and Brisbane; the Deans of Lincoln, Worcester, and Lichfield; Archdeacon Emery, Canon Knox-Little, Teignmouth Shore, Hon. H. Douglas, Jacob, and the Hon. J. Leigh; Viscount Halifax, Earl Nelson, Sir Charles Euan-Smith, Sir R. Lighton, General Newdigate, Major Seton Churchill, Chancellor Espin, etc.

Mr. G. W. CHILD contributed the first paper, read for him by Archdeacon EMERY, and in which he dealt principally with the relations of the Church of England to bodies outside it in earlier times. He showed how, during the period of the Reformation and subsequently, many of the leading members, who were generally reckoned among High Churchmen at the time of the earliest development of a High Church party in the Church of England, acknowledged the efficiency and position of Nonconformists, and treated them as brethren, and some of them, at any rate, employed persons with only Presbyterian orders in the public administration of the sacraments. Why then, he asked, should our present High Churchmen—who were ready enough to complain, like a reverend canon in a very recent conversational article, if any exception was taken of their own recurrence to practices, and ideas, and doctrines which had been foreign to the Church of England for more than three centuries—why should they object to others being willing, as Andrewes, and Morton, and Cosin were, to treat at least the orthodox Nonconformists as their brethren,

while they still shunned communion with that Church, the errors of which formed the only *raison d'être* of the Anglican Church as a separate body, and of which it might be, as he believed it had often been truly said, that if it be not heretical, Anglicanism itself could not be other than schismatic? (Applause.)

THE PRESIDENT then called upon the Rev. Charles Gore to read his paper, and that gentleman was loudly applauded as he advanced towards the table. During the applause "Father Ignatius," who was attired in his distinctive dress, was seen approaching the platform. Standing on the floor, in front of the table, he motioned the audience to be quiet, and in very solemn tones said, "In the name of Jesus Christ, I say Canon Gore has no right to speak." This protest was received with much laughter and cries of "Chair!" "In the name of Jesus Christ, I say he has no right to speak," said Father Ignatius, waving his hand. The President then rose, and after appealing with his hands for order, said, "I cannot allow anyone to interfere. I cannot hear you." Canon Gore was ready to begin his paper, but there was still a considerable amount of confusion, and at length Archdeacon Emery, whose voice penetrates into every corner of the building, advised the meeting to maintain order, as the time was getting on. This hint had the desired effect, for the audience at once settled down and listened quietly to Canon Gore.

#### The Rev. C. Gore ON "THE REUNION OF THE CHURCHES."

THE REV. CHARLES GORE then read his paper, as follows:—No serious Christian can contemplate the existing divisions of Christendom without the gravest searchings of heart. The evil is so tremendous, the hindrance to the spread and deepening of Christianity so profound, that a thoughtful man is apt to resent lamentations over it or schemes for remedying it because they seem almost necessarily superficial; and to regard it as a burden to be borne mostly in silence, or to find expression only in prayer. If he sees no present prospect of corporate reunion, he remembers that in the old Jerusalem the mark of the Divine approval was set on those who, if they could not remedy the social evils, at least had felt them. "Set a mark," says the word of God to Gabriel, "on the

foreheads of the men that sigh and that cry for the abominations which be done in the midst thereof." It may well be that God will heal our ills, as He healed in a great measure those of Israel, through the profound humiliation of all parts of Christendom. Deeply set evils do not yield to superficial treatment. But in spite of the peril of superficial treatments, I must try to approach the subject of "our divisions" and their remedies. When

come over one at the prospect of seeing the breach healed which separates us from Nonconformists. (Applause.) All the more because the Anglican Church will be conscious how much responsibility for disunion we have incurred in both directions. But our first generous impulse towards reunion at any cost is checked by respect for what we know of the truth and our obligation towards it. It is "peace in the truth" that we are to seek. We

cannot, for the sake of fellowship with Rome, submit to accept terms which we do not believe to correspond to the original apostolic truth—(hear, hear)—nor for the sake of fellowship with Nonconformists abandon what we believe to be a part of the apostolic deposit for which we are responsible. (Applause.) The obligation to drive away "erroneous and strange doctrines" significantly in our ordination service precedes and controls the obligation to set forward quietness, peace, and love among all Christian people.

FIRST PURE, THEN PEACE-  
ABLE.

Here is my central point, then. As one says to an individual: You will best do your duty to society and help others by developing your own faculty of being true to yourself.

To thine own self be true,  
And it must follow, as the  
night the day,  
Thou canst not then be false  
to any man.

So we say to societies of men; so we say to our Anglican Society: "Do not evacuate thyself, but realise thyself. Promote reunion by being such a Church as may make all Christian men desire thy fellowship." Now the Anglican Church has, as all men recognise, a peculiar position and genius. This, we who believe in Providence, know to be not an accident, but God's gift to us. It has been noted equally by foreign Catholics and foreign Protestants, who, because of this special position of ours, have seen us in a body with remarkable opportunities as a mediating power in a divided Christendom. Now our opportunities lie in this: that we have combined the tradition of the Catholic



ST. MARTIN'S CHURCH, BIRMINGHAM.

an Anglican Churchman thinks of reunion, the great classes of Christians from whom he is separated present themselves chiefly to his mind—the magnificent communion of Rome on the one hand, and on the other the various Nonconformist bodies. The heart of anyone must beat with excitement and joy at the mere thought of ministering in any way to the reunion of the Anglican Church with the great apostolic 'see of Rome—(cheers, and cries of "No, no," and hisses)—with its unique traditions—(renewed cries of "No, no")—and its world-wide privilege of Christian communion. The same thrill of joy must

not evacuate thyself, but realise thyself. Promote reunion by being such a Church as may make all Christian men desire thy fellowship." Now the Anglican Church has, as all men recognise, a peculiar position and genius. This, we who believe in Providence, know to be not an accident, but God's gift to us. It has been noted equally by foreign Catholics and foreign Protestants, who, because of this special position of ours, have seen us in a body with remarkable opportunities as a mediating power in a divided Christendom. Now our opportunities lie in this: that we have combined the tradition of the Catholic

Church with that special appeal to Scripture which was the strong point of the sixteenth century Reformation. We have retained the Catholic tradition in creed, in sacraments, in liturgy, in the apostolic succession of the ministry through the episcopate, and we have prevented this original Catholic tradition from becoming corrupted or unduly narrowed, according to the constant tendency of tradition to oneness and accretion, by restoring and emphasising the appeal to Scripture as the unceasing criterion of Catholic faith, "so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man that it should be believed as an article of the faith." (Applause.)

#### THE CHURCH OF ENGLAND A MEDITATING FORCE.

It is this combination of two main elements in the Christian religion—tradition and Scripture—which is the characteristic distinction of the Anglican Church, and it is along the lines of fidelity to this characteristic that lies our duty and our opportunity. Thus, as against Rome, it is worth while maintaining the Scriptural aspect. We could individually obtain the Roman Communion by submitting to the doctrine, for instance, of the Treasury of Merits, of the immaculate conception of Mary, and the infallibility of the Pope. As, in fact, these doctrines did not belong to the original Christian faith, so no candid inquirer can reasonably even pretend to find them certified in the New Testament. Now this appeal to the New Testament, as the final criterion of what belongs to the faith of our salvation, is the essential for maintaining the Catholic Church not only in purity but also in its original largeness. Rome has narrowed the Catholic Church along lines effected in their own way, but along lines which are narrower than the original limits. We are trustees for humanity and the future, to keep open the Catholic Church, to exhibit her before the eyes of men as wide and inclusive as she originally was, without the hindrance presented by dogmas contrary to historical truth, free enquiry, and legitimate liberty. We must maintain, I say, the Scriptural appeal, though it prevents us from submitting to the claim of Rome.

#### CATHOLIC TRADITION MUST BE MAINTAINED.

On the other hand, we must maintain the whole fabric of the tradition that is really and historically Catholic. There is an original apostolic tradition and doctrine, committed in apostolic days to the churches, adequately represented in the Nicene and Apostles' Creeds, a verified but frank enquiry in Scripture. Again, the apostles acting under Christian intention and in this spirit devoted themselves to the spread of a visible society or Church, intended to be universal and permanent to the end, as the house of redemption, grace, and "the pillar and ground of the truth." Once more, as part of this visible society, the apostles, again acting for Christians, instituted a system of social worship and sacraments as the only covenanted means by which the life of Christ was to be perpetuated in the society; lastly, as the link of continuity in this society down the ages, the apostles for Christ instituted the "Apostolic succession," *i.e.*, that succession in the Christian ministry which secures in each age and part of the Christian society stewards of the divine gift of grace and truth, appointed by succession from the Apostolic fount, representing, so far as their ministerial commission goes, God the giver, and not man the receiver. These four elements—the Catholic Creed and Scripture, the visible Church, the sacraments, the Apostolic ministry—we are bound to maintain unimpaired. (Applause.) Of course, I should think differ-

ently if I thought that, for instance, the apostolic succession was, like the Papacy, a later accretion of original Christianity. But I am convinced of the contrary by the most candid study I can give the matter. I have discussed this at length in an article on the ministry of the Christian Church. It cannot, clearly, be discussed as a matter of historical evidence in a fraction of twenty minutes. But I would say this. How anyone who with an open mind reads the Acts, the Pastoral Epistles, the Epistle of Ignatius, the Epistle of Clement, and the record of the second century tradition as represented by Hegesippus and Irenæus—a body of literature that can be read through in a few hours—can doubt the immense strength of the doctrine of the Apostolic succession, I am at a loss to imagine. (Hear, hear.) Once again, then, we must maintain the four Catholic elements which I have enumerated above, and amongst these the Apostolic succession of the ministry through the episcopate, which alone can be shown to have possessed the authority to confer valid orders.

#### APOSTOLIC SUCCESSION AND REUNION WITH NONCONFORMISTS.

Now, as the maintenance of the Scriptural appeal precludes a hope of immediate reunion with Rome, so the maintenance of the Apostolic succession precludes the hope (if it otherwise existed) of rapid reunion with the Nonconformist bodies as well. We cannot admit Nonconformist ministers as validly ordained ministers of the Word and sacraments. (Applause.) If there are some Anglicans who with nothing but amiable motives would desire to do this, I would ask them to consider two points only. (1) Are they seriously prepared, in their own principles, to contemplate a step which—whatever would be gained by it—must inevitably cut them off from communion with the whole of the vast proportion of Anglican Churchmen in Britain, America, and the colonies taken together, who by no stretch of the imagination can be conceived as likely to accept the ministry of persons whom they believe to be not so rightly ordained as to admit of their celebrating a valid Eucharist? Could the fact of such a measure in the way of possible reunion appreciably weigh against the certain loss in the way of disunion and destruction of what has always constituted the Anglican glory? (2) Are they serious in their appeal to the Caroline Divines? I find myself in the more profound general agreement with those divines, but I am not prepared to accept them as infallible in all their views, any more than any other school of great theologians (Hear, hear.) However, if others appeal unto these Cæsars, let them go.

#### THE CAROLINE BISHOPS AND DISSENTING ORDERS.

It is true that many of these would have admitted the position of Presbyterian ministers in foreign countries where ex-hypothesi episcopacy could not be had consistently with an open Bible. The exception to these general principles of the necessity of episcopal ordination which they unwillingly made does not apply to Anglican Nonconformists, and in fact these very people, in their dealings with separated Christians at home, assuredly did not take a view of them which erred on the side of favour. If I were a Dissenter I had rather be dealt with by a modern High Churchman than by a Caroline Bishop. (Laughter.) I resume then: We cannot admit Nonconformist ministers as on an equality of title in the ministry with those who have been episcopally ordained. Granted this, it follows also that we cannot attempt corporate recognition at all, because to admit them on an inferior basis is a proposal which they, on their side, from



their own principles, would rightly regard as an insult. (Hear, hear.) For example, it would be felt as an insult to recognise their ministry as part of the ministry of the English Church, but on an inferior grade, so that they could not celebrate the Communion without episcopal ordination to the priesthood—in fact, as a sort of irregular diaconate. This, I say, or a similar half measure, would—apart from other considerations of a very grave sort—only aggravate matters by intruding a fresh element of exacerbation.

#### POSITIVE WORK FOR REUNION.

Positively, then, how are we to work towards reunion? I reply, primarily by making our Church of England such as gradually will incline Christianly-disposed people to desire communion with her. We shall make our catholicity manifest by promoting the understanding of the doctrine, and giving repeatedly, as we also ask for, positive and clear explanations of what we mean—positive and clear explanations, I say, not negations and vague platitudes. We shall exalt the best human and social ministry of the sacraments, and bring out the idea of the Church as the family of God, in which the appointed stewards minister to each in due season: we shall exalt the idea of worship as embodied in the central service of the Eucharist. Next we shall emphasise the appeal to Scripture as the restraint on the arbitrary teaching of the clergy. We shall press it home that the clergy may not say "the Church this and that" unless they can convince reasonably attentive people that what they are teaching really admits of being "taught out of Scripture," or, for example, on behalf of the Eucharist as the chief Christian service, there is no doubt about the validity of the appeal to Scripture. Thirdly, in view of an age of science and criticism we shall repudiate with eagerness all obscurantism and welcome all legitimate research into our sacred records. We may be sure that if criticism will demand of us some change of views as to some of the documents of the Bible, it will not impair the historical value of those records of the New Testament with which our faith is bound up, or reduce the value of the Bible as a whole, as certainly the Word of God in its several stages of deliverance. Lastly, in a democratic age, we shall consider the constitutional, untyrannical character of early Christian institutions, and not shrink from recognising that the episcopate and ministry of the Church have been encrusted with forms of mediæval feudalism and English aristocracy which may be well suffered to drop off by a gradual restoration of more constitutional action of the Church as a whole. For example, it is quite certain that the laity (legitimately so described, not the ratepayers) ought to have more control over Church appointments. If the Church of England will become more manifestly Catholic, scriptural, scientific, constitutional, we cannot doubt she will attract more and more the best spirit of the future; she may appear as the true mother of the people, and act, therefore, as a real centre of unification. Meanwhile, let us not be in a hurry.

#### NO NECESSITY FOR HURRY.

We cannot complain if Romans do not recognise our catholic character when, for example, we for so long have displaced the Eucharist from its true position. We cannot complain of Dissenters as if mere schism accounted for their existence, when, in fact, it was to an extent it is difficult to exaggerate the sin of our Church which caused separation to seem right to purer consciences in the past; when, in fact, it is to Nonconformists that we owe in many parts of the country the revival and maintenance of

the very ideas of religion; when, once more, God's Spirit has so manifestly blessed their spiritual life. (Applause.) Let us never forget that a belief in certain conditions of valid Church ministry is not in any logical connection with the quite unjustifiable denial that God can act, and has acted, in irregular channels. God is not tied to His sacraments, even though as men, if we knew the truth, we are bound to seek this fellowship in accordance with His covenant, and only so. I say, then, let us of the Church of England be true to our own principles and position; let us become more truly the representatives of the Household of God for English people, and the children will naturally desire the fellowship of the family. Meanwhile, let us not insult our Nonconformist brethren by imagining that evils of long standing can be remedied at once. They, too, have a history and an experience; they, too, must be true to it. This I can recognise, although I believe that in proportion as the English Church on her side comes to represent the Church more adequately in proportion as they on their side are led to re-examine the basis of the Christian covenant, such a spectacle and such an enquiry will lead in time to a widespread desire among Nonconformists for communion in a Church constituted according to catholic order, and not the mere result of reaction and protest against admitted evils. One word in conclusion. Rightly to estimate the position of Nonconformists will lead us to respect them. We ought not to tolerate the least tendency to contempt or ridicule. The best remedy for such a peril lies in knowing them. Let every clergyman regard it as his duty to have, if it may be so, at least one friend counted among his religious friends who is a Nonconformist. The thought of him will check the tendency to acrimony which the general attitude of opposition engenders. Let us know the Nonconformists socially and personally, as friends, and religious friends—none the less religious friends because we think their religious ideas are defective, for we in our turn have much to learn from them. Such personal friendship and occasional intercourse is a far better means of promoting reunion than attempts at official recognition on the borderland of religious effort, which is almost sure to promote heart-burnings where it cannot extend to the inner shrine of ministry. Let us have fellowship—fellowship in the home, the university, the political platform, the social platform, the sphere of private religion; this will dissipate prejudice and lead us towards, in company with other efforts, a large development of reunion in the one Church on the basis, not of our Anglicanism simply, but of the institutions, the creed, and the worship that are really catholic, the inalienable heritage of the children of men. (Loud applause.)

#### LORD PLUNKET PLEADS FOR UNITY.

The Archbishop of DUBLIN thanked the President for the opportunity afforded him to speak upon the question of Home Reunion, not merely because he had the cause at heart, but because he knew of no place where he could hope more effectively to advocate that cause. None of them could have witnessed the sitting of the previous day, or listened to the interesting debate, without being pained in some degree by seeing the great divergencies that existed amongst them on what were almost vital questions of truth; but at the same time there were none of them but must have rejoiced to find that strong though those divergencies were there was such a spirit of unity and brotherly love. (Applause.) They could all observe the unity as regarded the real essential principles of their faith; but to his mind the differences that existed between them and the Nonconformists were less than those that existed amongst themselves. (Hear, hear.) If that were so, and



it were possible in the one case to have unity in the midst of diversity, why might they not hope for unity and diversity in the other case too. (Hear, hear.)

#### ALL HONOUR TO THE BISHOP OF WORCESTER.

Many persons had watched with interest the proceedings at Grindelwald and Lucerne, and all honour to those who conceived the idea of those conferences abroad, and all honour to the Bishop of Worcester—(applause)—for the brave, wise, and statesmanlike course—"No, no," hear, hear, and "Yes"—which he thought right to take at Grindelwald. (Applause.) If, when many of their brethren of other denominations made so great a concession as to kneel at the table of the Lord and partake of the Holy Communion according to the rites of another Church—if at that time their honoured Bishop had driven them from the Communion rails he would have inflicted an irreparable blow upon the cause of Christian charity throughout the world, and would have printed an indelible blot of shame upon the Church of Christ. (Hear, hear.) He pointed to what had been said by the Bishops at the Lambeth Conference, who not only in general terms expressed their desire for home reunion, and who not only laid down the basis upon which negotiations for home reunion might be carried out, but passed a resolution calling upon the authorities of every branch of the Anglican Church throughout the world to let it be known that they were willing to enter into negotiations for the representation of other denominations within their Church.

#### THE GENERAL CRAVING FOR REUNION.

He pointed to something more than this when he observed the general craving and yearning for reunion which had manifested itself throughout the world at large. He confessed he felt that he stood in the presence of something more than a mere work of man or the weight of his authority and opinion, and he contemplated these results with awe, for he believed he was watching the very operations of the Holy Ghost Himself, by whom the whole body of the Church was governed and sanctified. (Applause.) Speaking of the historic episcopate, he said that he yielded to no one in the strong belief that the maintenance of the historic episcopate must be a condition of home reunion, because when the Church had to deal with such heterogeneous results it would be essential to carry out the proceedings with any hope of success. As regarded the Nonconformists, home reunion would involve large concessions and great sacrifices. It would require them to give up many cherished predilections and sentiments in the past, and what would be the concessions demanded from them? They must not go to the Nonconformists and ask them to give up everything, when they themselves were not prepared to meet them half-way. That most interesting paper read by Canon Gore seemed to deal more with the question of home absorption rather than home reunion. It seemed to him almost like the invitation of the spider to the fly. ("No, no," and applause.) It was his definite opinion that it would be necessary to adopt that course to which Canon Gore had referred, and that was, to allow all those ministers of other denominations that have been called to the ministry by some solemn rite in other denominations to be accepted without reordination. ("No, no," and applause.)

#### Professor Stokes ON GRINDELWALD THEORIES

The Rev. Professor STOKES (Dublin University) said he stood there to advocate rather home absorption than home reunion. (Applause.) As a professor of ecclesiastical history, he proposed to adopt the method but not the arguments of the first reader. He proposed to follow the his-

torical method, but he did not propose to quote from Father Gasquet, or any other Roman who held a brief to do the Anglican Church all the harm they could. (Applause.) Nor did he propose to quote from an Erastian like the other gentleman whose authority had been depended upon. (Laughter.) Nor did he intend to depend upon scraps of letters of Hooper, or any other individual bishop. Because just as churches had erred, so might bishops have erred. (Laughter and applause.) He should be very happy to be bound to accept the dictum even of his own revered diocesan who had just spoken. (Renewed laughter.) If he had to joust rather severely on that occasion it would be understood that it was not his feelings so much as his reason that compelled him to do so. First of all, he objected *in toto*, as false to the position and claims of their Church, to the manner in which this subject had been at Grindelwald and elsewhere beside Church Congresses introduced to their notice as a reunion of churches. (Loud applause.) He objected to such language, because it was contrary to the distinctly expressed mind of the Church of England and of the Church of Ireland. A canon of the metropolitan church of Canterbury said at Lucerne that the Church of England, the Wesleyan Church—(hear, hear)—the Congregational—(hear, hear)—the Baptist—none of them were the Church; they were all sects alike, and the Church was greater than them all. (Applause.) Was that loyalty to the doctrine of the Church of England? (No.)

#### PROFESSOR STOKES PROPOSES TO EXCOMMUNICATE THIS REVIEW AND ITS EDITORS.

The fifth canon of 1603—a document which was consulted too little—taken in the year 1634, and re-enacted by the Christian laity of the Church of England and Ireland—James Ussher being Bishop of Armagh—said on the subject of the equality of the Churches, that whosoever should affirm and maintain that there were within the realm other meetings, assemblies, or congregations than such as by the law of the land were held and allowed, which might rightly challenge to itself the name of true and lawful churches let him be excommunicated—(applause)—and not restored until he had repented and publicly revoked his error. (Cheers and laughter.) Further, there were those who maintained that whilst episcopal ordination was a very nice and respectable thing, it was not a necessary thing, and that ordination by anyone was just as good. (No.) That was what it came to. Such a definition as that was an attempt to upset the Reformation settlement. He did not mean the German, or Swiss, or Scotch Reformation, but the Reformation of the Church of England and Ireland. If there was any document that was absolutely and completely a Reformation document and a Reformation settlement, it was the ordinal attached to the Book of Common Prayer. Those provisions were published in 1549, renewed and reaffirmed in 1552, restated and reaffirmed and practically embodied in the articles of 1552 and again in 1562. That set forth that from the first there had been orders of bishops, priests, and deacons, and that those orders should be continued; but that no bishop, priest, or deacon should execute any of the offices unless he be tried, called, examined, according to the form following in the book. (Applause.) In conclusion, he maintained that whilst individual bishops might have recognised Presbyterians, the Church had never done so. (Applause.)

#### A REPLY BY Rev. H. G. C. MOULE.

The Rev. H. G. C. MOULE, replying to Professor Stokes, said that if he were minded to pursue the subject upon the lines of that speaker he might appeal from Bishop Hall to Bishop Hall, from that theologian's 'Divine Right of

Bishops' to a book which he wrote under the title of the 'Peace Worker,' and wherein he wrote some things which, though they might be difficult to reconcile with his previous utterances, nevertheless breathed more of the spirit of his Master—words wherein he spoke of the profound agreement between the Church of England and her sisters of the Reformation, and said that the only point upon which they differed was the external administration, and that even upon external administration they were a great deal nearer together than they often thought. Bishop Hall went further, and urged that even if upon that secondary matter they could not agree, they should not let the difference break the bond of brotherhood. Although they were warned not to touch the Caroline divines, he might appeal to Archbishop Sandcroft, who in his letter to the clergy in 1688 beseeched them to cultivate in every way they possibly could friendly and brotherly relations "with our brethren of the Protestant dissenters, to lead them, if it may be, by every lawful means, to see the reasons for their return to the English Church; but if that may not be, at least to cultivate to the uttermost Christian friendship and brotherhood with them." He knew there were limits to the opportunities for co-operation, and it was to his distress that he recently found it necessary to decline an invitation to co-operation in certain work. It was not, however, that he thought those men less members of Christ than he was himself, God forbid. At least they were baptised Christians; and he had always thought that it was in baptism that sacramentally men became members of Christ. Those to whom he referred were members, and very living members, of Christ; but his reason for declining to act with them on the particular occasion was that loyalty to the Church of England of which he was a minister required that he should not co-operate with an organisation actually competing, and sometimes colliding, with the national Church as such. He could not join in refusing the name of "Church" to great organisations of living Christians. In urging upon his hearers to cultivate brotherly relations in Christ, he asked them to try to get behind the question of organisation, and think of the contact of Christian soul with soul, with a view, among other things, to the possible influence of that upon a cohesion of organisation in happier days, that in God's mercy might yet come. To those who cheered and clapped at the thought that Dissenting bodies were in no sense Churches, he asked that they would try the experiment of bringing themselves into close brotherly relations with Nonconformist Christians as individuals in Christ. After all, the New Testament, with all its great revelations of exterior order, could not fairly be said to put them in the forefront; it was the man that believed and the eternal Master whom they all worshipped which was put in the foreground. There were great principles in the middle distance and in the distance, but let them try to keep the scale as well as the contents of the New Testament, and put the first thing first. "The man," said the speaker, "who believes in our Lord Jesus Christ—Son of God and Son of Man—is not a man for you to turn away from and wonder if he is within the pale of the covenant. (Applause and dissent.)

#### **The Bishop of Edinburgh** RECOGNISES THE CHURCH-MEMBERSHIP OF ALL THE BAPTIZED.

The Bishop of EDINBURGH said there was a great misapprehension on the part of those present with regard to the attitude of those who thought the proposals brought forward that day for home reunion were impracticable and unreasonable. Was there anyone present who did not know that anyone who was baptised in the name

of the Blessed Trinity was baptised in the most true and real sense into the body of Christ's Church? The proposals of the Archbishop of Dublin were really futile, for, regarding their Dissenting brethren as nothing else than members of the true Church of Christ, did they doubt that those who partook of a vital connection with Jesus Christ were not sure of receiving from Him boundless graces, though they dare not define what those graces were? The lesson he drew was that which had already been pointed to by Mr. Gore. Let them not be in too great a hurry, for the approaches that were being made might be spoiled by precipitate action. They must be patient, prayerful, and trust in God, and the work would be done. The proposal now made by the Archbishop of Dublin was brought forward at the Lambeth Conference, and was disregarded and set aside by an overwhelming majority. (Applause.) Even a very large majority of the archbishop's own suffragans in the Irish Church were against it. It was important for the archbishop and those who agreed with him to recognise facts. Such a proposal as the archbishop had made, if carried out, would split the Church in two. (Applause.) What kind of friend of reunion was he who would draw a body to him on one hand, and cut off his own brethren with the other. (Applause.)

Mr. P. V. Smith said they were standing in the presence of a great disaster and danger. The disaster was that blow which, through the disunion, had been dealt to religious education in the colonies and this country, a blow the effects of which, he feared, they had not yet seen, a blow which at present they did not see their way to recover from. They stood in face of the great danger of disestablishment and disendowment, which meant the national repudiation of Christianity—(hear, hear)—and, to put it in no stronger terms, the diversion of endowments which had been given to the loftiest purpose of all, religion and service of God, to at any rate objects of a less lofty and less worthy character. The problem they had to face was not mere absorption of individuals, because that was an impossibility. The number of Dissenters throughout the English-speaking communities of the world had been put down at seventy millions and the numbers of the Anglican Communion at twenty-three millions. How could they hope to see the twenty-three millions absorb the seventy millions? He believed that when the time came that all saw, as they did, that reunion was a vital necessity, by some inspiration from above it would be shown to all the English Christians that there was one of two alternatives—either that it was the right thing that the present Nonconformist ministers should submit to Episcopal re-ordination, or that by direct inspiration from above once and once only the dispensing power which he believed Christ had committed to His Church should be exercised, not by a single bishop, but the whole body of the Church, and that the Nonconformist ministers should be re-admitted without the ceremony of laying on of hands. The prospects of reunion were far better than they were a short time ago. It was remarked to him not long ago, by a leading Nonconformist minister, that if the Lambeth proposals which were made to Nonconformist bodies in 1883, by the Archbishop of Canterbury, and were summarily rejected, had been made in 1893 instead they would very likely have received a different reception. If they could once get over the indifference which the Nonconformist bodies had hitherto displayed to the principle of reunion they would have got over almost the greatest difficulty in the way of solving this all-important question. (Applause.)

Lord Nelson said that he was pleased to find that a great advance was being made at the Lucerne Conference. He believed every speaker prefaced his remarks by the

statement that there could be no real reunion except upon the foundation truth that Jesus Christ was the Son of God. Mr. Hugh Price Hughes, in summing up the work of the Conference, emphasised this truth, and stated that in the New Testament our Blessed Lord only used the word church twice, and one was after St. Peter's confession. "Upon this rock I will build My church." Now two consequences came from this. There could be no doubt that all those who truly believed this great foundation truth were in one sort already one. (Hear, hear.) It was said that baptism made us one. So it did, because it acknowledged that truth because they were baptised in the threefold name. The other consequence was that there could be no real reunion which left out large portions of Christians who held that foundation truth. (Hear, hear.) He had never so much regretted the sounding of the bell as when it cut short the concluding part of Mr. Charles Gore's paper. He had been asked by Mr. Gore to say that which he himself thoroughly felt, that one real measure of reunion was to make personal religious friendships with their Nonconformist brethren. (Hear, hear, and cheers.)

The Rev. E. A. Knox said that he wished to answer as well as he could what it was that the Church of England held upon the doctrine of apostolic succession as distinct from the historic episcopacy. To do so he should go to the Book of Common Prayer as it now stood. The point where the doctrine of Apostolic succession touched the ordinary layman was at the moment of his confirmation. What did the Book of Common Prayer say in the Order of Confirmation with reference to the Apostolic succession? It used simply these words: "Upon whom, after the manner of the Apostles, we have now laid our hands." But what were the words in the Sarum use which preceded it? They were: "Almighty God, whose will it was that the Holy Spirit should be given to the Apostles, and through their successors to us." Those words were rejected by the Church of England at the Reformation, and, instead, the words: "Upon whom, after the manner of the Apostles, we have now laid our hands." He thought that was, at least, a very strong argument that the Church of England, whilst holding very tenaciously to the value of the historic episcopate, did not at all events imply as an article of faith any apostolic succession. (No.) He was glad that he had heard the concluding words of Canon Gore's address, for he recognised the great importance of them. He knew that a difficulty lay in some cases, because some of the clergy had suffered cruel wrongs at the hands of Nonconformists; but he urged them to forget their wrongs, and make closer personal friendship with the Nonconformist ministers. (Hear, hear.)

Lord Halifax commented upon the deplorable indifference with which so many had come to regard this question, and said that he was convinced that three-fourths of the contention which divided the Christian world was the result in the first place of ignorance, and in the second of misapprehension. (Hear, hear.) With his whole heart and soul he desired to see peace made between England and the East, peace between England and Rome, and peace between England and the Nonconformists. ("No, no," and applause.)

Canon Fremantle said that a vast deal could be done by means of mutual action, mutual co-operation, and mutual acknowledgment and sympathy. If they got so far as that, he believed the other questions would gradually solve themselves. In the great social questions that were always forcing themselves upon their attention, Nonconformists and Churchmen could all work together, and he believed in that way reunion would be hastened. Instead of ignoring the Nonconformists in

a parish, let them go amongst them, and where there was provocation let them try to put it aside. Those things could be done, and there would be opportunities for those little acts of kindness which would draw them together. (Hear, hear.)

When the PRESIDENT called on the Bishop of Adelaide to speak there were loud cries for "Father Ignatius."

The Bishop of Adelaide said he was very sorry, if he might say so, that his lordship the president had not seen it in his power to ask the rev. gentleman who had just sought to speak—(applause and dissent)—and he should be glad, so far as he was personally concerned, to surrender any portion of the time which might be allowed to him. ("No, no," and applause.) Speaking as a colonial bishop, he assured them that the difficulties which they experienced at home were accentuated in the colonies to a degree they could hardly have expected in a country where there was no established Church, and the Church had not the help and assistance from endowments which the Church at home had. He spoke also because he happened to have been secretary of the Lambeth Conference which dealt with the question of reunion; and whilst he was not going to let any cats out of the bag which some of those present would be pleased to hunt—(laughter)—there was on the part of all those represented at the conference an earnest desire to seek for a basis of reunion with their Nonconformist brethren which augured well for the success of any well-devised plans when it pleased God to allow them to be brought forward. (Loud applause.) It struck him that there was every encouragement in the schemes which had been brought forward, but there was every reason why they should not hurry the movement. There was a growing belief in the corporiety of the Church, and as that feeling grew individualism would die out, and men would be more anxious to find their place in the Kingdom of God, of which his Church was the representative to them. Another cause for hopefulness was the publication recently of Bishop Lightfoot's book showing the solid ground upon which the episcopate rested as the historical episcopate of the Church.

#### THE PRESIDENT IN SELF-VINDICATION.

The PRESIDENT said that he hoped they would beat with him whilst he said a few words on the subject that had brought them together. He had abstained hitherto from taking any part in the discussion at the meetings which he had attended, but there was a special reason why he should say something that day. (Hear, hear.) They knew that he had taken a very active part in this work of home reunion, and he had no doubt that there were a great many persons who thought he had acted very unwisely in so doing. ("No, no," and "Hear, hear.") Well, he wished to say a few words in defence of his action. He was told on the previous day by one of the speakers, and he had been told by others, that he was not alive to the evils of Dissent. He was as alive to the evils of Dissent as anybody in that room. (Hear, hear.) He thought he gave the best proof of his feeling in that respect in attending the Grindelwald conference. Why should he have gone all that way to attend that conference if it had not been in the hope that he might do something to get rid of the evils of Dissent? The way to get rid of the evils of Dissent was not by abusing Dissenters. (Hear, hear.)

#### ARE DISSENTERS SOCIAL LEPERS?

They must not treat them, as he grieved to see some Churchmen did, as if they were merely social lepers. (Cries of "No," and dissent.) Well, he only said some Churchmen; he did not say those in that hall—



(laughter)—but he happened to know some Churchmen who so treated Dissenters and kept them very, very far off. (Hear, hear.) But, if they were lepers, let them do as Father Damien did in that far-off island—let them go and show their sympathy with them in their moral degradation—if they chose so to call it. That was the way to win them to try to understand one another. He could assure them one result of the Grindelwald Conference was that they did understand one another better, and that many of their prejudices were broken down. Nothing struck him more in the conversations that he had at the conference than how completely they misunderstood the Church of England, because the Church of England had never been fairly put before them. He should be told "You did not put the Church of England fairly before them." That was what Professor Stokes said, and he seemed to think that he (the speaker) made very light of Episcopacy. He most emphatically said, and he was glad to have the opportunity of saying it in the presence of that great assembly, that he loved and cherished Episcopacy with all his heart. (Applause.)

#### EPISCOPACY THE BEST FORM OF CHURCH GOVERNMENT.

He believed it to be the best form of Church government, but, mind, he was not going to say it was the only form of Church government, and that was exactly where he differed from many of his friends; and when he did say this they turned round upon him and said, "You don't care for Episcopacy at all." He did not believe any Church could be vigorous and powerful and fulfil her mission, except under Episcopal government. He also said that the Church of England had nowhere said that Episcopacy was necessary to the existence of a Church. ("Oh, oh," cheers, and dissent.) He challenged any man to bring forward a passage from any authorised document of the Church of England in which she said so much as that. Professor Stokes appealed to the canons of 1603, but he omitted to tell them that the canons of 1603 were not the canons by which the Church of Ireland was bound to-day.

#### PRESBYTERIANS CONSECRATED AS BISHOPS.

He omitted to tell them another fact—that, notwithstanding all these loud protests against accepting any but episcopal orders, Archbishop Spottiswoode and three other bishops in 1610 were ordained by the archbishops and bishops of the Church of England, having received none but Presbyterian orders. That was a fact, and they could not get over facts. (Hear, hear.) The Professor also quoted Bishop Hall. Now, might he (the President) quote Bishop Hall? Professor Stokes quoted one part of what Bishop Hall had said, but did not quote the whole. He said, "The sticking at the admission of our brethren returning from Reformed Churches was not in case of ordination, but of institution; they had been acknowledged ministers of Christ without any other hands laid upon them. . . . I know those, more than one, that by virtue only of that ordination which they have brought with them from other Reformed Churches, have enjoyed spiritual promotion and livings, without any exception against the lawfulness of their calling." And he went on to speak of these Churches, and he said, "The only difference is in the form of outward administration; wherein also we are so far agreed as that we all profess this form not to be essential to the being of a Church, though much importing the well or better being of it according to our several apprehension thereof." And then he added the words—oh that everyone in that hall would echo those

words—"But if there must be a difference of judgment in these matters of outward policy, why should not our hearts be still one? Why should such a diversity be of power to endanger the dissolving of the bond of brotherhood? May we have the grace but to follow the truth in love, we shall in these several tracts overtake her happily in the end, and find her embracing of peace and crowning us with blessedness."

#### ON THE SAME PLATFORM WITH BISHOP HALL.

Now he was very willing to stand upon the same platform with Bishop Hall, one of the best bishops that ever adorned the bench of the Church of England, and a man who suffered from Puritan persecution. He did feel they were making a great mistake about this matter. It seemed to him—and he thought he had read all the great divines of the Church of England with an especial view to this question—that they had taken up in these latter days a very much narrower position than the Church of England herself occupied. The Church of England had nowhere said that the three orders were necessary to the existence of a Church—there was not a passage in the Prayer-book. She said distinctly that there had been these orders from the first, and he heartily agreed with it. Of course there had been. That was to say, at any rate, as Bishop Lightfoot had pointed out, from the middle of the second century. But they knew before the end of the first century there were churches which did not possess Episcopal government. ("Oh, oh," and dissent.) Well, how came it then that bishops of other churches addressed letters to churches which they did not rule over? ("Hear, hear," and applause.)

#### GET RID OF THE ACT OF UNIFORMITY.

Now he would be told that the Act of Uniformity stood in the way. He made his good friends a present of the Act of Uniformity. His dear friends who hated Erastianism so much seemed to forget it was an Erastian Act of Uniformity. It was never submitted to Convocation, and he wished they were well rid of it. ("Hear, hear," and "No.") He believed it to be a most deplorable fetter round the neck of the Church. (Cheers and dissent.) He had only just said these few words to explain his position. He did not see why to be a genuine loyal Churchman, which he claimed to be, he was to take his theology and his views of Church government from men, saintly and good as they were, such as Keble, Pusey, and Newman, and why he might not go back to Andrews, Cosin, Hall, Sancroft, and Archbishop Wake. He should like to know why one authority was better than another. He claimed his right as a bishop of the Church, loyal to his principles, firmly believing that Episcopacy was the best form of government, but not conceding—he never would concede it—that it was necessary to the validity of the sacraments. (Dissent and applause.) How could it be necessary to the validity of the sacraments when the Church of England herself would admit baptism by a Nonconformist? He only wanted to make his position quite clear to them. Those who thought differently had a perfect right to their own opinion. All he hoped was that as the result of that meeting they would learn to see something deeper, something dearer, something more holy than any Church organisation. (Hear, hear.) He hoped they would see that to love and worship their one Master Christ was greater than all their contentions; and might they be drawn closer and closer in fellowship to Him, and then they would rejoice in the Communion of Saints, and they would believe in that which their canons laid down as the true description of the Church—"The whole body of Christian men dispersed throughout the world." (Cheers.)

The meeting then closed with the Benediction.

## THE LABOUR CHURCH.

## A SHARP CRITICISM.

IF we are not very greatly mistaken, the very brilliant analysis of the Labour Church and its relation to doctrine and ethics, which appears in the *Wesleyan Methodist Magazine* for October, is from the powerful pen of the new Editor, the Rev. W. L. Watkinson. The paper opens with a statement of the five principles upon which the Labour Church is based,—

1. That the labour movement is a religious movement.
2. That the religion of the labour movement is not a class religion, but unites members of all classes in working for the abolition of commercial slavery.
3. That the religion of the labour movement is not sectarian or dogmatic, but free religion, leaving each man free to develop his own relations with the Power that brought him into being.
4. That the emancipation of labour can only be realised so far as men learn both the economic and moral laws of God, and heartily endeavour to obey them.
5. That the development of personal character and the improvement of social conditions are both essential to man's emancipation from moral and social bondage.

Now before we give attention to this creed, in which there is so much with which most Christians will heartily agree, we must notice the grand reason assigned for the creation of this Church. Considering the number and diversity of the Churches already existing in Christendom, a very powerful reason indeed ought to be given for the creation of a new one; and Mr. Trevor's reason for proceeding to found his singular community is that the working classes have been neglected and ignored by the existing Churches until they have no longer faith in any of these Churches, and if a new religious home is not found for them they will become altogether sceptical and destructive.

## A DEFENCE OF THE EVANGELICAL CHURCHES.

But we promptly and absolutely deny the sweeping charge thus brought against the evangelical Churches. Can the Church of England be justly accused of this abject neglect of the people? It is quite true that in many places she has shamefully neglected her duty, but there have always been in that community pious, philanthropic, enthusiastic souls who have cared most sincerely for the people; and whatever else may be said, the National Church has proved far more successful in dealing with the working classes than the Unitarian Church has been. The grievance, moreover, against the National Church is chiefly historic; for to-day, in a thousand parishes, the clergy are striving with might and main to help the labouring classes alike in things temporal and spiritual. Can the Church of Scotland be justly accused of ignoring "the common people"? Scotland owes much of its culture, wealth, and influence to the fact that its clergy have through generations made the peasantry their loving care—watching over herdsman, shepherd, fisherman, labourer in life, and consoling them in sickness and death. Can the Dissenting Churches of this country be justly accused of this neglect of the people? All over the land, in city and village, Baptist and Congregationalist have worked well-nigh entirely among the lowlier classes, creating in all directions little centres of independence, virtue, and prosperity. A Halifax minister wrote to the *British Weekly* concerning the part played by the Labour Church during the last election in that town: "My Church is a labour Church,"

said a Dissenting minister during the recent contest. "I have more than three hundred members, and not one hundred of them live in houses which cost four shillings a week rent." Another minister said he had no office-bearer in his Church or Sunday school who kept a servant. An overwhelming majority of the Congregationalists in Halifax are working people, and the Congregationalists are supposed to be the aristocracy of the town. The leaders of the Labour Church are not working men. There are as many shopkeepers and small manufacturers among them as among the officials of any Nonconformist Church in the town." Can Methodism be thus impeached? From the beginning she has worked amid the crowds of Moorgate, the colliers of Kingswood, the miners of Cornwall, the weavers of Lancashire, the peasantry of Yorkshire and Lincolnshire, the potters and ironworkers of Staffordshire, and she has elevated and blessed them all beyond the power of language to express.

## IS THE LABOUR CHURCH A RELIGIOUS MOVEMENT?

The first principle of the Labour Church declares "that the labour movement is a religious movement." On this point Mr. Trevor is very explicit. He says: "Religion must find a place in the labour program." Again: "What labour needs is that it be inspired with a strong religious life of its own. . . . The need of our time which I feel most deeply is to give religion its rightful place in the labour program—religion free from creeds and formulas, but full of vigorous life, and capable of sustaining self-sacrifice and enthusiasm." In another place he urges the same view: "The time is ripe for a new religious movement which shall unite together the forces of the two enthusiasms of our time—the enthusiasm for personal salvation and the enthusiasm for social salvation—into one conquering religious energy which shall forward the world's development." But coming to the facts of the case, the religious element is quite a minus quantity in this Church. The Bible occupies a very obscure place indeed. Mr. Trevor has a poor opinion of "a volume of Hebrew literature, the latest book of which was written some seventeen hundred years since," and so in their services readings from the poets and philosophers take the place of lessons from the Old and the New Testament. The hymn-book of any Church is very instructive. The Labour Church has its hymnal, but the name of Christ is not once mentioned there, neither is there any expression of the sorrow and strife of the soul, no contrition for sin, no longings for goodness; the book is full of martial lyrics chiefly directed against tyrannical capitalists and kings. The public worship of this Church is sometimes opened with prayer, but more frequently without any devotion. A few of the themes announced for treatment in their pulpit on the Sunday afternoon and evening will show that faith, spirituality, godliness, and personal goodness do not occupy a very conspicuous place in their ministry. "Municipal Workshops"; "The Future of Trade Unionism"; "A Case for Socialism"; "The Outcome of a Few Monopolies"; "Literary Methods"; "Getting on"; "Working for a Dead Horse"; "The Spur to Industry under Socialism"; "The Religion of the Land Question"; "The Lesson of the General Election"; "Commercialism Incompatible with Christianity"; "The Evolution of Society"; "The Blind Struggle of a Disinherited People"; "Democracy in the Kitchen"; "Woman's Place in the Labour Movement"; "Frogs: their Politics, their Art, and their Religion."

## IS THE LABOUR CHURCH A CLASS RELIGION?

Another article of this Church declares, "That the religion of the labour movement is not a class religion."

This unquestionably is a true position for the founder of a new ecclesiasticism to take. A Church must recognise the essential dignity of men, the common needs of human nature, the bonds of universal brotherhood. But the Labour Church is in fact a most self-centred and narrow communion. If some of the old Churches were "gardens walled around," this new Church has also a wall very high and forbidding. It is expressly and undeniably a class religion. It has a religion altogether its own. Says Mr. Trevor: "The distinctive idea of the Labour Church is not to bring Christianity into the labour movement, but to insist on the fact that the labour movement is itself a religious movement, and does not need to have any particular type of religion imported into it, but rather to have *its own religion* developed as a true religion, capable of personal and social inspiration, and bringing men into closer relationship with God and each other as God's fellow workers." Then this Church claims Jesus Christ as a class representative. Whilst it speaks loosely and coldly of Christ generally, it unceasingly dwells upon Christ as a carpenter. That Christ was a carpenter is a fact of grand significance to be fully recognised; but He was a great deal more than this. The Saviour's trade is comparatively an accident, occupying no conspicuous place in the New Testament, and it is not to be exaggerated and pushed to false issues. Jesus Christ was the Son of *Man*, standing in no special relation to any class, but intimately and sympathetically related to us all, whatever our rank in society may happen to be.

A third article of the new Church sets forth "that the religion of the labour movement is not sectarian or dogmatic, but free religion, leaving each man free to develop his own relations with the Power that brought him into being." So far as the creed of this Church touches earth it is narrowly sectarian and intensely dogmatic. There is nothing indefinite in its political creed, its industrial creed, its social creed; all here is clear, sharp, confident, imperative. Nothing in the Apostles' Creed, or in any other creed of the evangelical Church, is more explicit and authoritative than are the articles of this Church touching land, capital, labour, and political privilege. Whatever may be its religious faith, its secular faith is positive enough, and tolerates no contradiction. But the religious faith is exceedingly vague. One of the correspondents of the *Labour Prophet* writes most naively touching the Labour Church in Glasgow: "The members generally, in the matter of religious belief, range from the positive to the negative pole, the uniting principle being brotherhood. Religion is not allowed to divide. The consequence is that perfect harmony prevails."

#### THE LABOUR CHURCH AND PERSONAL CHARACTER.

In a fourth fundamental article this new Church declares "that the emancipation of labour can be realised only through obedience to the moral laws of God, that the development of personal character is essential to man's fullest freedom and enjoyment." This position is entirely true, and it is the position maintained by the evangelic Churches from the beginning.

But having recognised this truth in their brief catechism, the Labour Church unfortunately has little more to say about it. Personal character is hardly considered at all. Read its hymns, note the themes of its ministry, study its tracts, its newspaper, and it will be seen how seriously it ignores the question of personal character and conduct. One might suppose that all its congregations were already perfect. If the existing Churches fall into the error of magnifying the importance of character to the neglect of

social and political claims, this new Church falls into a far more serious error in occupying itself so enthusiastically with secular economics as substantially to forget the supreme importance of personal purity and goodness. If the Labour Church is to have the note of a true Church, it must give far more attention than it does now to personal *mora*s; and if it should do this, it must be prepared to find its popularity decline in certain quarters.

#### LESSONS FOR THE EVANGELICAL CHURCH.

Have then, the evangelical Churches nothing to learn from the creation of this singular community? It ought to remind them afresh of their solemn duty to the great masses of the people. The Church of Christ is always growing rich and respectable, it is the natural tendency of the religion of Christ to enrich and exalt whatever it touches; but there is no necessity that it should then become indolent and selfish. Let all Christian men of position and wealth act towards their servants with justice and humanity; let them display in all the relations of practical life the spirit of equity and generosity. And then let the Church of Christ lovingly and heartily do its duty to the people. No class of men need the consolations of religion more than do the toilers of our great cities. As Dean Church says: "The world has little that is beautiful for these hard lives, the lives of those whom daily toil is far from the bright places of earth and sky, who have never seen the flowers grow in the fields and woods, whose hours pass in dulness and gloom and squalidness, whose homes are in dreary courts and alleys."

#### A ROMAN CARDINAL ON ANGLICAN ORDERS.

At a time when the validity of Presbyterian and other Nonconformist Orders is being spoken of as the great barrier to Protestant Reunion, the following important letter dealing with the Roman position in this matter with relation to Anglicanism is worthy of permanent record.

"Archbishop's House, Westminster,  
"Sept. 13th.

"DEAR SIR,—In reply to your inquiry, I beg to state that I have no recollection of using the word 'priest' in reference to the members of the Anglican clergy. It would be, of course, impossible for me to have made such an application of the word in the sense attached to it by the writer of the paragraph. The sentiments of charity and sincere respect which we feel for the many zealous and estimable men who labour in the ministry of the Anglican and Dissenting bodies are happily a matter altogether independent of any recognition of canonical status. Upon the latter subject the mind and attitude of the Catholic Church are abundantly clear.

"Of the 1,200 bishops who form her episcopate, I do not know of even one who would admit for a moment the validity of Anglican orders. The Holy See has in the plainest manner refused to give any such recognition. No pronouncement by the Church, couched in the formal words of any abstract decision, could be more eloquent and emphatic than that which she utters when she speaks to the world by her deeds, and commands that any convert drawn from the ranks of the Anglican clergy who seeks admission to the Catholic priesthood, shall when admitted be ordained *unconditionally*, and without reference to any ordinance previously received from the Anglican ministry. Such a course of action would, according to her own teaching, be manifest sacrilege if the Church in any way believed in the validity of Anglican orders; and her deliberate adoption of that course is the clearest possible guarantee that she does not recognise in the Anglican body the possession of apostolical succession or a valid priesthood.—I am, dear Sir, your devoted servant in Christ,

"HERBERT CARDINAL VAUGHAN."



## "THE LANCET" AND MEDICAL MISSIONARIES.

It is gratifying to read in the pages of the *Lancet* of September the 30th, a notable eulogium on the past of the work of that yearly augmenting band of missionary pioneers, who are duly qualified medical men. We are glad that our brilliant contemporary recognises the lustre shed upon the medical profession by its devoted representatives, who have gone forth to other lands, to carry on what was supremely the work of the Great Physician, namely, "to heal the sick and cast out devils."

It is well that this testimony to the genuine work done by medical missionaries coming from a purely scientific source, should be recorded in these columns.

Now, says the *Lancet*, it is in the interior or on the littoral of China, now in the hill country round Lake Nyassa, that we hear of the progress made by these devoted men in elevating the savage or benighted populations to the standards of the West. No sooner does one of them sink in some generous enterprise than another fills his place and carries on the work to be in turn transmitted to an equally well-inspired successor. Recent mails have been unusually rich in such examples, and a brief record of the harvest reaped by these "husbandmen of humanity," with some notice of the means employed and of the men themselves, claims an appropriate niche in a journal from which the due commemoration of medical merit has at no time been withheld.

Dr. Daniel Jerome Macgowan, whose parents emigrated from Ulster to North America shortly after the War of Independence and who was born in Massachusetts in 1815, was for fifty years a medical worker in the field marked out in China by the Southern Baptist Mission. In the course of his life-long exertions he did much to bring the Chinese world into more sympathetic *rapprochement* with that of the West, and in the course of the discharge of the duties connected with his special occupation he was enabled to obtain a profound knowledge of the institutions, the character, the customs and the history of the strangely gifted and perversely governed people amongst whom his lot was cast. His researches found frequent expression in periodical and permanent publications, and these so impressed his British fellow-workers with their thoroughness and practical usefulness that our Foreign Office gave him a responsible post at Wenchow, whence he continued till within a few months of his death to enlarge the stores of knowledge, scientific and historical, which he had already amassed. An expedition which was undertaken to North China and the Great Wall in his seventy-ninth year proved to be beyond his strength, and on his return he was so enfeebled that he passed away peacefully on July 21st. Not only China, but Siberia and Japan, were included in his explorations; whilst his papers, embodying the scientific result of these efforts, will long be remembered as being honourable alike to the cause in which he compiled them and to the branch of the profession to which he belonged.

A worthy successor in his footsteps, Mr. William Pirie, of Arbroath, entered on the same career two years ago, and he was even thus early acquiring an exemplary reputation for ability, energy, and self-sacrifice, when, as an intimation which has lately been received by the Church of Scotland Foreign Mission Committee tells us, he succumbed at Tchang amidst the deep regrets of the people amongst whom he worked, and the friends who had watched his success. Information which has come recently to hand enables us to supply some not less ennobling companion pictures to those which we have just outlined.

Central Africa, particularly around the shores of Lake Nyassa, is the scene of medico-missionary operations by

the emissaries of British societies which extort the admiration of the representatives of those foreign Powers—notably the German—who are engaged, though with other objects, in those regions. Dr. Elmslie, who for some years has been actively occupied in reclaiming the Zulus of the Ngoni Mountains, in which he has been effectively aided by Dr. Steele, of the Livingstonia Mission, has recently brought back to Bandawe, on the western shore of the lake, the most encouraging report of progress which has been made, with still more in prospect. British civilisation, we further learn, is acquiring a strongly-riveted foothold at Bandawe, where dwelling-houses are being built on a considerable scale, and the nucleus of a prolific "centre" is being established.

## THE IMPERIAL VALUE OF THIS PIONEER WORK.

Year by year those devoted men are proving to an overpopulated and inadequately provided Europe the sphere of profitable and even pleasurable life-work which has been opened up in the Dark Continent, and before the end of the century we may witness a steady and effective relief of the crowded centres of the Old World by the transference of their surplus population to regions far more tolerable as to climate and life conditions generally than are the island or mainland tracts of North-western Europe. In this imperious necessity of our over-burdened State system the resources revealed and developed by such agents as those whose labours we have alluded to, reinforced as they are almost from month to month by generous and fully equipped auxiliaries, must be welcomed as a prospective solution of the social and administrative troubles which show every tendency to become aggravated—a solution provisional, it may be, but none the less opportune, till such time as the legislative machine, lightened and improved, can work out the proper remedy.

## THE CHURCH'S FAILURE IN EAST LONDON.

By REV. CANON S. A. BARNETT.

A SINGULARLY courageous and candid article appeared last month in the *Westminster Gazette*, in which Canon Barnett boldly faced the question of the Church's failure in East London, and analysed the causes of the failure with great insight.

A few clergymen, he said, protest that "the Church does not fail," but the greater number acquiesce. An attendance of a small percentage—perhaps not five per cent.—of the adult population at the Sunday services—the few votes secured by great exertion for Church candidates at the School Board elections—the absence at Church conferences of local leaders in politics or trade unions or friendly societies—the limited influence of the clergy in matters of conduct—are all signs of a failure which many who know the possibilities of Christianity realise by other evidence. The Church is not raising the men to see God so that they go softly in all their ways, it is not making men see men so that they love one another.

## I. IT FAILS BECAUSE ITS WEALTH IS WRONGLY USED.

"Why does it fail?" "Because"—the most common answer is—"of its wealth." Working people whose daily concern is with pence are apt to ask of everything, "What does it cost?" and their judgment of the Church is at once affected when they hear of its big incomes and its palaces. They do not understand how with so much money at its command the church in their own street is so ill-kept and the parson such a persistent beggar. The suspicion that he does not serve God for nought discounts the attractive power of many sincere acts; and a clergyman has often reason to envy the Roman Catholic priest who can preach self-denial and do good without rousing the suspicion that

he is seeking to win a well-paid post. It is hard for rich societies as it is for rich individuals to enter the Kingdom of Heaven, and it is the wealth of the Church which does much to prevent it from entering into its kingdom in East London. It is hard, but it is not impossible, and the wealth of the Church rightly used might be a help rather than a hindrance to its success. No one will say that the wealth is now rightly used. If its property is the property of God the trustees have betrayed the trust.

## 2. BECAUSE OF THE SLAVERY TO THE LITURGY.

The next cause of failure most often suggested is the form of service. The people are used in speeches and in articles to direct address, they are not used to be called "dearly beloved," to be told that references are to be found in "sundry places," or to be treated every week for all their lives as if their circumstances were unchanged. They are realists, biased, perhaps unduly, by the scientific spirit, and they are impatient of anything which seems unreasonable. The slavery, for instance, of the clergyman to the words of the Prayer-Book at moments of intense feeling, the careful intonation by careless boys of the statement that they are miserable sinners—the importance set on postures and gestures—all jar upon a reason which has not been enlarged by history or art. The people of East London do not like what they do not understand—they do not like ritual.

## 3. BECAUSE IT IS NON-DEMOCRATIC.

The last cause of failure to be mentioned is the non-democratic character of the Church. By speeches and by Acts of the Legislature the people are told that with them rests the control of the Empire—of its vast resources, of its peace or war. They know that they do control trade societies and co-operative societies, and that their representatives are welcome on the County Council. They are not, therefore, drawn to a Church where everything is controlled by the dead hand of the past or by that of a parson in whose appointment the people have had no part. They see that the hours of service, the expenditure of the offertories, the administration of the parish are all arranged apart from popular control, and they conclude that the Church is not for them. Their interest is not evoked as it would be evoked if they were called on to take a responsible part in its management. They accept what the Church offers in treats and in services for the children, but for themselves they pass it with indifference.

## WHERE LIES THE HOPE OF IMPROVEMENT.

Deeds, not words—reforms, not Albert Hall meetings—are necessary if the Establishment is to be secured. Establishments have been condemned because they rest on the crumbling soil of the world; they might be defended if they were rooted in fertilising soil of national life. Let the direction of Church wealth and the Church forms respond to the popular will, as the direction of State wealth and State forms has responded; and instead of the tolerance which will permit the withdrawal of money and buildings to sectarian purposes, there will be defence of national property for national uses. Let the clergy be disestablished, and be made submit, as other feudal authorities have been made submit; and instead of the acquiescence which will permit Church resources to be used for secular purposes, the people will require the funds set apart for the development of their religious life be preserved to its old uses. The Church has a great future in East London—much greater established than disestablished. That future will not be secured—will not desire to be secured—if it fails to win the interest of the vigorous and leading citizens of East London. Reform is the watchword for its defenders.

## A CHINESE PURGATORY.

THE first number of the *Wesleyan Methodist Magazine* edited by the Rev. W. L. Watkinson does not differ greatly from its predecessor, but, no doubt, Mr. Watkinson's reforming spirit will be more manifest when the new year commences. The first number, however, contains some very interesting articles, notably the translation of a Chinese tract giving a Buddhist vision of Purgatory. The translation is, as Mr. Selby puts it, not without its value as a tribute to the world-wide belief in a future life and the great retributions that enact themselves there.

Upon the occasion of a public holiday Teng Lān Kat, M.A., of the Cheung Chau prefecture of the Fuhkien province, made a pilgrimage to a mountain. He was about twenty-four years of age at the time. Taking with him a jar of wine, he wandered at will on all sides of the mountain to enjoy the various views. Only the fir trees were green, for it was towards the end of the year, and all the other trees had shed their leaves. When he had reached the crest, he sat down and gave himself up to soliloquies, varied with sips of wine. All at once a violent wind arose, and whisking up the leaves that covered the ground, whirled them round in a tumultuous circle, as though there were something strange present in the air. Lān Kat said, "This is a most singular gust of wind, and must surely betoken the passing of a spirit." Without more ado he poured out three cups of wine as a libation upon the earth, and the wind-tossed leaves made another revolution and then passed out of sight. All in an instant he felt as though he were intoxicated and had fallen asleep, and a man clad in azure raiment seemed to be standing before him and making a bow.

"Mr. Teng," said the apparition, "you are an estimable character, and I am greatly indebted to you for the libation of wine."

Lān Kat then asked, "And who are you, sir? and what did you mean by the remark you just passed?"

The figure in azure raiment then said: "I am not a human being now, but one of the message-runners of the underworld. I have been to take a despatch to the guardian spirit of a neighbouring city temple, and my route lay near by this spot. In my lifetime I was passionately fond of wine, and when I suddenly smelt the fragrance of it I was unable to restrain myself, and have loitered here for a time. Warmly do I thank you for your kindness, which has so delightfully relieved the thirst for wine in my throat. Inasmuch as a benefit of this kind has been conferred, why should the pouring out of your wine be called a libation?"

## THE MANDARIN LEARNS A LESSON ON EQUALITY.

Upon entering the first department he saw ox-headed and horse-faced tormentors taking guilty souls and beating them as they were hung up with hempen cords. A prisoner was brought in with an official button on his hat, fine shoes to match, a necklace, and embroidered robes, who displayed a bold and lofty manner without any trace of fear. As the tormentors proceeded to strip off his clothes, and remove his hat and shoes, the prisoner gave a mighty kick, at which they started for a moment in surprise, and said: "What's the matter? Are you insane?"

To which the proud prisoner replied: "It is you who are really insane, for in your audacity you seem to have lost all power of discriminating persons. You are stripping me as though you were highwaymen." The gaolers thereupon hid their faces and laughed. "What kind of person do you assume me to be by this treatment?" said the ex-mandarin. "In past days I have filled the position of district magistrate, and have had a hundred villages under

my jurisdiction. A high official though I am by position, you treat me as though I were a common thief."

The ghostly gaolers replied, "Although you were a mandarin, you ought to have been called a felon."

"Of what crime have I been guilty?" asked the braggart victim.

One of the gaolers answered: "When you were just now before the tribunal of the spirit world, it was said you had despoiled the people more cruelly than if you had been a robber, and you affect ignorance of your offence." The other tormentor turned to his companion and said: "Do not throw away all these words on him, for I hate this waste of breath. The judge bade us beat him eight hundred blows; let us administer the prescribed number without any more palaver. When we get hold of bad mandarins, we must lay on a little more heavily than for average victims. Grip him, and trice him up." As fate would have it, this mandarin was fat and white-skinned, a man of much flesh and little bone. After the staff had been laid upon him a few times, he screamed out in agony till his cries must have reached the very clouds, sobbing out: "I will not claim now that I am a mandarin, but confess that I was a robber." The tormentors all laughed in chorus, and even a poor woman who was hung near by under torture could not help joining in their guffaws.

#### THE SECOND REALM OF TORMENT.

After this he was led into the second realm of purgatory, where he saw hundreds of couches spread out. Many of these couches were planted with thorns, and victims were stretched upon them, some on their backs and some on their faces, pressed down by heavy stones and bound hand and foot so that they could not escape. There are those who, unable to think out their schemes of evil in the bustle and turmoil of the day, concentrate their attention when they close their eyes, and plot things of which nobody has any suspicion. Of the entire sum of cunning schemes, the majority are hatched in bed. Sensuality associates itself with the couch, and must be punished on couches.

#### HOW SLANDERERS ARE PUNISHED.

After thus speaking, the guide led him into the third realm of purgatory, upon seeing which new questions had to be asked and answered.

"Why are some here having their tongues torn out and their lips cut away?"

To which the reply was made: "The penalty is one carried out upon those who had been guilty of reckless libels, slanders, and cursings."

"And what about these whose eyeballs are being gouged out, and whose eyes are streaming with blood?"

"These did not recognise the providential gradations of society, and looked with disdainful glances upon their betters."

"Why should some be condemned to have arms hacked off and fingers sliced away?"

"These stole their neighbours' goods, and in some cases pointed the finger and incriminated the innocent."

"Why do some have their legs slashed in two and their heels whittled and pared?"

"These were kidnappers, or seduced others into false and corrupt paths."

#### THE COMPENSATIONS OF PURGATORY.

Teng Lán Kat's guide thus sums up the various incidents in this life, which will lead to modifications of pur-

gatorial terms. "At times," he says, "the sin a man does in his lifetime may be wiped out by the legal punishment to which the criminal courts on earth have condemned him, or by personal pain and suffering whilst still in the flesh. Now and again the guilt may be expiated by the blight of crops and the loss of fields and orchards, by the untimely death of wife and children, or by the worthlessness of children and grandchildren. In the process of human affairs every conceivable condition may occur to modify the sentence. When an offence has been unexpiated or there is any degree of uncertainty about the character of the expiation, the economies of purgatory are brought in to adjust the balance. Sometimes the blessing merited in a previous state of existence may not be due to unfold itself for a while, and there may be trouble in the family and unsettlement in the age without any specific relation to the sins of contemporaries. The causes of sorrow and suffering may sometimes lie outside the range of the passing life."

#### THE RIGHTS OF NATIONAL CHURCHES.

BY THE ARCHDEACON OF LONDON.

ONE of the most important arguments with which Canon Hammond found himself confronted at the Lucerne Conference was the diversity which undoubtedly existed between the different local churches from the earliest date onward in the history of the Christian Church. In an excellent article in the *Churchman* Archdeacon Sinclair points out the accident of this divergence, and emphasises the importance of bearing it in mind in any endeavour to advance the cause of Christian unity.

In the anxiety of many excellent persons that there should be as little difference as possible between the chief branches of the Christian Church, they are in danger of forgetting to some extent the independence of different Churches one of the other, and the unimportance of uniformity, or even similarity, so long as they hold the main essentials of the Christian faith.

#### EARLY UNITY NOT UNIFORMITY.

The unity of primitive times was a unity of the main points of doctrine, not of uniformity of practice. Every Church was at liberty to make choice for herself in what method and form of words she would perform her services. It was no breach of unity for different Churches to have different modes and circumstances and ceremonies in performing the same holy offices so long as they kept to the substance of the institution. What was required to keep the unity of the Church in these matters was that any particular member of any Church should comply with the particular customs and usages of his own Church.

#### WELL-KNOWN POINTS OF DIVERGENCE.

Some well-known points of divergence in the first three centuries were these:

1. The time of keeping Easter.
2. Was Saturday a fast or a feast?
3. Was Lent a period of forty hours, or forty days, or other different periods?



4. The variety of creeds.
5. The differences in the rules of provincial councils; e.g., Elvira, Arles, and Ancyra.
6. Differences between East and West as to the canonicity of certain books of the New Testament.
7. The gradual adoption of the decrees of the general councils. They won their way progressively, by their intrinsic importance.
8. The number of ancient liturgies. Of these there are said to be no less than one hundred. Every bishop had at first power to draw up his own liturgy. They may be classified under five or six families, according to the Churches in which they were originally used; namely, those of Jerusalem (or Antioch), Alexandria, Constantinople, Ephesus, and Rome. They are also to be distinguished as those of the Oriental and the Occidental Churches.

#### NO CEREMONY TRULY DESCRIBED AS CATHOLIC.

It is, in fact, altogether impossible to use the word "Catholic" of any ecclesiastical custom. Catholic applies to truths and to institutions, but not to ceremonies. The definition of St. Vincent of Lérins, a well-known presbyter of Gaul, who died about 450 A.D., "*quod semper, quod ubique, quod ab omnibus*," will hold good of truths and institutions, but not of ceremonies. No ceremony can be proved to have so august a usage. Baptism and the Lord's Supper are institutions attended by ceremonies—not ceremonies themselves. They are themselves Catholic, but the way of celebrating them has greatly varied. The descriptions of Pliny, of Justin, of the Teaching of the Twelve Apostles, and even of Cyril of Jerusalem, contain the germs of what has been elsewhere developed, but they are not identical with subsequent rites.

It is in accordance with these principles that the preface to our Book of Common Prayer lays it down "that the particular forms of Divine worship, and the rites and ceremonies appointed to be used therein, being things in their own nature indifferent, and alterable, and so acknowledged, it is but reasonable that, upon weighty and important considerations, according to the various exigency of times and occasions, such changes and alterations should be made therein, as to those that are in place of authority from time to time seem either necessary or expedient."

When, therefore, men go behind the Book of Common Prayer and Administration of the Sacraments and other Rites and Ceremonies of the Church according to the Use of the Church of England, and speak of the customs or practices of a Catholic Church to which they owe allegiance, they are not only transgressing a principle of Catholic order, but they are talking of what absolutely does not exist, and is impossible. They mean only that there are certain rites and ceremonies which they admire long in vogue in the Roman Communion, or even going back to the time before the division between East and West, and now laid aside by the Church of England, which was forced, in the course of time, to declare its independence and autonomy.

Such, then, are the rights of National Churches: independence of jurisdiction, independence of custom, independence of ritual, independence of definition, so long as there is unity with the principles of the greatest and most important assemblies of the whole of the united Churches, such as the First Four General Councils, in subordination to the supreme authority of the word of God contained in Scripture. And as we are anxious that all Christians living in one nation should belong to the same pure and Apostolical Church, we should take good care, by only insisting strongly on things of primary importance, to make easy to them the way of return.

#### DR. PHILIP SCHAFF ON CHRISTIAN UNION.

In an excellent article in the *New York Independent* Dr. Philip Schaff, whose name is deservedly honoured in both hemispheres, points out certain ways and means he thinks an approach may be made to the desired end of Christian Union.

1. We would mention first the cultivation of an irenic and evangelical catholic spirit in our personal intercourse with our fellow-Christians of other denominations. We must meet them on common, rather than on disputed, ground, and assume that they are as equally honest and earnest as we in the pursuit of truth. We must make allowance for the difference in education and surroundings, which to a large extent accounts for the difference of opinion. Courtesy and kindness conciliate, while suspicion and prejudice excite irritation and attack. Controversy will never cease; but the golden rule of the most polemic among the apostles—to "speak the truth in love," cannot be too often repeated.

2. Co-operation in Christian and philanthropic work draws men together and increases their mutual confidence and regard. Faith without works is dead. The sentiment and talk about Union is idle, without manifestation in works of charity.

3. Missionary societies should at once come to a definite agreement, prohibiting all mutual interference in their efforts to spread the Gospel at home and abroad. Every one should wish and pray for the prosperity of the others, and lend a helping hand in time of trouble. It is preposterous, yea, wicked, to trouble the minds of the heathen or Roman Catholics with our domestic quarrels, and to plant in our small towns half a dozen rival churches, where one or two would suffice and save men and means.

4. Last but not least, we would recommend to all ministers and theological students a more intimate study of Church history and symbolic or the science of comparative theology as laid down in the creeds of Christendom. The knowledge of history, like travel in foreign lands, destroys prejudice, enlarges our horizon, liberalises the mind, and deepens charity. Palestine, by its eloquent ruins, serves as a commentary on the life of Christ, and has not inaptly been called "the fifth Gospel." The history of the Church furnishes the key to unlock the meaning of the Church in all its ages and branches.

The older Church historians, both Roman Catholic and Protestant, searched ancient and mediæval history for weapons to defeat their opponents, and to establish their own exclusive claims; but since the time of Neander the standpoint has been changed, and history is being rewritten in an impartial spirit. Flacius, the first learned Protestant historian, saw nothing but antichristian darkness in the Middle Ages, and represented the Roman Church from the fifth to the sixteenth century as the great apostasy of prophecy. Modern Protestant historians regard the same period as the period of the conversion and the civilisation of the barbarians, as a necessary link between ancient and modern Christianity, and as the cradle of the Reformation.

On the other hand, the opposite type of historiography, represented by Cardinal Baronius, traced the Papacy to the beginning of the Christian era, maintained its identity through all ages, and denounced the Reformers as arch-heretics, and the Reformation as the foul source of revolution, war, infidelity, and all the evils of society. But this view is slowly giving way to a more just treatment among honest scholars of the Roman Catholic Church. They must admit the necessity of the Reformation, the

pure and unselfish motives of the Reformers, and the beneficial effects of their labours upon the Roman Church. We may refer to the remarkable judgments of Dollinger on Luther, and of Kampschulte on Calvin, based upon a thorough knowledge of their writings.

A great change has also taken place among the historians of the different Protestant denominations. The early Lutheran abhorrence of Zwinglianism and Calvinism has disappeared from the best Lutheran manuals of Church history. The bitterness between Prelatists and Puritans, Calvinists and Arminians, Baptists and Pedo-baptists, has given way to a calm and just appreciation.

The study of Church history—"with malice toward none but with charity for all"—will bring the denominations closer together in a recognition of their several defects and a grateful praise for the good which the same Holy Spirit has wrought in them and through them.

#### EDUCATION AS A MISSIONARY AGENCY.

BY REV. ANDREW DOWSLEY, INDIAN MISSIONARY.

THE attack upon the educational policy adopted by certain missionary societies in India is continued without any cessation in the great Empire of Religions. The *Missionary Review of the World* for October contains an excellent paper by the Rev. Andrew Dowsley, in which he emphasises the difference between Dr. Duff and the modern missionary educationalists. He says that while Dr. Duff gave the Brahmin youths the European education they desired, he made as a condition of his giving them that education that they must allow him to preach the Gospel to them. They accepted the conditions, took the offered education, and risked the religion. What was the result? The Word of God grew, and souls were converted. The missionary, while he gave the promised education, forgot not the real design of the school—viz., to lead the pupils to Jesus.

Had this object never been lost sight of there would not be any reason to-day to turn our attention to this subject, nor would we hear of heathen students declaring that they did not understand that the object in view was evangelisation.

#### THE COMPETITION WITH GOVERNMENT INSTITUTIONS.

It was, we believe, subsequent to the rise of the universities in India that education came to be looked upon by some missionaries as a missionary agency. The Indian Government undertook to provide education for India in Government schools and colleges, and by aiding educational work carried on in native and in mission schools and colleges. Educational work in mission institutions receiving Government aid came in consequence under Government inspection.

In the Government institutions the object in view is, of course, education. Teachers and professors are there for that purpose. In mission institutions, on the other hand, while the educational work is faithfully attended to, the object in view is the evangelisation of the heathen. Missionaries are there for that purpose, to the end that souls may be won for Jesus.

Gradually a keen competition between schools and colleges, Government and missionary, came to be manifested, particularly in the efforts put forth to pass students at the university examinations. The educational work in missionary institutions tended to overshadow the religious. Missionaries connected therewith gradually came to be

designated principals, teachers, or professors. Missionaries found themselves at times hampered by reason of being engaged in what was well-nigh purely secular work.

#### THE BIBLE HOUR CROWDED OUT BY SECULAR SUBJECTS.

The institutions wherein education seemed to have gained an undue place flourished, but gradually there came a dearth as regards spiritual results. No wonder, when it is borne in mind that questions in grammar and construction could be asked in the Bible hour, and that even that hour itself could be omitted under the plea of pressure of work in preparing the students for their forthcoming examinations.

As time went on, missionaries connected with missionary institutions came to be called and to call themselves educational missionaries, or simply educationalists, and their work educational work.

In fact, it has been claimed, on behalf of the so-called educational missionaries, that they are preparing the way for the evangelistic missionary. Is it to be believed that those great missionaries—Duff, Wilson, and Anderson—were engaged in that kind of work in Calcutta, Bombay, and Madras? They belonged to the class whose duty and work is to seek for souls, be it in school, bazaar, or hospital, in order to lead them to Jesus their Redeemer.

#### THE TRUE MISSIONARY EDUCATIONAL POLICY.

The opposition on the part of not a few missionaries to "educational missions" is not, we believe, opposition to mission schools or even mission colleges when the object in view, morning, noon, and night, is the salvation of souls; and there are such institutions in India. All schools and colleges connected with and controlled by missions should be so many ways and means of reaching the people with the Gospel.

What is needed in the mission field among the heathen is not educationalists with schools using up mission funds provided for the work of evangelisation, but missionaries with *mission schools*, doing therein and in connection therewith faithful work, along the lines laid down by the great Master, whose commissioned servants they are, to bear His name unto the ends of the earth, to the end that all peoples, nations, kindreds, and tongues may praise Him.

UNITY IN GOD'S CREATION.—It used to be the theory among geologists living even as near our day as, say, 1830 or 1840, that every fossil shell which was in any particular variant from another fossil shell indicated by such variance a new geologic order. Two common conches, for instance, showing any noticeable difference between them, though belonging to the same order, were, at the time named, taken to show the existence of two orders of conch shells. But with to-day, Lyell, the well-known geologist, having first asked: "Is there not a natural sequence in the order of the successive species of shells?" we know without shadow of disproof that such sequence exists. This is the same fact precisely, let it be remembered, which Agassiz consumed a life-time to establish in relation to the unity of geologic fishes. Does not this show to the believer in the Creator, by twofold proof at least (and this is by no means the limit), the design of unity in the plan of creation? Professor Williams recently said: "It is an established law of this sequence that species most like each other occur near together in the chronologic order; and species of the same genus, presenting the greatest divergence from each other, are also the more widely separated in time."

## THE DIFFICULTIES OF A CHINESE CONVERT.

It is very difficult for those who have never left England to realize the many problems which confront the missionary in his work, and the many difficulties which beset the new convert from heathenism. The *Sunday at Home* for October records an interesting instance illustrating what we have said. The London Missionary Society's missionary at Amoy was the means of bringing home the truth to a Chinaman belonging to a well-to-do middle-class family. He was not a man to hesitate long when he had fully made up his mind. He accordingly gave up every form of idolatry and became a constant follower of Jesus. Ere long, he made application for baptism, and he would have been unanimously received by the church, but for one serious impediment in the way. He possessed a slave woman who held the position of second wife in the family. He was told that before they could accept him to membership he must set her free, and arrange for her marriage with some respectable man. He at once agreed to do so, but when the question was proposed to the woman, she flatly refused to agree to it.

## A DEAD-LOCK FOR THE CONVERT.

Matters thus came to a dead-lock, for the church refused to admit the man till this question was settled. Legally he had the power to make any arrangement for her that he liked without asking her consent, but being a Christian he felt himself bound by a higher law to treat her with great gentleness and forbearance; he could now only appeal to her reason and judgment in the matter. He pointed out to her all the advantages her new position would give her. She would no longer be a slave and liable should anything happen to him to be sold to another. She would be married and mistress of her own home, and instead of the degrading title slave, she would then have the honourable one of wife.

## THE MISSIONARY'S WIFE DEALS WITH THE PROBLEM.

Just at this crisis my wife's help was invoked by the church. She was requested to visit the woman, and use her influence to get her to become a Christian. Once that and the difficulty would disappear. She, of course, gladly consented. My wife's coming was announced to her, when at once she formed the resolution that no words of hers should ever touch her heart, or shake her purpose to remain a heathen. She was in a defiant attitude, and her face looked as though a smile could never rest upon it. She took no notice of my wife, and returned her greetings with the scantiest civility. She would sit down, but continued on in the work in which she was engaged, making such a noise and clatter that she could not hear what was said. She was determined not to listen, and this was the method she took to avoid listening.

After several weeks had passed by, my wife began to notice a difference in her. She began to find that whilst she was talking the other would become absorbed and silent. Then, when she caught herself listening, she would resume her work, only again by and bye to find herself engrossed in the story my wife was telling. The fact was, as she afterwards confessed, she was deeply moved by the patience of my wife. She could not understand what was the secret that made her bear, without one word of reproach, the rudeness she had been subjected to for so long. Her heart had been reached. Patience and prayer at length prevailed.

My wife was telling her the pathetic story of Christ's treatment of the woman of Samaria. She was not a good woman, and yet He treated her with as much courtesy as though she were the best in the land. See! how He sat by the well, wearied with His journey, and with the great sun blazing overhead. There is no scorn in His voice as

He thinks of her life, and no attempt to slight her because she is only a woman, and therefore, according to Oriental ideas, unworthy of consideration. How tenderly He treats her, and with what respect He listens to her, and proceeds to expound to her one of the profoundest prophecies He ever uttered. This story completely melted the woman's heart, and from that time she became a follower of Him who had shown compassion to a woman.

Thus ended what was about as dramatic and as terrible a struggle as any man may be called upon to pass through.

## A KING JAMES DICTIONARY.

THE *Leisure Hour* for October gives some interesting extracts from a modest little volume issued two hundred and sixteen years ago entitled, "The English Dictionary, or an Interpreter of hard English words: enabling, as well Ladies and Gentlewomen, young Schollers, Clarkes, Merchants, as also Strangers of any Nation, to the understanding of the more difficult Authors already printed in our Language, and the more speedy attaining of an elegant perfection of the English tongue both in reading, speaking, and writing."

The author who entertained this benevolent and ambitious design styles himself "H. C. Gent." i.e., "Henry Cockeram, Gentleman."

The worthy Cockeram divided his book into three parts. The first part consists of a list of the less common words in use at the time, and gives brief explanations. Some of these, as might be supposed, are pretty quaint. For example, "*Baptist*, a washer; *Hereticke*, He which maketh choice of himselfe what poynts of Religion he will beleieve, and what hee will not [a very complimentary description!]; *Lunacie*, A disease, when at certaine times of the Moone one is distracted in his wits; *Mythologie*, An exposition of Poets riddles; *Necromancy*, Divination by calling up Devils, or dead mens ghosts." Occasionally the worthy author's religious views assert themselves, as when he defines *Oracle* to be "an answer or counsell given by God: among the Gentiles, they were illusions of the Devill."

In the second part of his little work the compiler gives a list of the commoner words and expressions, attaching to them a corresponding rarer, and, what he would call, "more refined and elegant" term. For instance, if the reader wishes to know what to call "the Art of well-speaking," he is told to call it "Rhetoricke." For "build" he may say "fabricate"; "brotherly love" may be expressed by "fraternity," "burial" by "seppulture," and so forth. In fact this portion of the book is simply the converse of the first.

The most curious feature in the work, however, is the third part. This part is of the nature of a small encyclopædia. Various animals are described, and brief accounts are given of a number of personages, mythical and historical, whose names the author's patrons are expected to meet with in their reading. The wild and weird notions of the time on matters scientific are abundantly illustrated in these pages, and really entertaining reading, of a sort, is here furnished. The modern reader may be excused a smile when he peruses some of the extraordinary statements which are here set forth.

Here is the description of a crocodile—"a Beast hatched of an Egge, yet some of them grow to a great bignesse, as ten, twenty, or thirty foot in length: it hath cruell teeth and scaly backe, with very sharpe claws on his feete: if it see a man afraid of him, it will eagerly pursue him, but on the contrary, if hee be assaulted, hee will shun him. Having eaten the body of a man, it will weepe over the head, but in fine eate the head also: thence came the Proverbe, he shed Crocodile teares, viz., fained teares."



## "EDNA LYALL" AT HOME.

THAT popular authoress, Miss Ada Ellen Bayly, better known as Edna Lyall, has hitherto succeeded in resisting the terrible inroad of the interviewer into the privacy of home life, which generally victimises all those who have interested the world by their literary efforts. Mr. Atkins, however, has in the September number of the *Young Woman* succeeded where others have failed, and furnishes his readers with a most interesting interview with Miss Bayly.

THE NOVELIST'S  
STUDY OF  
HISTORY.

It is interesting to learn from these columns that the novelist in her work "In the Golden Days" gave historical pictures, which were the result of considerable research. She says: "I read dozens of works dealing with the period before writing 'In the Golden Days,' and used to spend long days at the British Museum working at the seventeenth-century pamphlets and papers. Algernon Sydney and John Hampden always seem to me the most heroic figures in our history, but most people have very vague notions about them. It was this feeling which induced me to make them principal characters in a novel. Of course, I endeavoured to be scrupulously exact and accurate, so that the portraits might be historical, but in the case of Hampden the records left are terribly scanty."

## HOW "WE TWO" WAS SUGGESTED.

"But how have you obtained so much knowledge of London life?"

"Oh, I often stay in London, and when I am there I am intensely interested in everything I see and hear. Then I am fond of the newspapers—the daily and weekly papers keep one in touch with what is passing. It was a line in the *Daily News*, by the way, which suggested to my mind the story of 'We Two,' with its two principal characters.

It was an account of the late Mr. Bradlaugh's imprisonment in the Clock Tower, which finished with the words, 'Mr. Bradlaugh has telegraphed for his daughter.' I pictured to myself the devotion of his daughter at such a crisis in his stormy life, and thought of the strength and the support it must have given to him. Hence Luke Raeburn and his daughter Erica."

"Then the novel was really founded on Mr. Bradlaugh's career?"

"Yes, to a very large extent, though I never put a real person actually into a novel. I first wrote to Mr. Bradlaugh regarding a review of 'Donovan' which had appeared in his paper, *The National Reformer*, and while I was writing 'We Two,' the correspondence was continued. Then I met Mr. Bradlaugh in London, and had a good talk with him about Secularism, and this helped me much in drawing the character of Raeburn. I

was very much grieved to hear of his death."

## THE STORY OF "DONOVAN."

"And how did you come to write the book—I mean 'Donovan'—to which 'We Two' is a sequel?"

"It was written as the study of a perfectly isolated man—one who, partly from the force of circumstances, partly from his own fault, and partly from the fault of



"EDNA LYALL."

(From the "Young Woman.")

others, is cut off from all friendship, deprived of all human sympathy. 'Donovan,' however, attracted no attention till after 'We Two' appeared. It was the popularity of the second story that caused 'Donovan' to have so large a sale."

"These books excited some hostility, I believe, among a few religious people?"

"Yes, but not nearly so much as I had expected; the hard blows were few and the kind words many, both from Christians and Secularists. It becomes more and more difficult, however, to keep pace with one's correspondence, and I find it quite impossible to reply to many of the letters as I should wish to do."

#### DONOVAN'S CONVERSION.

To a criticism of "Donovan" and "We Two" which the present writer once ventured to make, Edna Lyall was kind enough to reply fully. It had seemed to me that Donovan's conversion to Christianity, like that of Erica Raeburn, was too sudden, too much governed by external circumstances, to be very real or impressive.

"I plead guilty to holding with the poet," was the authoress's reply, "that—

'It is the heart, and not the brain,  
'That to the highest doth attain.'

But it is not true that Donovan's was a fair-weather faith. It came to him as the result of years of patient work for humanity, and as the direct result of the greatest act of self-sacrifice of which a man is capable—the voluntary risking of his own life in the endeavour to save the life of his worst enemy. With Erica, also, the apparently sudden result is the work of years of preparation, and her conversion came before her love for Brian. I think you will find that all who have any right to speak on the subject will agree with me that revelation is always *apparently* sudden—in a flash, as it were."

#### HER METHOD OF WORK.

In the centre of the room is the Remington typewriter, neatly encased, and standing on a little writing-table of dark carved oak.

"I have used it for several years now," said Edna Lyall. "Yes, I compose with the typewriter, correcting with a pen afterwards. But, of course, I have in my mind before sitting down to work the outlines of the chapter I am going to write. The time I take over a novel from the first conception of the principal character to the last sheet of writing has varied very much, but all my published books have been written in about thirteen years. During that time I have travelled a good deal, and two tedious attacks of rheumatic fever have impeded my work very much, but I have never written anything in haste, or to the publisher's orders. With one or two exceptions, such as this, I have written no short stories; I find them too great a distraction from my book."

"This" was the proof copy of "Max Hereford's Dream," which lay on the table at Miss Bayly's side—a short story written for a charitable cause, and touching on the subject of prayer for the dead. The booklet was suggested, it seems, by the late Dean Plumptre's work, "The Spirits in Prison," and by an article in the *Spectator* respecting Mr. McColl's paper in the *Fortnightly Review* on the late Princess Alice.

#### PERSONAL CHARACTERISTICS.

In person the authoress is slight of stature, with a small thoughtful face, quiet reflective eyes, broad forehead, and a firm little mouth. The rich brown hair, arranged according to the prevailing fashion, gives an added dignity to the face; while the well-fitting garments of plain yet good material tell you that Edna Lyall estimates dress at its proper worth, but at no more than its proper worth. At

the outset rather taciturn and reserved in manner, Edna Lyall soon impresses her visitor with the sympathetic sweetness and warm-heartedness of her nature, and this impression one carries down the broad oaken staircase into the streets, to return again and again whenever one's thoughts recur to the popular authoress in her Eastbourne home.

#### A CONVERTED BUDDHIST NUN IN JAPAN.

THE following missionary story is told by Mrs. L. Pierson, in *The Missionary Link*.

We have recently been greatly tried with regard to a converted Buddhist priestess, young, gifted, and beautiful, who has joined our corps of Bible readers. Her name is Ochiye San, which means "wisdom." She attended our meetings in Gifu, was there convicted of sin and converted. Her great desire was to study the Bible and to work for the Lord Jesus; so, after a few preliminaries, she came to us. She had been living with an old aunt, also a Buddhist priestess, who reluctantly gave her permission to enter our class of Bible readers, upon which Ochiye San immediately acted.

She came alone, almost a stranger to us, with her hair shaven, and wearing the costume of the Buddhist nun. I gladly received her, knowing that the Lord, Who is rich in treasures and resources, would provide for her, although there was no special appropriation for her. When she had been with us about a week the old aunt, induced by the Buddhists, came to take her home. We reasoned and expostulated, but seemingly without result. We prayed most fervently that the dear child might be permitted to remain among her Christian sisters until her faith was mature and her work for Jesus accomplished.

The relatives had the legal power to withdraw her from us, as she was in her minority. The aunt went to the police to secure their co-operation, and the niece was summoned to appear before those authorities. They inquired why she had renounced Buddhism. She was very firm and steadfast, and replied: "I was sent by my parents when very young to serve in the temple. Then I did not know about the only true God and my Saviour Jesus Christ. As soon as I learned about this happy life in Jesus I longed for it; my sins were great, but He has forgiven them, and I believe in Him as my Saviour."

The police were angry, but did not undertake to remove her from us violently. After another earnest season of prayer we prevailed with the aunt, who returned home, leaving Ochiye San with us. We were very thankful, recognizing and acknowledging that the victory was of the Lord.

A few days subsequently an older brother came, with a firm purpose to take his sister home, indignant that she should dare depart from the superstitions of her ancestors. The Bible women and myself spent the whole day reasoning and expostulating with him, praying for full deliverance from the enemy. I gave him the four gospels, which he reluctantly accepted.

The next morning he came again, accompanied by a police officer. My constant petitions were to the Almighty Father for victory full and complete, and He gave it. The police officer favoured our cause, although not a Christian. The Holy Spirit thus moved upon his heart, and suddenly the brother's resolution gave way, and his whole aspect changed. He said he would leave his sister with us, return home, and persuade his parents to allow her to remain. He said also he would examine the gospels I had given him, and he departed in peace. God is faithful, and we praise His holy name. The young girl has ten brothers, who are farmers, living about two hundred miles from Yokohama.

## THE SALVATIONIST SELF-DENIAL WEEK.

We never take up the Salvationist monthly, *All the World*, without admiring the skill of the lady editors and the vivacity and vigour of the whole production. The October number is the special self-denial number, and is appropriately bound in a plain drab with a rope girdle tied round it. For some eight years past, General Booth has set apart one week in each year when every soldier and friend of the Salvation Army is urged to see how plainly he can live, how frugally he can fare without injury to health, how he can retrench, if not permanently at least temporarily, in each item of his personal or domestic expenditure, and to send up the amount thus saved to headquarters for the furtherance and maintenance of Army Work. This method has proved of very great advantage to their funds. The result of last year's Self-Denial Week in England alone was £50,002.

The following story, for the truth of which the editor vouches in a private letter to us, is used as a parable to teach the advantages of self-denial, and is worth reproducing here:—

The minister stood looking about him in Mrs. Tryon's guest-chamber, where he had been installed for the night. It was not exactly a study in art which he was making, and yet he spent time over details as if he were getting points on something. What was that curious drapery hanging to the floor over the washstand? Surely, nothing more than an old, and slightly ink-stained table-cover; and, stretch as it would, the shabby thing showed a line of white wood against the wall—orange boxes!

That was the composition of Mrs. Tryon's washstand, then. It was quite enough to draw a whistle of astonishment from even a sober-minded dominie like Mr. Abel. Perhaps the bed was made up in like fashion; if so, that would be a serious matter for a hardworking man, even when his bones were well cushioned by nature.

But the bed proved not so bad, though a flock mattress over slat springs was all it offered for a night's repose. After the bed, there was little to look at; one deal rocking chair, two strips of much-worn carpet on the pine floor, some towels hanging over the gas-fixtured, a pin-cushion, and a row of small clay objects on the shelf, evidently turned out by a young kindergarten pupil, comprised every other object in the apartment.

It certainly was a queer room, even for Salvationists! And these people were not exactly paupers; at least, they were said to have rich relations, and even if there wasn't much salary to be had in their work, there couldn't be any positive need for manufacturing furniture out of orange boxes and cast-off table-covers. What was the secret of this severity in house furnishing?

Exactly what light was thrown on Mr. Abel's puzzle by

the Salvationist who shared his room is not known to the writer, for this comrade went away next morning, and has never told of any talk between them to her knowledge; but some facts floated in by a side wind which make it seem probable that he explained to the clergyman in full the Army idea of self-denial as being not a scheme for saving the cost of superfluities, or even comforts, of one week only, but as a plan laid down by the Lord Jesus for all Christians at all times; that self-denial, like cross-bearing, was commanded as a daily thing, and that consequently these Salvationists were only "living out their religion" when they lived plainly and poorly all the while.

## WHAT THE SIDE WIND BROUGHT.

Mrs. Thomas carefully flecked a tiny speck from the immaculate satin skin of her black horse, and then as carefully put the ribboned whip back in the socket with a preoccupied air, as seemingly intent on these trifling actions as only a mind far away can make one. Black Dolly's pace and condition were plainly not occupying her mind at all, nor did she seem to notice the lovely, flickering shadows which the leaves threw on the tender grass, the glow of brilliant flowers in the broad lights, the play of sun and ripples over the lake, or any other charms The Oaks were offering to open eyes that clear June day; Mrs. Thomas seemed to be wrestling with a new and not altogether pleasant idea.

"I want to ask you something," she said at last to the plain little woman in Salvation Army uniform who shared her phaeton that afternoon.

"Yes, anything," was the unreserved answer.

"Is the washstand in your spare room made of orange boxes?" broke out Mrs. Thomas. "I heard so, and I did want to know if it was a mistake!"

"Yes, it is," laughed Mrs. Tryon. "Why not? The opening is in front, and

gives a very convenient little cupboard, and the drapery keeps out dust as well as doors could. The only trouble is that the cloth is a little too short, and doesn't quite cover the ends, but that is a mere matter of looks—the practical purpose is well served. But how did you know?"

"Mr. Abel told of it in Plympton Church pulpit," was the astonishing answer. "You know he preached there last week. He made an object lesson of it for us all, and really made self-denial seem an everyday, practical thing. Something has changed his views very much; maybe the orange boxes helped. I've heard him say in past days that nothing was too good for a child of God, that a Christian ought to have the best of everything, and that it was quite right to take the best when one could."

"But Jesus didn't!" cried Mrs. Tryon, "and we are 'in this world as He was,' and are 'to walk even as He walked.' If God gives me money, it isn't to get the best for myself with, but only to provide necessities for myself,



"THE COMPOSITION OF MRS. TRYON'S WASHSTAND!"



while the rest is for the luxury of helping on His kingdom or His children. So many of our officers are painfully poor, there are so many people everywhere who lack necessities, that I couldn't spend money on my own fancies, or where I could make shift with anything, but must save the money for better uses."

#### AN AMERICAN PRAYER MEETING.

OUR transatlantic cousins certainly do not believe in the old ruts. In the *Homiletic Review* for September the Rev. G. F. Hall, of Chicago, describes the way in which he has been able to wake up his weekly prayer-meeting:—

Believing that Christianity should be made eminently practical, I wish every pastor in the land would try the following programme, which I have tried with great satisfaction. It will give you at least two wide-awake prayer-meetings very much out of the regular line.

Announce that "Ten Practical Questions for Nineteenth-Century Christians" will be considered at two of your Wednesday evening meetings, five the first evening and five the second evening. The pastor will lead both meetings. He will also select the leader for the discussion of each question, and notify him several days beforehand. Commence in time, and end promptly at the expiration of sixty minutes. This is a busy age, and we should never detain the people unduly if we want them to come back again.

Allow five minutes for introductory exercises, which should include two stanzas of a familiar hymn, the reading of not more than ten verses of Scripture, a prayer not more than one minute long, and then two stanzas more of song. Then proceed with the following questions. Allow each speaker three minutes to introduce and one minute to close the discussion of his question, and the audience six minutes. Do not hesitate to tap the bell promptly when necessary, for you must dispose of half the questions in fifty minutes. There will usually be time for one stanza of song twice during the discussion. The pastor should urge the utmost freedom in the expression of views, insisting, of course, that no matter how much difference of opinion may be divulged, still the best of spirit must obtain. It is through discussion, controversy, investigation, etc., that human thought enlarges, and we should ever be ready to give our views on the great questions of the day, and our reasons for any given position.

Read each question distinctly and euphoniously, so that all may catch its full import:

1. Can a Christian consistently attend the average theatre?
2. Would it be right for a Christian to invest \$10 in a lottery ticket, if he were absolutely sure of drawing a cash prize of \$10,000.
3. Can a Christian family, under any circumstances, afford to get along without a religious newspaper?
4. Is it right for two Christians in the same city, engaged in the same line of business, and handling the same quality of goods at the same prices, each to advertise that he is selling *the best goods in the city for the least money*?
5. Is it right, under any circumstances, for a Christian to vote in favour of saloon license?
6. Can a Christian consistently spend more for tobacco per annum than for the support of the Gospel?
7. Is it right, under any circumstances, for Christian parents to habituate themselves in staying at home from Sunday-school?
8. Can an intelligent Christian man consistently oppose the right of suffrage to an intelligent Christian lady?
9. Can a Christian broker consistently accept usury?
10. Is it ever right and wise for a Christian household

to habitually neglect the service commonly denominated "family worship"?

These are all old questions, and some of them are very delicate, at least in certain communities. But they are vital questions, and ought to be prayerfully considered in every church in America. They have been let alone too long. It is no time to be timid. The age demands boldness.

The last five minutes of the hour should be spent devotionally. Let all arise, and, while standing with bowed heads before the Lord, let there be heard as many sentence prayers as the time will permit. At last let all join in the Lord's Prayer, and in singing one stanza of "Blest be the Tie."

**SPIRITUAL UNION.**—It has for some time been known to the scientific world that the colours of objects are reflected to the eye in infinitesimal waves of light. Experiments made within this last year show that the length of these colour-waves may be measured to a great nicety by aid of the spectrum. When two or more colours in the same object blend, the separate colour-waves may still be traced through the blending, and, under certain conditions, still measured. So through all thought of church union in its spiritual relations, or through any union of the higher sorts, however closely adjusted and existent in harmony, there may ever be traced, if our spiritual perception be sufficiently accurate, the lines or waves, so to speak, of thought, faith, truth, which indicate the several forms of spiritual life in the union affected.

**PARASITISM.**—It has been reported by Prof. Tuttle, University of Virginia, that he has discovered a parasite living in the venom organ of the common rattlesnake. This fact is but a parallel to the fact in morals that some persons of venomous temperament but furnish to others—the parasites of human society—the means of subsistence essential to their evil lives. The parasite of gossip lives upon the fatal weaknesses of her neighbour; the parasite of indolence lives upon the fatal indulgences of passion; the parasite of slander lives upon the sinful inclinations, and so on through every form of parasitism may be traced similar potent, basal energies, supplying a vitality as virulent as it is hellish.

**INFLUENCE.**—A. E. Dolbear, one of the keenest and most successful physicists of the time, in a recent letter to the celebrated scientist, Albert B. Prescott, says: "The results of molecular physics point unmistakably to the atom as a magnet in its chemical activities." Thus the atom in physics may readily represent the individual in the great mass of humanity. Such individual may appear to be, comparatively, as insignificant and obscure as the atom. Yet, since the atom is a magnet—a drawing and repelling centre in chemical activities—so likewise may be the individual—the human atom amid life's activities—a magnet, a drawing and repelling centre, which is but a new term for influence.

"THE SAME YESTERDAY, TO-DAY, AND FOR EVER."—Professor Clappole, of Ohio, has called attention to what he calls an "episode" in the history of an Ohio river known as the Cuyahoga. He tells us that north of the city of Akron, where he resides, he has noted a peculiar feature in the present channel of the Cuyahoga, which leaves "its preglacial path and passes through a rock cutting about half a mile in length." The professor further states that the whole upper channel of this river was once the bottom of an ancient lake. Thus the geologic ages bear unceasing evidence to changes which in the physical world are fundamental, while the Father in heaven, the same yesterday, to-day, and for ever, sheweth no "variableness," not even the "shadow of turning."

# MISSIONARY PROGRESS AND PROBLEMS.

## MISSIONS AND MORALS: LORD ROBERTS' APOLOGY.

A COMPLETE VINDICATION OF THE PURITY PARTY.

CHRISTIAN JOURNALISTS DEMAND APOLOGIES FROM THE WESLEYAN MISSION HOUSE.

### Lord Roberts' Apology.

Events have happened since our last issue concerning which we scarcely know how to write with sufficient thankfulness. The two heroic Methodist women who went to India with a determination to expose the wickedness of English officials in that country, have been vindicated before the whole world. The Commander-in-Chief of the English Army has been compelled to apologise in the most unequivocal fashion to the ladies whose story, but a few weeks ago, was ridiculed in Anglo-India quarters, and sneered at, unfortunately, by a certain section of the religious press. But it is not only Dr. Kate Bushnell and Mrs. Andrew who have come out triumphantly from the brief conflict that has taken place. Another servant of God has once again been proved to be the courageous and truthful exponent of vital principles that those who know him best have always asserted he was. Mr. Alfred S. Dyer, the Quaker editor of the *Bombay Guardian*, was spoken of by journalists, both in India and England, but six months since in terms so insulting, that we do not care to refer to them in this place. In the triumph of Dr. Kate Bushnell and Mrs. Andrew he deservedly shares.

### Will the Wesleyan Mission House Apologise?

The *British Weekly*, in its issue of September 28th, supports the demand of the *Methodist Times* of the previous week for an apology from the Rev. G. W. Olver, the Wesleyan Missionary Secretary. As the *British Weekly* has always taken up an attitude of absolute impartiality on this question, we prefer to state the case with reference to Mr. Olver in their words rather than our own. The editor says "It is vain to pretend that the educational missionaries were neutral on this subject and simply waited for further light. The respected Wesleyan Foreign Secretary, Mr. Olver, in whose wisdom and judgment universal confidence was felt, simply amazed the Christian public by his letters on his return from India. What was astonishing was not so much what his letters contained as the evidence they gave of the poisonous effect produced on his mind by the company he had been keeping—poisonous, we mean, in the sense that he had evidently listened to those who had no sympathy with the purity campaign, and were prepared to champion officialism through thick and thin. Then what are we to say of the man who in a Methodist contemporary scoffed at the 'handful of self-appointed censors and agitators' who had taken up this question, and declared that 'confronted by Government their charges would disappear.' We are far indeed from making the editor of our contemporary responsible for this article. Every editor stumbles at times. But the writer is responsible. What has he to say to-day? To do Mr. Olver justice, this Anglo-Indian went too far for him. But we most strongly agree with the *Methodist Times* that an

apology is due from Mr. Olver, from the writer of the article, and from those missionaries who at home and abroad have done what they could, partly by open opposition, partly by cold disdain, to weaken those who were trying to strike a blow for Christ and goodness. We are equally in sympathy with our contemporary when it says that if the misrepresentations about the Decennial Conference had been properly sifted by a committee, these misrepresentations also would have been exposed and pulverised. Nothing in our experience has been more painful than the devices by which it has been endeavoured to explain away the action of the majority of the Decennial Conference. But 'that issue awaits the judgment of God and of a properly informed generation.'

### Mr. Dyer and the Educational Missionaries.

The *British Weekly* goes on to quote the following paragraph from the *Bombay Guardian*, written, of course, before Lord Roberts' apology was made public:—"A fortnight ago we copied from the official newspaper of the Wesleyan Methodists in England a resolution (stated to have been adopted at the Conference at Cardiff), rejoicing in the appointment of a Parliamentary Committee to inquire into the working of the Cantonment Act in India, and recording 'appreciation of the discreet and effective' investigations in India of Dr. Kate Bushnell and Mrs. Elizabeth Andrew, of the W.W.C.T.U. A missionary educationalist from Madras Presidency, now in England, alleges that although the Wesleyan Social Purity Committee presented the resolution in the form given, the Conference significantly omitted the allusion to the two noble women who have rendered such distinguished service to the cause of righteousness and Indian womanhood. He also alleges that a prior resolution on State regulation of vice was altered from its original form by the omission of the expression of regret that 'at the Indian Decennial Missionary Conference an opportunity was lost for a united protest against all State regulation of vice.' If these allegations are correct, they are cause for shame rather than glorying. He concludes his communication by saying, 'We thank God and take courage.' Thanks have been directed to the wrong source. The name of the author of seared consciences and of compromises over righteousness is not spelt with three letters, but with five."

"These words cannot be read without great searchings of heart. They come from a man of the highest Christian character, of unquestioned consecration, of indomitable courage, one who has been in the very forefront of the Indian battle, and who now begins to see signs of victory. Let it be remembered also that Mr. Dyer has now before the most testing tribunal made good all he asserted. We have watched with the closest attention the whole controversy between him and a section of the Indian missionaries.

It is not too much to say that he has completely pulverised those who attempted to argue with him. In no single particular has he been proved wrong. What is the view that this heroic servant of Christ takes of the educational missionaries of the Free Church and the Wesleyan Church? He and those who act with him regard them as the main hindrances in the way of righteousness and Christianity in India. This is a fact of fearful import, and it is one which must surely weigh upon the minds of all who care for the cause of missions. Can nothing be done to bring the estranged brethren together? Nothing, so long as the victory of the Purity party is received with a sullen silence. Nothing, till those who have vindicated the officials rise to the dignity of Christian men and show by some great act of penitence and atonement that they have been misjudged, and that their hearts are still true to Christ and His cause."

**Mr. Olver and the Disfranchisement of Native Ministers.** If it were possible for the Wesleyan Mission House, through its leading officials, to make a more terrible mistake than that which they have made in their half-hearted defence of the Government authorities in their relation to the Contagious Diseases Act in India, it would be found in the way they are at present dealing with the native ministers in India. Not only are they endeavouring to disfranchise them by depriving them of the right that they have enjoyed from time immemorial of appeal to the British Conference, but Mr. Olver and Mr. Hartley appeared also to have suppressed the state of native ministerial opinion in Ceylon upon this very vital question. We cannot trust ourselves to comment on these matters, but merely record the fact. In the *Methodist Times* for September 28th is a letter signed by three representative Indian missionaries at the meeting of the Jafna Synod, in which they state that the whole native contingent of the meeting, with one exception—who was neutral—voted against the present proposal to disfranchise the Indian ministers. This fact was distinctly denied by the Rev. G. W. Olver in the Wesleyan Conference, and a letter from one of the leading Cingalese ministers to the Conference was apparently held back by the Rev. Marshall Hartley. We know not how to express our grief and shame at such facts as these. Is it possible to hope that the missionary work of societies which take up such an attitude as this can prosper in India? We have, however, confidence in the judgment of the Wesleyan Conference as a whole, and we believe that at the next Conference the great body of ministers will absolutely refuse to be parties in a scheme for disfranchising Indian ministers when the proposal is unanimously condemned by the native ministers themselves, and when it is seen to be part and parcel of a policy which would hand over this splendid department of Wesleyan Methodism to the domination of men who have allowed themselves, as the *British Weekly* puts it, "to be poisoned."

**Indian Graduates and the Indian Ministry.** It is interesting to find just at the time when the question is being so vigorously discussed in Methodist circles, whether the Indian ministers shall be deprived of the right of appeal to the British Conference, how strongly some of the Indian Christians themselves feel on the matter. In the *Eastern Star* for September 4th is a vigorous protest against the withdrawal of the privilege of this appeal to the home authorities which has hitherto been enjoyed by all men and agents alike. The editor asserts that the lowest of the employés in all departments of Government service enjoy the right of appeal to the higher authorities, and that if this right be withdrawn it will not be surprising if Christian men prefer to serve under

a generous secular Government rather than trust themselves to the whims and fancies of a despotic Church Council.

The existence of such racial differences, says the *Eastern Star*, and inequality of privileges, which render mission service almost equal to slavery, in what ought to be the most impartial of governments and one guided by the principle of universal brotherhood, damps the feelings of those of our promising young men who would otherwise only too gladly prefer the ministerial profession to any other. It is all very wise to say that as Christians and as native Christians it is our special duty to pay particular attention to the Master's great command "Go ye into all the world and preach the gospel to every creature," and endeavour to emancipate our fellow-countrymen from the bondage of idolatry and sin. But when service in such a noble cause is hampered by so many unwise restrictions, one's spirit is chilled and preference is given to Government service, the work for the Lord being done in many cases as it can best be done by each Christian in his own individual sphere.

**Dr. Pierson and the C.M.S.** In the October number of the *Missionary Review of the World*, Dr. Pierson gives some of his impressions on English religious life. He says that the close communion he has enjoyed with British Christians in private and public life has revealed among them a rare type of consecration. Without disparagement of any other missionary body, the Church Missionary Society deserves to hold the pre-eminence. For a prevalent spirit of prayer, for the energy of faith, for the zeal and enthusiasm which it exhibits, for the simplicity of its methods and apostolic fervour of its whole tone and temper, no living organisation excels it. Though its constituency is of the Anglican Church, the Society is thoroughly evangelical, catholic, and in the best sense liberal. It is not wrapped in the ceremonies of the sepulchre—fettered with the grave-clothes of a dead orthodoxy, or a devitalised ceremonialism, or despiritualised secularism. Its revenue is very large, its corps of missionaries both numerous and devoted, and its records do honour to the cause and the Master. Had all Episcopalians the baptism of its spirit, many disciples, now repelled, would be drawn to them, and a closer fellowship would be inevitable.

**A Model Missionary Subscriber.** The self-denying deeds of Sarah Hosmer, says the *Missionary Review of the World* for October, are worth telling again and again for an example. She heard that a young man might be educated in the Nestorian mission seminary for £12 10s. Working in a factory, she saved this amount and sent it to Persia, and a young man was educated as a preacher of Christ to his own people. She thought she would like to do it again and again, and did it five times. When more than sixty years of age, living in an attic, she took in sewing until she had sent out the sixth preacher. She was a missionary in the highest sense.

**Hinduism lacks a Saviour.** A Calcutta paper relates that recently a young Brahman came to the house of a missionary, seeking an interview. In the course of the conversation he said: "Many things which Christianity contains I find in Hinduism; but there is one thing which Christianity has and Hinduism has not." "What is that?" the missionary asked. His reply was striking: "A Saviour."

**The Salvation Army in India.** The *Harvest Field* for September writes in rather a depressing way about the work of the Salvation Army in India. We hope and believe that there is another side to the question, but it is well that sympathisers in England should hear both sides. Some months ago, they tell us, we said that no one needed the



sympathy and prayers of God's people more than Miss Booth, the head of the Salvation Army in India. In spite of "boom marches" and apparent large accessions, the internal working of the Army has not been so smooth as could be desired. General Booth recently declared that no more European workers were to be sent to India. As a result the Army is now chiefly manned by native officers, who have had but little training. Some of the European officers have criticised the policy adopted by the Army in Gujerat, and forwarded the criticisms to England. It would appear that Miss Booth is largely under the influence of one of the European officers who resented this criticism. Some unpleasantness occurred, which resulted in the withdrawal of three of the European staff-captains, who have joined other missions in this country. Considerable dissatisfaction appears to prevail. The Army needs a firm hand at the helm—one who will adapt the discipline of the Army to the needs of the country. It is useless to send a man efficient in one language to another part of the country where he cannot make himself understood. Such a course can only cause want of confidence. We trust that better counsels will prevail in the Army.

**The Crisis in China.** The action of the American Government with reference to the Geary Bill is causing anxiety to the representatives of the American missionary societies in the Celestial Empire. It seems exceedingly likely that unless Congress alters the decision of the supreme court upon this question, the Chinese may adopt retaliatory measures which may have a serious effect upon the history of missions in China. The Rev. C. A. Stanley, Missionary of the American Board, says that facing the possibility—not to put it more strongly—the Chinese Government can easily send away a few hundred American citizens—mainly missionaries—and no bills to pay. Supposing this effected with no loss to life or limb, what then? What of all the churches' property invested in its missions? More than all these, what of the growing work now so prosperous, and giving promise of rapid development as never before? The removal of the missionaries, the closing of the occupied centres of Christian effort, the stoppage of all the outflowing power and influence resulting from Christian intercourse and teaching on tours and in pastoral visitation, from the circulation of books and from the decrease of native efficiency and influence through lack of stimulus and direction—the harm done by all this cannot be estimated in ordinary currency. In addition to all these, note should be made of the elevating and civilizing influences upon China, emanating from the mutual friendly intercourse of the nations in the past, now suddenly terminated; the respect of China for us, now turned to hatred and contempt because of our unchristian conduct; and when opportunities of Christian work are again restored to us at some future time, the necessity of re-living down the prejudice, and regaining our lost position; all which are considerations of no small importance. They mean little or nothing to the greedy, unprincipled politician, but everything to the Christian Church which has given, and prayed, and sent its children to China. Is it not time for the Church to utter its voice in tones that cannot be mistaken, and vote in line with such utterance? For every church, large and small, to send its church roll, a protest to Congress, if an immediate hearing cannot be secured in any other way? At a time like this, when the great nation of the East is gloomily brooding over its insult, it is unsafe to build hopes on the forbearance, or slowness, or indifference of the Chinese character. The feeling is deep, intense; it is time for the Christian and moral sentiment of the people of the United States to find expression in Christian action.

**The Development of the Methodist Episcopal Japanese Missions.** The Methodist Episcopal Church in its Missionary agencies is exceedingly successful in developing indigenous talent. The Tenth Annual Session of the Japan Conference of that Church has just been held, and in a letter to the *New York Independent*, summing up the characteristics of the Conference, the Rev. Julius Soper says:—We are all on the same footing in the Conference—no distinctions made between "foreign" and native. The Japanese enjoy all the advantages and privileges of a "home" Conference. Year by year we are placing more and more responsibility on the Japanese preachers. They are feeling that the success of our work in Japan depends largely, if not wholly, upon themselves. This is a good condition of mind.

The Bishop made three Japanese presiding elders, to the great joy and satisfaction of the Japanese brethren. They are also pastors of churches. In view of this their districts are comparatively small. A new plan was also proposed by Dr. Leonard for the distribution of the grants made by the Missionary Society for evangelistic purposes, looking to the more speedy and sure development of self-reliance and self-support among the preachers and churches. The Japanese heartily approved of this plan.

In our Conference we now have about 50 Japanese members and probationers, and 20 foreign missionaries. The Japanese are largely in the majority already. But we find them, on the whole, a conservative element. This year the following were ordained: two elders, five travelling deacons (one an American), and four local deacons. All start out on the work of the new year with high hopes and large expectations.

**Hinduism Tottering.** The Editor of the Madras vernacular newspaper, himself "an astute, staunch, and orthodox Brahman of a renowned priestly family," takes this gloomy view of the situation: "We entertain no more any hope for that religion which we consider dearer to us than our life. Hinduism is now on its deathbed, and, unfortunately, there is no drug which can be safely administered into it for its recovery. There are native Christians nowadays who have declared a terrible crusade against the entire fabric of Hinduism, and many men of splendid education are also coming forth even from our own community, who have already expressed a desire to accept Christianity; and should these gentlemen really become first Christians and then its preachers they will give the last death-blow to mother Hinduism, because these men are such as will never turn their backs from the plough after having been once wedded to it. Every moment our dear mother (Hinduism) is expected to breathe her last. This terrible crusade is now carried on by native Christians with a tenacity of purpose and a devotion which in themselves defy failure."

**Increased Difficulty in Japan.** Rev. D. S. Spencer writes to *The Gospel in All Lands*, the organ of the Missionary Society of the Methodist Episcopal Churches from Japan, to say: "It is evident that the hope of a speedy triumph of the Gospel in Japan must be abandoned. Every succeeding month but more clearly shows that the contest is to be a long one, and that the ground must be contested inch by inch. The Church is being sifted and the workers driven closer to the Master, and to a more complete dependence upon the power of the Holy Spirit. But though sad they are not disheartened, the work is not slackening, souls are being saved, and the present opposition is but helping to lay the foundations broader and deeper for a complete victory for Christ."

# BOOKS OF THE MONTH ON RELIGIOUS AND SOCIAL TOPICS.

## BYGONE ENGLISH ECONOMIC LIFE.\*

THE man who is thoroughly possessed by the Christian conception of humanity finds few forms of history more deeply interesting than economic history. Histories of art and science, political history, history in general as it used to be written, with its emphasis on military and royal escapades, all touch the past life of mankind only at a few points. Church history is too often only the record of persecutions, controversies, achievements of ecclesiastic notabilities. But economic history brings us face to face with the life of the mass of the common people, as they lived it from day to day. Both this general interest of the study and the more special and practical value—of gaining from past experiments, and from the drift of former national development, hints towards the solution of modern economic problems—come home with vivid force in these democratic days.

It is because the human and religious interest is never absent from Professor Ashley's mind that his work has such an attraction for those whom, recalling Rev. Hugh Price Hughes' phrase of "Social Christianity," we may describe as Social Christians. His little volume on *English Economic Life in the Middle Ages* published in 1888 made one glad to find this phase of our national story in hands at once so skilful and sympathetic, and the second outcome of his researches has done more than satisfy our five years' expectancy. His technical erudition is immense. His investigation of "sources" has enabled him to dispose of many mistaken renderings of history, both popular or academic; he shows no small delight in overturning several idols of the late Thorold Rogers; but he is no less at home in what in distinction from the "sources" may be termed the reservoirs of economic lore stored in modern German treatises. Nevertheless he writes English not of the technical but of the literary order.

### OLD-TIME CIVIC ETHICS.

The present book deals with the period extending from the fourteenth to the sixteenth century. Its first chapter—"The Supremacy of the Towns"—gives us a very suggestive picture of the mediæval municipality, with its mayor, of whom the town clerk dares to say, "In him, and through him, and to him, are all things!" and its burgesses classified and organized in a whole host of minor economic bodies. We are glad to be reminded of a civic opinion which once thought it wrong "that a man should secure a profit merely by shrewdness in taking advantage either of temporary fluctuations in supply or demand, or of the ignorance of his fellow-men," and which held that "the occupations of the divers misteries were functions which it was their duty to exercise for the common good; not merely opportunities of gain, but also public trusts." These were the motives which led to the municipal control of

trade and industry. As the town system gave way to the national system of industry and trade, the individualism which had been fostered by civic life, even under restrictions, broke loose; and Crowley could write the rhyme which has too much truth in it to-day:

... "This is a City  
In name; but in deed  
It is a pack of people  
That seek after Meed;  
For officers and all  
Do seek their own gain,  
But for the wealth of the Commons  
No man taketh pain.  
An hell without order,  
I may it well call,  
Where every man is for himself  
And no man for all."

A very instructive chapter on "Crafts" informs us that the beginning of the fifteenth century saw the beginning of a "working class" in the modern sense, and of our Labour Question. There were fellowships of journeymen which were very much like our trades unions. Even "strikes" are no modern invention, as Mr. Ashley shows, nor the ill-treatment of "blacklegs." The "yeomen's fellowship" or "bachelors company" of tailors existed from the reign of Henry V. to that of William III. Edward VI. is acquitted by Mr. Ashley from the charge of destroying the guilds; his act of disendowment having extended only to the guilds so far as they were "co-operative chantries." The guild system died slowly, and from economic causes. To it the professor ascribes the origin of the *bourgeoisie*.

### THE AGRARIAN REVOLUTION.

"The Early History of the English Woollen Industry," published separately in America in 1887, forms the third chapter in this volume. The fourth treats of the Agrarian Revolution, or "the substitution of pasturage for tillage—of pasture with large and enclosed farms for tillage," for "the old intermixed or open-field system." This ran on to the end of the sixteenth century and then paused, to be resumed after 150 years. Mr. Ashley endeavours to show that the wholesale ejection of tenants which this change involved was not quite so arbitrary an abuse of power as has been generally supposed. "The theory that the powers of lords of manors are so many encroachments which have only acquired a legal authority during the last five or six centuries has yet to be proved." "Far more tenable" is the position "that during historical times, and until comparatively modern days, the cultivators of the soil were always in a condition of dependence and held their lands at the arbitrary will of their lords." The real crisis was the "struggle between a legal theory becoming obsolete and a custom on its way to become law."

### SCANT HELP FROM CHURCH FOR POOR.

For the pretty fancy that the poor were amply provided for by the charity of the mediæval Church, and that the Protestant Reformation was responsible for the "horrible"

\* "An Introduction to English Economic History and Theory." By W. J. Ashley, M.A., Professor of Economic History in Harvard University, sometime Fellow of Lincoln College, Oxford. Part II., The End of the Middle Ages. London, Longmans, Green, and Co., pp. 502.

fact of "pauperism established by law," Mr. Ashley's fifth chapter—on the relief of the poor—shows scant mercy. The old rule in England that a third of the tithe should be given to the poor was as soon as the twelfth century "but little regarded and well-nigh forgotten." A like fate overtook the rule that one-tenth of the conventual income should be spent on the poor. "There are strong reasons for believing that for a couple of centuries before the Reformation the English monasteries had done but little for the relief of honest poverty." The indiscriminate almsgiving at the convent gate, which alone remained, did more to promote pauperism than relieve poverty. "The predominant motive in making charitable bequests" being to secure an advantage in the next world for the testator rather than for the recipient in this world, "such almsgiving was sure to be haphazard and demoralizing. The new poor law was called for, not in order to remedy the evils produced by the abolition—so far indeed as it took place—of the charitable institutions of the middle ages, but to cope with evils which had grown up in spite of these institutions." The evils were such as to lead Catholics like Major and Vines, as well as Protestants like Luther and Zwingli, to advocate the suppression of begging and the enforcement of work on all able-bodied beggars. In the Roman Catholic town of Ypres in 1525, "begging was absolutely forbidden: an effort was made to find work for all unemployed; the whole administration was centralized; a census of the destitute was taken in close conjunction with a reform of the hospitals;" the requisite funds were got from the revenues of the wealthier hospitals and from the alms given in church. The poor rate was levied in England for the first time under the Act of 1572, only after the failure of repeated legislative endeavours to persuade private charity into giving the required resources.

#### USURY FORBIDDEN: INTEREST ALLOWED.

The student of Christian economics will turn with most relish to the last chapter—that on the Canonist Doctrine. This was the first "complete and systematic economic doctrine" which had appeared in literature—"a body of teaching with interconnected parts, and touching every side of the economic life of the time." It was formulated towards the close of the fifteenth century. It drew its general principles from Christian ethics, and applied these to specific economic actions. "No such sustained and far-reaching attempt is being now made, . . . to impress upon the public mind principles immediately applicable to practical life." The canonists laid down that the pursuit of wealth for its own sake was a sin. The only aim that justified a man's economic activity was the fitting discharge of the duties of his *status* or station in life. Land and labour were regarded as the sole factors of production. So persistent was the teaching of Thomas Aquinas on these and kindred points that it reappears so late as 1615 in the first work entitled "Political Economy," and written by Montchrétien. "The prohibition of usury was the centre of the canonist doctrine." How the Church could forbid usury and yet allow interest, rent-charges, and partnership (as in bottomry), even when combined in the "triple contract," as also *montes pietatis*, is a problem which Mr. Ashley elucidates well. He shows how superficial is the notion once so popular that the distinctions made were a mere mass of casuistic jugglery and evasion.

"The Church caring for the masses of the people, for the weak and the stupid, might think it well to maintain a prohibition which imposed no restriction on the activity of the traders in the towns, who were well enough able to take care of themselves. The original prohibition had really aimed at preventing the oppression of the weak by the economically

strong. The gradual exemptions from the prohibition of methods of employing money which did not involve oppression, instead of obscuring the original principle, may be said to have brought it out more clearly."

"Gain without risk" was the current definition of usury, which was also practically adopted by the Lateran Council in 1515.

Even Calvin, whose teaching on usury was "a turning point in the history of European thought," did not indiscriminately approve usury, but allowed it only under certain conditions, such as that usury should not be demanded or forcibly exacted from a man in need, and the recipient of the loan should make by it for himself at least as much as the lender. He did "not approve that anyone should make a business of money-lending."

The history of these and similar distinctions, as treated by Mr. Ashley, possess an interest living and practical for the modern economic conscience; and his statement of the problem is a real help towards its solution.

#### A. MACKAY RUTHQUIST.\*

THE author of the celebrated life of Mackay of Uganda has given us another charming missionary biography. We should not greatly wonder if this volume does not out-distance in popularity her former one. It has not the deep concern that is now stirring in regard to all things African on its side, but it has a charm and a brightness, a vivid and sustained interest, that is sure to make every reader a proclaimer of its good things. The story, as it is told, is even quiet and devoid of all sensational colouring, but it has the charm of detail that is never wearisome, and of a winsome personality.

Alexina Mackay was the third child of the Rev. M. Mackay, Free Church minister of Fordyce. She was born on September 8th, 1848, and died on the Red Sea, September 5th, 1892. She went out to India in 1878 for Zenana work. It is the story of her bright and most brave endeavours for the good of the women of India that fills the former part of the volume. She had the gift of song; it is really wonderful to find what a woman who has this gift can do with that alone. She unlocked doors with her voice, and not a few hearts also. She had not that gift only, but evidently every gift that goes to make a successful lady missionary. She had an intellect and a pen of no mean order. There is a scrap in one of her letters, in which she takes up "Frankie" in "Daniel Quorn," and makes him talk in broad Aberdeenshire, just after the manner of Mark Guy Pearse at his best. The thing is wonderfully well done. The pen that could write such a scrap had a gift behind it that might have touched the very heart of Scotland. Her work widened with her effort. She gave attention to the soldiers, and what we see of them from her pen is touching and graphic in the extreme. Yet another direction was given to her life when in 1888 she married the Rev. Johan Ruthquist, a Swedish missionary. As the biographer says, "Mr. Ruthquist possessed the same aggressive spirit in ministering to the heathen which consumed Alexina, and they both realised that

#### The world waits

For help. Beloved, let us live so well,  
Our work shall still be better for our love,  
And still our love be sweeter for our work,  
And both commended, for the sake of each,  
By all true workers and true lovers born."

\* "A. Mackay Ruthquist, or, Singing the Gospel among the Hindus and Gonds." By the Author of "A. M. Mackay, Pioneer Missionary of the C.M.S. to Uganda." (London: Hodder and Stoughton. 6s.)



The story is mostly told by herself in letters. At the conclusion of the volume we have extracts from various letters and biographical sketches. There we learn what others thought of her work. But this was not necessary in order that we should know the very heart of this noble and devoted woman. As the editor says, "Her letters reveal her mind and heart, and vividly set forth her work. Some people may think them too revealing, and would prefer that they were pruned and trimmed; but, in a biography, readers have a right to know, and increasingly demand to know, the real mind and heart of the subject."

We have enjoyed the reading of this book beyond many of vastly greater pretensions. We have got more from it than mere enjoyment; we are conscious of a quickening at the heart while in contact with these pages; and, more than that, there is left in the memory the pure image of one who had learnt to know and live "the truth as it is in Jesus." One more saint is added to her missionary calendar. The cousin of Mackay of Uganda Mrs. Ruthquist was, by affinity of blood, but, in heroism and devotion, she was the very sister of that noble man. To all our readers we say, get this book. There is a blessing in it.

**THE OLD SYRIAC ELEMENT IN THE TEXT OF CODEX BEZAE.** By Frederic Henry Chase, B.D., Lecturer in Theology at Christ's College, and Principal of the Clergy Training School, Cambridge. (London: Macmillan and Co.) 7s. 6d. nett.

Mr. Chase has written a book for students. Only a small number of students will find the book exactly to their taste. The more expert masters of textual criticism will find in these pages something after their own heart. Seldom has a book been written for a more limited public. But such books have to be written in order that the general reader may be humoured and taught. The essay is an investigation into the character of the text contained by the great Cambridge Codex, Codex Bezae. This Codex was procured by Beza from the monastery of St. Irenaeus, at Lyons, when the city was sacked by Des Adets in 1562. He presented it to the University of Cambridge in 1581, and it is now the greatest literary treasure of its whole store. It is a MS. of the Gospels and Acts dating from the sixth century. Some hold that its transcriber was a Gaul ignorant of Greek. Into the character of the text of this great Codex Mr. Chase conducts a new investigation. To go through this essay is one of the severest exercises to which any scholar can subject himself, the reward, however, is great. Many and wide questions are discussed. If Mr. Chase is right in his conclusions, we shall see not a few pretty theories displaced. However, he has appealed to the judgment of the schools, and to the schools he must go. Only, let every student take note of this book. He will hear of it again.

**GREEK-ENGLISH LEXICON OF THE NEW TESTAMENT AFTER THE LATEST AND BEST AUTHORITIES.** By W. J. Hickie, M.A., St. John's College; late Assistant-Master of Denstone College. (London: Macmillan and Co.) 3s.

This handy and beautifully-printed lexicon supplies a real want. It will be valuable beyond price for all who wish to learn the Greek of the New Testament. The compiler has not been content with giving the bare meaning of the several words. He has given the different shades and instances of their use. He occasionally gives notes that make the book serve as a general dictionary of the New Testament. For the use of the school and the private learner, we do not see how the work could have been better done.

**SOCIAL MORALITY.** Twenty-one lectures delivered in the University of Cambridge. By F. D. Maurice, Professor of Casuistry and Moral Philosophy. New edition. (London: Macmillan and Co.) 3s. 6d.

This reprint is an interesting reminder of the way we have come since 1869. Largely owing to the fact that the work which Maurice did he did so well, his chief contentions now fall on our ears as commonplace. His religious expansion of Sir Henry Maine's position in "Ancient Law," that not the individual but the family is the unit of society, is very beautiful, but naturally no longer impresses us with its novelty. His development of social morality through the stages patriarchal, national, universal, is marked rather by a lordly generality than by scientific preciseness. His criticism of ethical theories, which purports to follow the historical method, is charitable and large-hearted, but singularly meagre, slight, and lacking in grasp. Persons accustomed to stringent ethical study will be struck with the looseness of these essays. They suggest much more the amiable and cultured

clergyman than the severely scientific lecturer. The spirit is admirable as of everything that Maurice has written, but the style of treatment is sermonic rather than academic. His defence of a hereditary chamber will perhaps provoke a smile in these democratic days; his defence of war may arouse a more serious dissent. It is interesting to be reminded of the vigour with which Maurice denounced "the lust of Imperialism," as of all else that threatens the independent growth of national life. "It makes me tremble," he says, "when any one speaks of the possibility of English speech ever becoming a universal speech." Yet even now the book may serve as a valuable popular introduction to the study of religious ethics. That this may be said of a work nearly quarter of a century old is no small tribute to its illustrious author.

**THE GOSPEL OF ST. PETER,** edited with an Introduction, Notes, and Indices. By H. B. Swete, D.D., Hon. Litt.D., Dublin, Fellow of Gonville and Caius College, Regius Professor of Divinity, Cambridge. (London: Macmillan and Co.) 5s. net.)

The celebrated Akhimin fragment has found editor after editor. Doubtless we shall have other editions before the forthcoming season is closed. Indeed, we rather think that, at least, one other is announced. Dr. Swete will not easily be put in the shade. We have seldom handled a more scholarly and exhaustive piece of work. Nothing seems wanting, nothing is neglected or slurred. The fragment is compared carefully with the canonical Gospels, its omissions and additions are tabulated. The comparison is so minute as to be verbal. It is carefully compared also with the Diatessaron of Tatian, and Dr. Swete searches out all signs of its use by early Church writers. He expresses his opinion as to the date of composition as follows: "We shall not perhaps be wide of the mark if we place the composition of the *Petrine Gospel* midway between the limits already indicated, i.e., about A.D. 165; we cannot, consistently with our reading of the facts, place it before A.D. 150." The introduction closes with an account of the discovery of the MSS. and a thorough description of its present state of preservation. The Greek text is then given with an elaborate commentary. The whole concludes with an admirable translation. Whoever possesses himself of this book is thoroughly equipped for the study of one of the most interesting and valuable scraps of literature ever brought unexpectedly to light.

**WHAT ARE TEINDS? AN ACCOUNT OF THE HISTORY OF TITHES OF SCOTLAND.** By William George Black, author of "Parochial Ecclesiastical Law in Scotland." (Edinburgh: William Green and Sons.)

"The words teind and tithe have the same meaning, and describe the tenth part of the annual produce of the soil cultivated by man, or of the profits of his industry, set aside for the maintenance of teachers of religion, but 'teind' is used in Scotland more frequently than tithe." Thus the author answers his own question. The book is an attempt to indicate the historical development of the law of tithes in Scotland. Mr. Black's book has been very highly spoken of by those competent to judge in matters of law. The subject is an exceedingly difficult one, but we are sure to hear more about it within the next few years. We believe there is no other book on the subject but this.

**CONCISE BIBLE DICTIONARY, A SUPPLEMENT TO "BOOK BY BOOK."** Compiled by the Rev. Arthur Westcott, M.A., late Divinity Lecturer, St. Augustine's College, and the Rev. John Watt, D.D., formerly Ferguson Scholar. (London: Isbister and Co.)

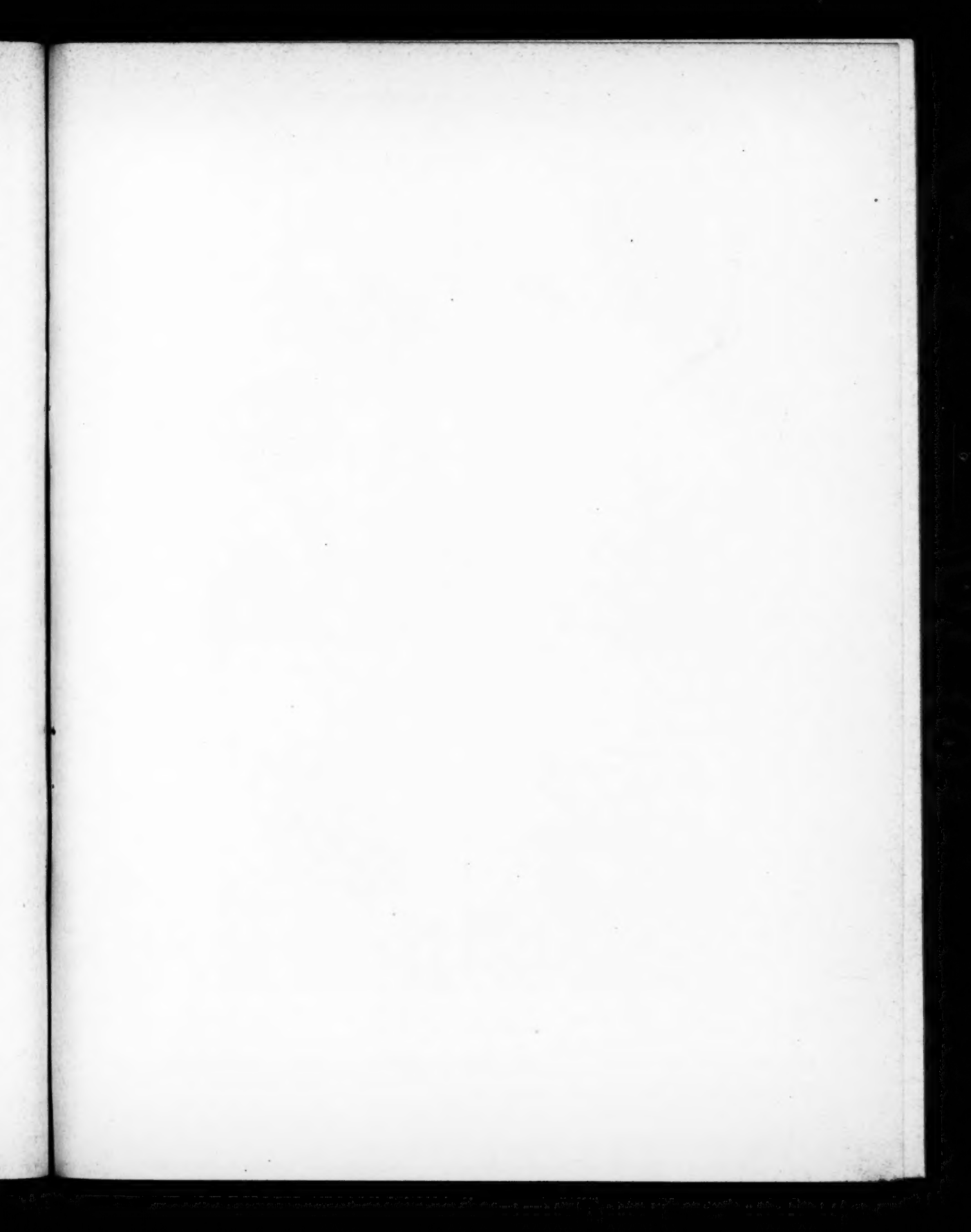
Like the exceedingly valuable volume to which it is companion, this small book was first issued in the New and Illustrated Bible published by Messrs. J. S. Virtue. In little room it gives a great deal of valuable information. For those who have little money and little time the book is sure to be serviceable. Of course, not much can be attempted within the compass of one hundred and seventy-five pages, but what is attempted is well done.

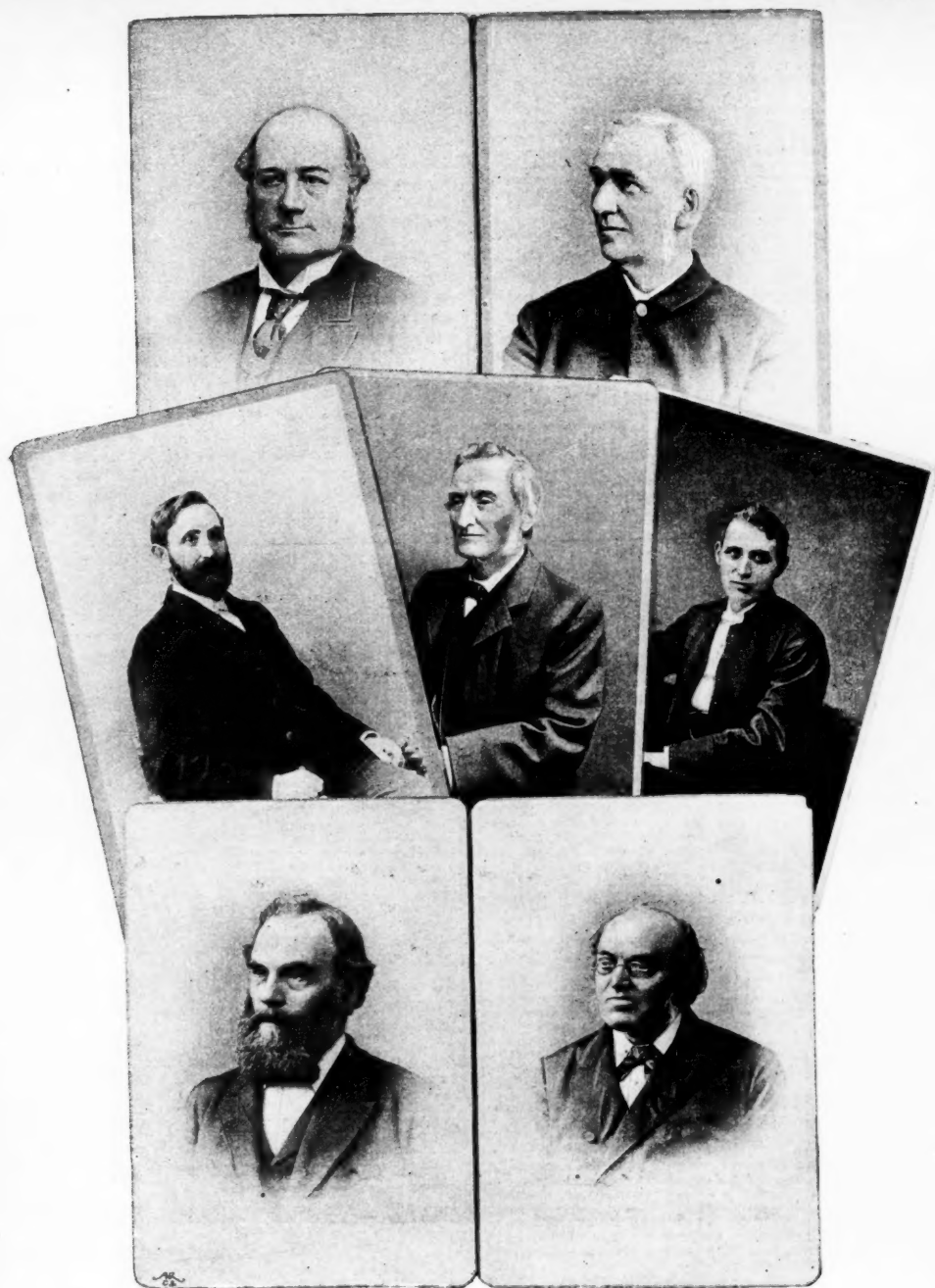
**LIFE AND RELIGION.** By Rev. H. Russell Wakefield, Vicar of Sandgate, author of 'A Study of Hamlet,' etc. (London: Elliot Stock.)

These seven modest discourses are an "Attempt to show that life and religion are inseparable, having the same foes, the same ends, the same motives, the same needs; the things of life belonging to religion, those of religion to life." The author is a calm and close reasoner, is good at illustrating its points and works out his theory with ingenuity and conclusiveness. He makes no claim to originality, but just utters his thoughts in a manly, straightforward fashion that always commands respect. It cannot fail to be of more than a little service to those who will read the book carefully.

**THE PROBLEM OF HUMAN SUFFERING IN THE LIGHT OF CHRISTIANITY.** By the Rev. T. Sterling Berry, D.D., author of "Christianity and Buddhism." (London: The Religious Tract Society.)

This is one of the "Present Day Tracts." If not so good as some in this valuable series, it is yet an earnest effort to shed light on the problem of pain. As a first lesson in an attempt to fathom this vast mystery, it is everything that could be desired, simple, not hard to be understood, devout, and hopeful.





Mr. J. W. Sharp, M.L.S.B.      Rev. J. J. Coxhead, M.L.S.B.  
 Rev. John Wilson, M.L.S.B.      Professor Gladstone, F.R.S., M.L.S.B.      Rev. Allen Edwards, jun., M.L.S.B.  
 Mr. John Sinclair, M.L.S.B.      Mr. W. Winnett, M.L.S.B.

LEADING SPEAKERS IN THE LONDON SCHOOL BOARD CONTROVERSY.



# THE PROGRESS OF THE CHURCHES.

## CHURCH OF ENGLAND NOTES.

### The Archbishop of Canterbury's Visitation.

The Archbishop's Charges are always full of deep and suggestive thought, sanguine and courageous in tone, comprehensive in their grasp, showing a power of observation, insight and sympathy worthy of the chief officer of a vast spiritual organisation, and from the width of their range embracing the principal subjects of interest in contemporaneous religious life. The following words will be read with great attention:—

Having defined the ideal of spiritual power as it should exist in the Church, his Grace said that if it had always been kept to there could by this time have been no more worlds, no more hearts to conquer. But it was very hard to keep the ideal. Doubting faith, and lingering love of the world, and an engrossing self and despair had for ever and for ever pulled down the ideal and eaten out the heart of power. Failing the spiritual power, a working substitute for it was provided. The doubting mind argued that, although not so vividly felt, the power was nevertheless in the Church, and they must do all they could to make the externals of it beautiful, attractive, and like the liturgies of heaven. The authority remained, it must act; if its inner force flagged a little it must be propped up. There was no original intention to deceive; rather to keep up the standard when the heart sank. Gradually the source of religion was mechanized, and even then it was so soothing and so fair, as it gently became more material and sensuous, that it was delighted in. Solicitude for decayed usages, for which, perhaps, some shred of a verbal plea could be found, was weak. It was worse than weak to pursue novelties and add trivialities to our very altars, such as Romanism never knew, until the Church had dismissed even older and more sober inventions, and had with valour and ability fought back to an untarnished standard. What a moment to be fingering the trinkets of Rome, when it was denying, not the "power" (that would be hopeless), but the "authority" of the Church of this country with an audacity never used before! Large-minded men might be amused, but surely not without indignation, at being assured that 1,200 Roman Catholic Bishops had refused to admit the validity of English Orders; that a *pallium* not being received here from Rome was a proof that the continuity of the British and English Church was broken; and that England had been just dedicated as "Mary's dowry" and placed "to-day" under the patronage of St. Peter. Was it a time to be introducing among our simple ones the devotional life of that body? Was it a time to run down masculine sense and the unsurpassed knowledge and the keen historic insight of our Reformers? He had touched—he trusted not too harshly—on the unmeasured and daily intensifying necessity for carefulness lest any one of the great schools in the Church should, as in past times, adopt or admit working substitutes for their own peculiar spiritual power. Yet meantime England was drawing character from God daily. It would be graceless and hopeless and sightless to deny it. Spiritual power was working in social gains; working in helping them to attain the mind of Scripture; working in much strong personal aspiration. They held these facts to be certain. But it was a certainty on which so much depended for civilisation and the salvation of mankind that their first care ought to be to remove whatever threatened it out, of the way.—*Record*, November 3rd.

### First General Synod of the Church of England in Canada.

An interesting step in organisation has been taken by our bishops in Canada. Following the precedent of the Church of the early centuries, they have appointed two of the principal sees to be archbishoprics, and have arranged also that eventually there shall be a third archiepiscopal province in the far west. One of these archbishoprics is always to be Primate of all Canada. The two archbishoprics are Rupertsland and Ontario, and the first Primate of all Canada is the Archbishop of Rupertsland, the beloved and evangelical Dr. Machray, who was consecrated in 1865, and has for some years been Metropolitan, without the title of archbishop. He is also prelate of the order of St. Michael and St. George. No sensible Christian man thinks much of these distinctions and titles, but at any rate it is desirable to have ecclesiastical government complete and systematic. It remains to be seen whether this initiative will be followed by the other provinces of the Reformed English Church throughout the world: for example, in the United States, in India, South Africa, Australia, New Zealand, and Scotland. These all have a chief bishop, who is called Metropolitan or Primus, but they have not assumed the title of archbishop. Colonial bishops when they are consecrated take an oath of allegiance to the Archbishop of Canterbury and his successors, as the central episcopal pivot of the whole community. It will be interesting to observe whether this custom, which has greatly tended to the unity of the colonial branches of the Church of England, will continue. It may also be noted that it was the Church in Canada that first suggested the Decennial Conference of Bishops at Lambeth. If archbishops become multiplied in the daughter Churches, it will place the vast and unprecedented bishopric of the imperial City of London in an odd position. In all other European capitals the prelate of the capital city has invariably had archiepiscopal rank. France has five Archbishops; Ireland two. There is plenty of room in England for three, and there are many provinces which have not so many inhabitants as the five millions of the County of London. The document drawn up by the assembled dioceses of the Canadian Church in forming themselves into a General Synod is interesting:

### SOLENN DECLARATION.

"We, the Bishops of the Holy Catholic Church in full communion with the Church of England, together with the delegates from the clergy and laity now assembled in the First General Synod of the Church in the Dominion of Canada, hereby make the following solemn Declaration:—We desire the Church in the Dominion of Canada to continue an integral portion of the great Anglican Communion composed of the Churches which united under one Divine Head, in the follow-

ship of one Catholic and Apostolic Church, holding one faith, revealed in Holy Writ and defined in the Creeds as maintained by the undivided primitive Church in the four Ecumenical Councils, receiving the same canonical Scriptures of the Old and New Testaments as containing all things necessary to salvation, teach the same Word of God, partake of the same Divine Sacraments, through the ministry of the same Apostolic Orders, and worship one God and Father through the same Lord Jesus Christ, by the same Holy and Divine Spirit, which is given to those that believe, to guide them into all truth; and we are determined by the help of God to hold and maintain the doctrine and Sacraments of Christ, together with the order and government of the Church, as the Lord hath commanded in His Holy Word, and as the Church of England hath received and set forth the same in the Book of Common Prayer, and administration of the Sacraments and other rites and ceremonies of the Church according to the use of the Church of England; together with the Psalter or the Psalms of David, appointed as they are to be sung or said by the Church; and the form or manner of making, ordaining, and consecrating of bishops, priests, and deacons, and in the Thirty-nine Articles of Religion, and to transmit the same to our posterity."

**Death of the  
Archbishop of  
Armagh.**

The Reformed Episcopal Church in Ireland has lost its beloved Primate in a vigorous old age. Thomas Knox, Archbishop of Armagh, was a son of the Hon. Charles Knox, Archdeacon of Armagh, and grandson of Thomas Knox, first Viscount Northland of Dungannon (father of the first Earl of Ranfurly). He was born in 1808, and in 1849 became Bishop of the united Dioceses of Down, Connor, and Dromore. In 1886 he was elected to the Primacy, and filled his high office with great benignity, dignity, and ability. His administrative genius, combined with uncommon gentleness and tact, made him one of the most striking personages of his generation in Ireland.

"In his views he was distinctly and distinctively Evangelical; in his sermons he always dwelt on the love of God in Christ, on the reconciliation effected by Christ, and on the need of a living faith in a living, loving Lord; his own faith was simple and sincere. Perhaps nothing showed his immense popularity more than the fact that within a few hours of his death the Roman Archbishop of Armagh, Cardinal Logue, drove to the Palace to manifest his deep sorrow and sympathy, and expressed in feeling terms his own belief that 'he was a magnificent man, and we have not his equal left.' The bell of the Roman Cathedral tolled all day in union with that of the ancient Cathedral of the Reformed Church, and every window-shutter in Armagh was closed in the house of Protestant and Roman alike. It recalls the death of Bishop Bedell in Cavan in the seventeenth century, and the prayer of the Roman Bishop by his graveside, 'Mea sit anima cum Bedello.'—Correspondent of the *Record*.

**Ministers and  
the Parish  
Councils Bill.**

Mr. Fowler explained in the House of Commons on November 2nd the position he adopted with reference to criticisms made on the Parish Councils Bill on behalf of the National Church. Objections had been made as to elementary schools; buildings other than the church and the glebe buildings, such as parish rooms; and local charities such as doles. With regard to the first, whatever his own views might be as to representative control, he had no intention of introducing any such change by means of this bill. Ministers did not interfere with the management of

Church of England, Nonconformist, Roman, or any other school whatever. A point of this magnitude should not be left open even to a doubt, and the Government would be prepared to introduce words into the Bill to set this question completely at rest. On the second point his assurances were not so satisfactory to the friends of the Church. His observations went to show that unless any building had been erected for a distinctly religious purpose, even if it had been built by Church people and entrusted to Church governors, it must be considered a public institution, and would be affected by the Bill. This is indeed to drive the Church of England from the position of general usefulness which to her great honour she has specially during the last fifty years made it her policy to realise, and to drive her into the position of a sect. The buildings which Ministers propose so to treat have been erected to be used for the public benefit through the administration of the National Church. It is a grave injustice to interfere with that administration because of the width of that purpose. The corollary would be that the more national the work of the Church might become so much the more interference ought there to be with her administration. It also appears a very grave error of policy to drive the efforts of a vast and generous organisation, like that of the National Church, back upon efforts which are in future to be connected purely with church worship and evangelistic effort. The best and wisest minds in the National Church have always done their very utmost to preserve its national character. The tendency of the policy foreshadowed by Mr. Fowler would be to restrict its influence to work for those who could be according to these narrow definitions its own members, from the certain prospect that efforts of a larger kind would, from their very generality and public character, be taken away from its administration. The position adopted by Mr. Fowler on the third point, the philanthropic endowments, would, if adopted, have the same unfortunate effect. Even if they are intended to be administered by ecclesiastical persons, Mr. Fowler would consider them public property. In many cases the clergy would be glad to be rid of the difficulties attending their distribution; but the result would be that few if any of these benevolent foundations would in future be made, for few persons are inclined to make them except in connection with those churches where they have worshipped, and under the sanction of that faith which has taught them to bear one another's burdens, and so fulfil the law of Christ. The proposals of Ministers would affect the philanthropic foundations of Nonconformists and Roman Catholics in the same way. Nonconformist charities would be administered by Roman Catholics, and *vice versa*. The consequence would be confusion as to existing foundations, and either the cessation of such benefactions for the future, or their confinement to narrow and sectarian lines. The application of the Judgment of Lord Romilly in 1857 is founded on a fallacy. "It was to the effect that the presumption that

all classes were intended to participate in the benefits bestowed (by philanthropic endowments) was so strong that it required the express wish of the donor to exclude any class of Dissenters from the original foundation." That is a principle that everybody would admit; but to draw the conclusion that therefore the administration was to be taken out of the hands to whom it was entrusted is illogical. The right to participate does not carry the right to administer, unless all legal destinations are to be set aside. To carry such a consequence it would have to be shown that the administration designed by the testator is destructive of the right to participate; whereas on the contrary it has always been the glory of the National Church that she is trustee for the whole people, and that all alike may claim her sympathies and her service.

#### Prayers for the Dead.

A useful and impartial judgment has been delivered by Chancellor Espin, at his Consistory Court in Chester Cathedral, on the difficult subject of addressing God on behalf of those whose souls have already gone to Him who gave them. After mentioning and reviewing such precedents as could be alleged, he alluded to the fact that John Wesley amongst others retained the practice in private devotion. Some persons, he continued, had earnestly hoped that intercession for the departed should be inserted in the Prayer Book, as in that of 1540; but that re-insertion had not yet taken place; and the reason was clear. Prayers for the dead were unquestionably associated in the popular mind with the doctrine of purgatory, and a bequest made for such prayers being offered would be void by the common law of the realm as being superstitious. However deeply we might sympathise with sentiments of affectionate regret in the bereaved, fired as they often were by strong realizing of the truth of the "communion of saints," it did not seem to belong to a Court of First Instance to do what the formularies of the Church had abstained from doing. It was not for him to authorize directly the setting up in a place of worship of an inscription demanding the prayers of the worshippers for the souls of certain persons who had departed this life.

#### The Church in East London.

Replying to Canon Barnett's article in the *Westminster Gazette*, on the difficulties of the Church in East London, Mr. Kitto, formerly Rector of Stepney, and now Vicar of St. Martin's-in-the-Fields, points out certain signs of progress. In 1872 in the Rural Deanery of Stepney there was one clergyman of the National Church to every 5,266 of the population; there is now one to every 3,191. In the same Rural Deanery in 1872, the number of confirmation candidates was only 322; in 1892 it had increased to 1,400. In East London the regular Sunday services both of church and chapel are not very well suited to the men; but there is a great variety of ways, besides regular attendance at divine worship, in which they are influenced by the ministers of God's Word.

#### The Religious Condition of Australasia.

An interesting paper has been contributed to the *Record* by Mr. Macartney, incumbent of St. Mary's, Caulfield, Victoria, prepared for the religious conference at Chicago. Judged by our morality, he says, we must be, to a great extent, an irreligious people. The love of money, with gambling, intemperance, secret forms of vice, and the love of pleasure, prevail to a frightful extent. Opium is now cursing the colonies. I have myself seen opium-dens in Melbourne, crowded with young Europeans getting their earlier lessons in the deadly drug. As regards the drink traffic, I grieve to report that we occupy a most unenviable position in the eyes of the civilised world. England's annual expenditure is £4 1s. 6d. per head of the population, whereas New South Wales spends £4 12s. 3d., and Victoria £5 14s. 5d. The drink bills of Victoria and New South Wales, each with a population of little over one million, was £6,500,000 each for 1892. Their education, taken as a whole, is distinctly non-religious. The "secular, compulsory, and free" system prevails everywhere except in New South Wales. One person out of every 102 is now undergoing a prison sentence. In one year there were 1,081 children arrested in Melbourne alone as neglected, deserted, or criminal. Energetic measures are being taken everywhere to have the Bible restored; to have given to it some place of honour, to be ignorant of which is to be unlearned. Our universities are all secular; but in Victoria, at least, splendid grants of land have been made, contiguous to the university itself, for the erection of colleges, denominational and affiliated. On the other hand, benevolence is a marked feature in our colonists. They have received freely and they give freely. Charitable institutions, such as hospitals, infirmaries, asylums for the aged and blind, the deaf and the dumb, convalescent homes, orphanages, refuges, reformatories, Royal Humane societies, and St. John Ambulance corps, are to be found on every hand. Many of the evils to be deplored come from religious disunion and jealousy. If we take Victoria as an example, the Church of England leads with 417,000 out of a total population of 1,140,000; Roman Catholics follow with 248,000; Presbyterians next with 167,000; Wesleyans, 158,000; Baptists, 28,000; Independents, 22,000; Lutherans, 15,000; Salvation Army, 13,500; Unsectarian, 7,000; Jews, 6,000; Freethinkers, 5,000; Unitarians, less than 3,000; Plymouth Brethren, about 1,000.

#### The Proposal to ask Aid from Rates for Voluntary Schools.

The Diocesan Conferences, the *Record* points out, have declared with some vigour against the proposal to seek for rate-aid for Church-schools. The Archbishop of Canterbury is equally decisive. There is a general impression that no compromise which would give the Boards the control of schools, excepting certain facilities for religious teaching, would be of long duration. The influential party opposed to voluntary schools would only pause for a new attack. And, in



the meantime, the giving of religious instruction at certain hours would not be worth while the heavy cost and struggle. It is the management which religious people prize; the appointment of religious teachers, the imparting of a God-fearing tone to the whole school, the training of the children throughout in the fear and love of God.

### *William Sinclair.*

#### PRESBYTERIAN NOTES.

##### **Non-Church-going.**

"How could a man who had been watching the boxing kangaroo on the Saturday night enjoy a discourse by Dr. Stalker on the Sunday morning? How could a man who had been in ecstasies about 'Ta-ra-ra boom-de-ay,' or 'The Man that Broke the Bank at Monte Carlo,' on the Saturday night listen to the solemn, sweet singing of 'The Lord's my Shepherd, I'll not want'?" These are not my queries—they are in inverted commas—and came originally from the Rev. E. J. Brailsford at a conference recently held in Glasgow to discuss the question of Non-churchgoing. Granting that there is a certain crudity about the bluntness with which these enquiries were made, they were quite pertinent to the theme, and none the worse for being put in the call-a-spade-a-spade fashion. Their value was further enhanced by the remarks which followed, none of which were more incisive than the picture that was drawn of the solemn elders standing like sentries at the church door to awe the nervous and the shy into proper decorum ere they passed the threshold of the sacred edifice. To this as well as to the Saturday night's distraction was attributed in no small measure the lax attendance. "If he, a minister of the Gospel, could not cross the threshold of a strange church without a feeling of shyness and modesty, what about Tom, who had not been in a church since his baby was christened, twenty years ago?" Aye, what indeed! There is a Church of our own in the East End of London, which has never, to say the least of it, been thronged, while within stone-throw of it there is another always crowded. Speaking one day to the pastor of this latter, I asked him how he could account for the paucity of people attending ours. We had a good man there, earnest and able, yet, so far as audiences went, altogether unsuccessful. "The reason is very simple," he said; "it's the steps. No one can go into your church without being seen by everybody in the street as he mounts the steps to the vestibule. Do you think the East-enders like that? Not they; there is not much of the Pharisee about them in that respect. They prefer to 'drop in,' or even to slink, if their clothes are a bit shabby." This, at all events, quite bears out Mr. Brailsford's plaint, and emphasises his moral—"They ought to popularise the Church more and more, at any rate give those that went there a very hearty welcome." As for the

boxing kangaroo, and the Ta-ra-ra, it is to be feared they must take their place with that human depravity we are called to reckon with, and never more than in these days of feverish thirst for excitement. The Rev. Robert Howie at the same meeting said that Glasgow was lowest in the scale of Church membership. Aberdeen had 330 per 1,000 of the population, Edinburgh had 273, Dundee 238, Paisley 219, Greenock 210, while Glasgow had only 186.

##### **Who is to Blame?**

It is easy, as this conference seems to have done, to assign the fault to pleasure seeking, stiff elders, want of sympathy, and the like. Would it not be better, however, to begin with ourselves—the preachers? Long ago (alas that we should have to say it is long ago), the gracious idea was that we went to Church to worship God. About that, as the prime factor in the case, no one will openly raise a question. Have we maintained that tradition, however? Have we not laid the stress all too much on the preaching? If we have done so—and hypothetically I think it will be granted—then the question is: Have we kept up the standard? It would ill become me to say either yes or no. The common complaint, however, is, that we have not. There is some reason to doubt the truth of this, seeing that some of our most thoughtful preachers have empty churches, while some of our most frothy have their buildings crammed. Possibly, after all, the magnetism lies not in wisdom of words but in the speaker's sympathy and sincerity, just as in the apostolic beginning. Anyway, it cannot but be for good if we begin by searching our own hearts to discover the hindrance or alight on the help.

##### **The Canadian Heresy.**

Another painful heresy hunt has just reached a critical stage. The Presbytery of Montreal has found the Rev. John Campbell, professor of apologetics in the Montreal College, guilty on two counts of the libel—his views of inspiration with regard to the errancy or inerrancy of the Word of God, and his somewhat passive or mystic conception of the character of God. It is difficult for us at present, and at this distance, to get at the exact bearings of his case, but so far as the reports which have come to hand show, Mr. Campbell would have passed safely through any court of our church in the lee of Prof. Bruce. An appeal has been taken to the Synod of Montreal and Ottawa, which hangs the matter over till May, but there is a pathos in Mr. Campbell's closing words of defence well deserving of record. "I never dreamt," he said, "that I should be honoured to bear such public witness for my Father in heaven, nor have I in this, or in aught else, sought notoriety; but since it has come to me all unasked for, I say in regard to my doctrine as said Martin Luther, 'Here I stand; I cannot do otherwise; God help me. Amen;' and as said one greater than he, 'I am not ashamed of the Gospel of Christ!'" This is not the language, at all events, of one who is heretic to the love of Christ, and that love

stands regnant over all else. Can it be the "dead hand" which again is gripping here?

**"The Genesis of a Sermon."** The Rev. John Watson, of Sefton Park, was for a time among us as dull as any man. That is to say, in Synod time and in Committees he could give in a report in as prosaic and conventional a fashion as ever pleased the ears of a sedate convener. Not until last Synod did he strike fire or make a mark beyond the usual and respectable. But he did do it then, and with a witness that will not for long be forgotten. He seemed to suddenly find himself, and we, as suddenly, found—a leader? A man of power any way, of originality and freshness. Now he has come forth in a new character—as the shrewd wit and wise analyst. Speaking at the reception given in connection with the opening of the current session of our college (a brilliant and successful gathering, by the way), he descanted in the finest vein on "The Genesis of a Sermon." He threw open the doors of the workshop, and invited all and sundry to step inside and see how a sermon was made. 'Twas excellent fooling and wisdom, banter and caustic—served out very impartially to hearers and preachers alike. He scored high when he said "extemporary" was too often "extrumpetry"—a dictum bringing sharply to mind Bottom's idea—"nothing but roaring!" He was quite Darwinian in the incisive fashion in which he insisted on the "selection" of material, and then the "scattering" or differentiation of it. Sermons, in fact, he held, had their morphological development as well as animals, and proceeded on much the same lines—from raw homogeneity to nerve-woven and perfected heterogeneity. He was dead against sermons being read. He stood for the most thorough manuscript preparation, and then—freedom and fire. Mr. Watson has a right to speak on this theme; his own success and acknowledged power give him warrant. It would be for the benefit, not of students only, but of those also who have been long in the work, if the address were printed *in extenso* and freely circulated. One pamphlet of this sort would be worth a dozen of the *brochures* almost annually printed "by request" and posted to our men "with good intention."

**Dr. John Edmond.** Since Dr. Fraser left us, no heavier loss has been sustained by our denomination than by the death of Dr. John Edmond. For fifty-two years he served his Master, and served diligently, with both hands, here and in Scotland. Partly on account of his long ministry, but still more on account of his strong individuality and political courage he was better known throughout the land than any other of our men—with the exception, perhaps, of the late minister of Marylebone, between whom and Dr. Edmond there had always subsisted the most cordial friendship; albeit on many matters of church polity they were as wide asunder as the poles. Dr. Edmond was a hearty and thorough-going Radical, an out-and-out voluntary and Liberationist;

but though he never minced matters when the time to speak out had come, it might be safely said he never made a foe or lost a friend through the declaration of his convictions. He was pre-eminent for the tact and urbanity which spring only from a kindly heart. He was signally winning in the way he lifted the Cross, both in public and in private, the large dash of poetic feeling which was in him helping him wondrously to make his strong and sturdy Calvinism very sweetly attractive. Granitic he could be at times in defence or assertion of some great principle, especially when the liberty of the people seemed in any way at stake, yet the gentle fountain would always flash somewhere or somehow out of the granite. He was amongst the earliest preachers to children, and, like the late Dr. McLeod, of Birkenhead, and almost all on whom this gift has been bestowed, he retained to the last, as a kind of after-glow, the power of reaching the hearts of the young. Grand as he was in the pulpit, he was grander still on the platform, being never more himself than when on some sudden call or emergency he took a free hand, and spake as his spirit moved him. The union of '76 was in large measure due to his enthusiasm and conciliatory spirit combined. A man "greatly beloved," his memory will be a holy tradition in our church for many a year to come.

**Mr. Robert Paton.**

Dr. Edmond was seventy-eight when he died, but only a few days previously one who had been an elder in Highbury—Mr. Robert Paton—passed away in his sixty-second year. Originally a civil engineer—working for a time with Sir George Bruce in India—he gave up this in order to throw himself unreservedly into Christian work in London. He established the Christian Colportage Association and fostered the Aldersgate Branch of the Y.M.C.A. He will be remembered by most, however, for his great work in organising the Moody and Sankey gatherings of '75 and '84. He was of a very eager, active temperament, verging at times on the impatient, but generous and gracious withal, and of a quick sympathy with whatever had an evangelical ring about it.

**Sir Stevenson Arthur Blackwood.**

The late Secretary to the General Post Office could hardly be strictly spoken of as a Presbyterian, and yet he was in closest touch with us. He was the founder of our church at Streatham, where he built the hall and handed it over to the Presbyterians when he left the neighbourhood, and to the last, by many acts, showed his sympathy with our cause.

**Dr. Philip Schaff.**

More fallen leaves! Not Americans only, but Presbyterians everywhere, or, wider still, evangelicals of every denomination will learn with sorrow that Dr. Philip Schaff is also now lost to us. That he reached the ripe age of seventy four is one more proof that hard work of itself kills no man. No man worked harder than this Swiss-American. It can safely be said that he wrote

more books than most men read in their lifetime. His "History of the Christian Church" and the "Creeds of Christendom" are of themselves labours more than most would care to face—yet they were but luminous landmarks in a long literary career. But when to this is added his work as a pastor, as one of the founders and secretaries of the Evangelical Alliance, his courses of lectures at Andover, Harford, and New York, and his presidency of the American Bible Revision Committee, together with the travelling some of these offices entailed—while producing fresh books down to the latest—one can but ponder with fresh interest the late Lord Derby's meaning when—a year or two before he died—some one asked how old he was? "I don't like to tell you," replied the aged peer, "because so much is expected of us seniors in these days!" They are such hard workers as Schaff who make these demands seem quite natural. In him, however, we have lost not only a good man, devout and sympathetic, but in him we have also lost a whole editorial staff qualified to write with authority on some of the deepest matters of theological investigation and Christian experience.

*Meid Howell*

#### CONGREGATIONAL NOTES.

**London and the Congregational Union.** The Autumnal Meetings of the Congregational Union have been eminently successful—devout in spirit, practical in character, and full of promise for the future. The usual criticisms were passed when it was proposed to hold them this year in London; the want of a common life in the London churches, the difficulty of stirring the interest of the metropolis, and so on. These criticisms are becoming somewhat antiquated; a study of the record of the autumnal meetings will shew that those which have been held in London have been among the most effective. Not to go back to the "Rivulet" controversy, when the free spirit of the denomination broke finally away from the ignorant intolerance in doctrine of some of its own officials; we will look at the work done in London at our later autumnal assemblies. In 1862, the year of the Bicentenary of the Act of Uniformity, impetus was given to the historical study of English dissent, which has since been so fruitful. In 1875, the Home Missionary spirit of the denomination was rekindled in connection with the formation of a Church Aid Society. In 1884, we had up for consideration the Labour problem in its various aspects—the sweaters, the unemployed, the agricultural labourer, and the land question. In 1893, all these topics came before the Assembly; and if no one of them was fully treated, they were not treated unworthily; the foundation was laid for practical discussion in council rooms and at county union assemblies.

**The October Assembly of 1893.** The aggregate attendance was large; and nearly all the sessions were well attended; and that despite the unpropitious weather, the pavement of Holborn Viaduct often running like a village brook. The prayer meeting on the Monday evening filled the body of the City Temple. The open devotional service, which introduced each session, was a great improvement on the more formal service of other years. The address from the chair was a good supplement to that in May; and Mr. Albert Spicer displayed admirable tact and firmness in governing the meetings. The chair of the Union has ceased to be regarded as simply a seat of dignity; the later chairmen have uniformly studied the business of the Union that they might direct it. The sermon and the missionary meeting were full of inspiration. The Tercentenary day showed that the interest in the Separatist movement of the sixteenth century is unabated. The national importance of that movement was ably vindicated in the evening meeting. Mr. Kelly, the Wesleyan, and Mr. Meharry, the Presbyterian, were quite as emphatic as the two representatives of Congregationalism, Mr. Rogers and Mr. Morris, in affirming the rights of Nonconformists to be in England, and to be considered; and in declaring that no project of Reunion which means absorption, and which disregards the ecclesiastical and political truths for which the early Independents contended, can be as much as thought of.

**Congregational Churches and National Life.** One part of the Chairman's address deserves especial consideration—that where he spoke of the increased responsibilities which have come on Congregationalists because of the removal of the political and social disabilities under which they once laboured. There are certain practical difficulties which other churches have always had to face, that Congregationalists, because of their Separatism, have avoided rather than solved. There has been a selective influence at work—unconsciously as well as consciously—by reason of which we have not had the condition of the degraded poor, the vicious and the irreligious, very urgently pressed upon us. We have known that such people were, and we have compassionated their lot; we have sought to reach them by Home Missionary effort; but we have not had them in our congregations, nor felt their presence as a perpetual problem in our Congregational life. The earnest parish clergyman has had these before him as part of his pastoral charge; and there have been dissenting communities which have felt the burden of them more than Congregationalists. One reason why Baxter in the seventeenth century, and Wesley in the eighteenth century, disliked the Independents, was that they saw the Independents freed from difficulties under which the parish minister and congregation were struggling. They spoke sometimes as if the Independents had intentionally adopted an easy theory of Church life. Baxter speaks of "the lazy Separatists," and Wesley thought of them as selfish, indifferent to national



needs. In this Baxter and Wesley were wrong; but they were not wrong in recognising one of the dangers of the Separatist position; a danger increased and intensified by the exclusion from the national life which was forced upon the Nonconformists by the Act of Uniformity and the other Acts that denied them the political privileges of Englishmen. Now all these avoided questions are pressing upon Congregationalists as upon Churchmen and Methodists. We shall not abandon our position that a Christian church ought to consist of Christian men and no others; but we have practically abandoned the position that churches—as churches—have no concern with municipal, social, and political affairs. It is impossible to draw the distinction between what a Christian man is bound to be and do as a citizen, and what he may do in his church relations. The gravest problem before the Congregational churches to-day is, how they may organise themselves to meet national needs; and the knowledge that this is pressing upon the conscience and the heart of our younger men is one of the sources of hope for the future. The pure church must be a fountain of healing to the national life; and it must be so as a church, not simply by training men to be so as individuals.

**The Church Aid Society.** The pressure of this problem appeared in two of the questions which came before the Assembly—the Church Aid difficulty, and the resolution on the stoppage in the coal trade with all its attendant difficulties. It was said again and again that the Church Aid Society has not been a failure; and this is true. There are many churches in existence to-day—some of them hopeful and fairly prosperous—which would not have been in existence had the Church Aid Society not been founded. The social and economical complications have been greatly aggravated since 1876; from the very beginning, the Church Aid Society has been over-weighted by difficulties, not within the churches simply, but of national magnitude. But it is very evident that, if we are to do our part in the religious work which England demands, we shall have to devise methods other than those we have adopted, and work them with an altogether new completeness. Two proposals were before the Union—to make the Church Aid Society again a Home Missionary Society simply, and to establish a Sustentation Fund. Perhaps both these methods will have to be adopted; they are not contradictory to each other, but supplementary of each other. But without vigorous, what may look like drastic, methods of operation, neither will succeed. Mr. Baldwin Brindley deserves nothing but commendation for the courage and fidelity with which he pointed out that a Sustentation Fund without a right to say who shall become chargeable upon it is an absolute impossibility. And in the working of a Home Missionary Society it must not be forgotten that givers have not only the right, it is their obligation, to inquire into the practical administration of their gifts. We cannot play with the consciences of

our people. If we teach them that they are responsible for the use they make of their wealth, we cannot make them see that their responsibility ends with giving. They will want to follow their money where it goes, and know what is done with it; and they ought to look to this. One of the checks upon the liberality of the churches has, undoubtedly, been the resentment continually manifested at inquiries into the conduct of business, the progress and the conditions of life, in the aided churches. These churches have forgotten one fact which might have reconciled them to the inquiry, and convinced them that there was no such inequality as they dreaded between themselves and the aiding churches. These latter, and their ministers and officers, live in a great light of public criticism; their manuals are accessible, and are full of detailed information; the newspaper reporter is ever with them. It was a wise step to call for consultation between the Congregational Union and the Church Aid Society through specially appointed committees. Probably the Union can never become the Home Missionary and Church Aid Society of the churches. If it were so, there would have to be changes affecting our church methods in every part. But the societies cannot do without the sympathy and counsel and co-operation of the Union; for the Union means—the churches in their freest intercourse with each other.

#### **Resolution on the Coal Stoppage.**

The resolution adopted on the stoppage in the coal trade was substantially a wise and a righteous one; but it ought to have been adopted after full and searching discussion. The notice appended to some items in the programme this October, "No discussion," is new; it is to be hoped we shall see it no more. Certainly stirring questions, on which difference of opinion exists within the Union, or between the Union and any considerable portion of the British public, ought not to be so treated. The Union owes its moral weight in public questions to the fact that its platform has been so free; and in England generally, public deliverances without a statement of some of the reasons justifying them are sure to be treated as valueless. It is better not to bring on questions at all if they cannot be treated as becoming their importance.

#### **L.M.S.**

The new interest awakened in the London Missionary Society by the Forward Movement shows no signs of abatement. The valedictory service to missionaries was as devout and touching as the Bradford service last year; and at a special Board meeting in the Mission House it was solemnly resolved that the Forward Movement should be persisted in, even though the funds of the Society and volunteers for service have not come in so amply as was expected. The vote was a right one; any other would have been deplorable. The Forward Movement is a young people's movement; it was started by some of our younger ministers, those on whom the responsibility for the future of the Society is quickly coming to rest; and to have wounded and

discouraged them would have been the gravest mistake. The true policy is to throw yet more responsibility upon them. The "younger ministers" are not too young to have influence with the churches; we are looking to them to "implement their engagements." There has been some exaggeration in the statement of the deficit in the accounts of the Society this year. £40,000 has been mentioned. Part of this is a matter of account-keeping. Nearly half of it is due for the "John Williams" missionary ship, and this the young people will doubtless raise. But there is a deficiency which the churches ought to make good before the end of the year; by supplementary church collections, if no better method can be adopted.

#### A.B.C.F.M.

The cheering news comes from America that the difficulty in the American Board of Foreign Missions is at an end. The unanimous request of the members of the Japan Mission has been acceded to. Mr. Noyes is appointed a missionary of the Board. At the meeting in Worcester, Mass., after full and earnest discussion, the following resolution was passed by 106 to 24:—

"Resolved, That this board, in response to the expressed wish of its missionaries in Japan, and in recognition of the successful labours of Rev. William H. Noyes in that empire, requests the Prudential Committee to offer to him an appointment as a missionary of the board.

"The board declares that this action is not to be understood as in any way modifying its former utterances on the subject of future probation."

The debate, which is well reported in the *Congregationalist* (Boston), gives one a high opinion of the ability, and still more of the Christian earnestness, the frankness and the considerateness of the members of the Board. There was from the first a manifest desire to appoint Mr. Noyes; but there was also a full vindication of the conduct of the Prudential Committee in handing the question over to the Board itself. New England is rejoicing over the issue, and the joy is taking the form of gifts for the removal of the somewhat heavy debt on the year's accounts. Probably the middle and Western churches will accept the decision as alone possible or Christian. There does not appear in the report of the debate any assertion that all heathen are absolutely doomed to an eternity of conscious torment. Dr. Meredith said strikingly, and apparently without dissent, "that doctrine is as far beyond the bounds of rational belief as its intrinsic atrocity is beyond the bounds of exaggeration." There was also a pretty general concurrence of sentiment that the doctrine of a "second probation" is but a crude way of stating the belief that God may be trusted with the fate of the heathen. The vote seems to mean, first, that as Mr. Noyes has satisfied those who see him working that he is a true Christian missionary, they ought to be gratified in their desire to have him as a colleague; and, secondly, that endeavours to conceive of a scheme to reconcile the goodness of God with the acceptance of Christ's name as that in which alone is salvation, ought not to shut out a missionary

from the confidence of those who may be wholly dissatisfied with his conception.

#### Scotch Congregationalists and Christian Worship.

An interesting meeting has been held in Glasgow, resulting in the formation of a society for the development of the sentiment of worship among Congregationalists. It was presided over by Dr. Hunter, whose "Service-book" is the best attempt to introduce the liturgical element, as a supplement to free prayer, which has come under my notice. The question of a liturgy was, however, only one point that came before the Conference. Quite as much importance was attached to the cultivation of a habit of personal devoutness, and to the practice of family prayer, as to the sufficiency of the forms of public worship. Dr. Hunter, who is to read a paper on the same topic at the Free Church Congress in Leeds next March, is impressed with the special need of cultivating the devotional habit and temper in a critical and practical age.

*After. Chapman.*

#### BAPTIST NOTES.

##### County and District Union of Churches.

The tide of Christian Union is rising higher and higher, and promises to carry everything before it. Christians are one: but they have been long in realising their oneness, in all its possibilities of service to the churches and to the kingdom of God. Now the pace is quickening and the goal is in sight. The Free Churches of the county of Northampton and of Hampshire have met together within the last month. Sheffield has created a Social Questions League; and an Evangelical Nonconformist Association has also been formed for Rochester, Chatham, and the surrounding district. These are fine auguries of the future. They mean co-operation not only in fellowship, but also in the wide and manifold ministries of Christian life to the nation.

The meetings at Northampton were remarkable for numbers, interest, glow, and high purpose. Eighty Baptist, seventy Congregationalist, seventy Wesleyan, forty Primitive Methodist, and twenty Independent Wesleyan, representatives were present. There were two hundred representatives from the villages of the county, and eighty from the towns. The *Methodist Times* signalises the occasion as the first on which the Wesleyans have given signs of federating with the Ancient Dissenters. The great aim of the gathering was to promote the Christianity of Christ as it is conceived and experienced by and manifested through the Free Churches; to aid the weak in bearing their burdens and mastering their difficulties, to terminate over-lapping, and turn to better account the buildings we have; to stop waste, abolish friction, and promote the well-being of men. Where there are two

or three chapels in a village, why should not one be used for the general purposes of the village, part for a reading room, part for social intercourse, and part for educational classes and the like?

The Free Churches of Hampshire are arranging to establish a Free Church Association in every town, and, as far as may be, in each village of the county. Forthwith they federate to preach the Gospel irrespective of denominational considerations. Lectureships are also to be established for the education of the people in Free Church history and principles. Local oppression and injustice are to be met by a Committee of Privileges; and a Servants' Registry is to be established, so that Nonconformist servants may escape the persecution for their principles which too frequently overtakes them.

Both the Rochester and Sheffield Association give special prominence to social questions. Temperance work is to the front. The evils of impurity and gambling are to be attacked. The circulation of pernicious literature is to be watched and counterworked. The Sheffield League will also seek to return men of character for public offices; and advocate the adoption of the principles of arbitration and conciliation, not only in international disputes, but also for the termination of commercial and industrial strife.

Surely these are the true lines on which we may work together. In opinion we Christian people differ, and must continue to do so; but we are one in the recognition of the needs of those around us, and may therefore wisely band ourselves together for the ministration of God's salvation to all men.

#### Baptists in Scotland.

The Baptists in Scotland are like the population, few and widely scattered; but like them also they are strong in their convictions, and persistent in their propagandism. At the annual meetings just held in Edinburgh, the retiring President, the Rev. W. S. Chedburn, urged as the strongest reason for the effective maintenance of the distinctive work of Baptists in Scotland, the insidious growth of sacerdotalism and the need for opposing it in the straightest way. Mr. Allan Coats, of Paisley, acting as President for the new year, uttered "A Plea for the Bairns," and described the duty of ministers towards the young. Three new churches were received into the Union. There are now 12,856 Church members, distributed through ninety-five churches. It is a notable feature that the number of baptisms is greatly in excess of last year, 1,149 having confessed Christ in baptism, as compared with 779 last year. The work of the Union grows in interest, and though the task of the Churches is difficult, the members of the Union are full of courage and hope.

#### The Dutch Baptists.

Holland is holy ground. Over its acres the feet of the martyrs, not a few of them Baptists, have walked, and to its sons the religious life of the world owes an immeasurable debt. Now formalism and indifference reign. Three hundred places of worship are closed. Mr. Geoffrey Drage says in his report on labour in Holland—

"The old forms of religious belief, closely bound up as they are with the moral ideals of the people, are already losing their hold on the national life. There can be little doubt that the clergy of the various Protestant bodies are partly responsible for this decline. Their position of narrow orthodoxy has kept them aloof from the current of thought which they stigmatise as 'free thinking,' and except in the performance of their official duties they come little into contact with the life of the people."

"The place which religious matters have till lately held in popular esteem is now left vacant altogether, or is being filled either by socialism, properly so called, or by the development of the Roman Catholic Church in the direction of what in other countries would be called Christian Socialism. The devotion displayed by the Catholic clergy to the interests of the working-classes, and the great powers of organisation which they possess, render a wide extension of their influence probable in the near future."

It is amongst the neglected labouring classes the Baptists are working, and being themselves of the labouring people, they have before them an open door. Their first church was formed in Amsterdam in 1848, Haarlem followed in 1869, and now there are churches at North Pekala, Groningen, Sneek, Deventer. Two new churches were formed last year, making thirteen in all. There are 763 members and the net increase last year was 101. They have twenty-three Sunday Schools and over a thousand children. In 1881, under the inspiration of the Rev. H. Z. Kloekers, they were formed into a Union on the basis of the British Baptist Union. In the winter they send out colporteurs and evangelists amongst the masses, distributing the Scriptures and preaching the unsearchable riches of Christ. This work needs and deserves the deep sympathy and hearty support of Christian people.

#### The Jubilee of the Rev. J. T. Brown.

The Rev. J. T. Brown has completed fifty years' service as the pastor of the Church at College Street, Northampton. It is a notable event, and it has been magnificently celebrated. For half a century Mr. Brown has been not only the faithful and devoted pastor of the church, but the real "bishop" of Northamptonshire Nonconformity. Village and town churches alike have found in him a genuine friend, a sagacious counsellor, and a brave leader. Missions, home and foreign, have shared his enthusiastic advocacy, and every good cause has received his earnest support. The church at College Street has enjoyed a real fellowship, unbroken peace, and large prosperity. Goodness and mercy have followed him all his days; and he has found his joy in genial, kindly, and manly service of his generation. Such meetings were never before held even in Northampton as those held in celebration of this long and distinguished service. No finer witness could be given of the sweetness and joy, the purity and strength of the relations of pastor and people than that afforded by the accumulated testimonies borne at these gatherings, by members and officers of the Church, by representatives of missionary institutions, by the leaders of the Anglican and of the Nonconformist Churches. A thousand guineas were



presented to Mr. Brown as an expression of the thankfulness and devotion of the Church.

**Bristol College** Change is the outstanding feature in our College life just now. *Rawdon* led the way, electing as its new Principal the Rev. T. Vincent Tymms; the *Midland* followed, choosing the Rev. J. Witton Davies, B.A.; then *Regent's Park*, on the retirement of Dr. Angus, promoted the Rev. R. H. Roberts, B.A., to his place; and now *Bristol*, which has rejoiced for several years past in the distinguished presidency of Dr. Culross, is facing a similar experience. The sense of increasing years has led Dr. Culross to send in his resignation, and the Committee, reluctantly compelled to accept it, have chosen the Rev. W. J. Henderson, B.A., of Coventry, to succeed him. Coming with the experience of twenty-five years in the ministry, a manly and robust faith, a rare wisdom and fine tact in attaching young men to himself, his election is full of promise of prosperity to the College and to the Churches.

#### METHODIST NOTES.

**Local Free Church Conferences.** There are many signs that the idea of the Federation of the Free Evangelical Churches is taking root.

While arrangements are in progress for the Free Church Congress at Leeds next March, local county meetings are springing up, leading to co-operative associations of these churches for local action.

**Northampton.** The Congregationalists, Baptists, and Methodists of Northamptonshire held a conference the other day on the subject of Village Nonconformity. Two hundred delegates attended from all parts of the county. As the chief difficulties in the way of a joint dealing with the rural religious question are local, it is of the utmost value that the idea of co-operation should be brought home to the different rural districts, and a local public opinion generated strong enough to melt down prejudices and bring all feelings and interests to one mind. A committee was appointed to obtain correct estimates of the village populations, religious provision, congregations, and church membership, and a serious effort is to be made to prevent the unnecessary multiplication of new chapels, and to amalgamate, where found expedient, weak congregations in the same village. A committee for privileges—adopting the Methodist name—was also appointed.

**Hampshire.** At Portsmouth a step has been taken in the same direction. A County Free Church Association has been formed with the following objects:—To establish a Free Church Association in every town, and so far as pos-

sible in every parish; to group these primary associations into District Councils and a County Council. County committees are to be formed for the following purposes:—Evangelistic and temperance work; education in regard to Free Church history and principles; privileges; servants' registration (a sort of Girls' Friendly Society); general purposes. This association was recently inaugurated at a large county meeting at Portsmouth. If this movement spreads, it will furnish an admirable constituency whereby to make the Free Church Congress a strictly representative body.

**County Areas.** It is interesting to note that in these instances the area of organization is that of the Congregationalists and Baptists, the county, which has also the advantage of being a civil government area. In view of future joint action for social reform between the county councils and the churches—a mode of co-operation urgently needed—this is probably the best arrangement to make. It does not fit in with the Methodist districts; but as on other grounds these are likely to be re-modelled one of these days, it will be well worth while to endeavour to make them, as far as may be, co-terminous with county boundaries. Meanwhile, if a hearty effort is made to check the duplication of work and to join in earnest evangelical work, aided perhaps by special mission preachers, the foundations will be not slowly laid of the great Free Evangelical Church of the future for which some eager souls are longing.

**Completion of the Schools Fund.** It will be remembered that at the last Wesleyan Conference a fund was started to pay off £10,000 of debt on the Schools Fund. Three months have passed, and the money is raised, with a surplus of more than £1,500. The estimates of debt made at Cardiff have also turned out more favourably than was expected, and if the proposed arrangements for the girls' schools at Southport and Clapham can be carried through, the Fund will be in working order.

**A New Fund.** We must take care not to rest on our oars. The present time is not favourable; but it will not be long before Methodism is asking itself whether it is not time to raise a large fund for extended work. The responsibilities of the Church to the mass of the people are growing, and becoming more clear; there is a vast and promising task for Methodism among the working classes, both in town and country; in spite of occasional bad times, Methodists go on making money, and a great sacrifice every few years is needed to keep the Church sweet. Quite apart from the pressing needs of the work, it is a good thing to have an occasional tithing (not that it would be as much as a tenth) of capital. Ordinary contributions are paid out of income; the Englishman's horror of encroaching on capital is immense. But the hoard also requires the consecration of sacred gift, and the Church should hold a great festival of dedication of wealth every few years.

**Need of a definite policy for Methodism.**

The objects should be carefully thought out. Too often they have been almost entirely the payment of debts. But they ought to be the institutions of a definite and well-planned forward policy. There is a great deal of life in the Methodist churches. But the question should be raised, "What is Methodism going to attempt in the next fifteen or twenty years?" A great plan to work to would develop energy both in thought and action, and would help to supply that which is most lacking amongst us—a lofty ideal; a high purpose to feed the imagination, and dwarf private and selfish interests. According to our religious ideas it is not so much a careful self-denial, working by painful steps, as a large and resolute faith, which fills and transforms all the active energies with loving zeal, that is the key to success. The age is ripe; there is everything favourable in social conditions; the more thoughtful and hopeful of all classes are longing for a brotherly and equalizing spirit, which shall fuse together the secular and religious life; no Church is so well equipped, in system or traditions, as our own for working in this new spirit. Let a plan be laid for re-adapting and re-invigorating our machinery, and aiming at a doubling in twenty years of our Church; it is not impossible in the case of the Wesleyan Church, if we spring to the occasion.

**Proposed Federation of Lay Preachers.**

There is another movement in the North in favour of a federation of lay preachers of all denominations. It is a good hearing. In the different schemes all over the world for re-union of churches, some of the principal difficulties arise from the position of the ministry. Their ecclesiastical status differs in different bodies; their maintenance and provision are the subject of complicated arrangements, which are not easily to be harmonized; their *esprit de corps* is more intense than that of most of the laity. It may therefore be a very useful step to federate the lay preachers. The existing Methodist Local Preachers' Association is not restricted to one kind of Methodists. As lay preaching is more highly developed among Methodists than in other churches, the latter may receive an impetus in this invaluable kind of work from close contact with the Methodist local preachers. To the lay mind generally it is more easy to reconcile doctrinal differences, especially by the method of agreeing to differ,—there being few differences now existing among Evangelical churches which have any practical consequences sufficient to justify separation.

Among the most successful features of the "Missions" by which the Methodists are now attacking the large towns are the "social hours," by which the last hours of Sunday evening are made available for free Christian social intercourse. At Princes' Hall, Piccadilly, this is a recognised institution from nine to ten on Sunday night, after the day's services are over. It is an admirable meeting ground for the mission workers, the members, and those

who are attracted and moved, but have not yet joined; a half-neutral, quiet friendly party for talk and refreshment, with hymns and prayer at the close. The method is tried elsewhere, we believe always with success. The most recent experiment reported is at Sans Street, Sunderland—an old deserted town chapel—where a vigorous mission is now being carried on by a young minister, not before known for mission work. He carries on his service till nine, and then there comes—straight on, as we understand, and in the chapel—the social hour. The place is full. At least he has the people, and the opportunity of talking to them. This meeting seems to be public, open to all.

**The Leys School.** The Leys School, Cambridge, has taken a leap forward, in the erection of new laboratories for scientific teaching. The buildings and fittings have been modelled on the most modern principles, and have won the warm admiration of the distinguished scientific men who came to the opening. Lord Kelvin wished himself a boy again. Professor Armstrong, President of the Chemical Society, almost threw lecturing overboard, so hot was he in his zeal for the positive experimental teaching of the laboratory. Professors Dewar and Michael Foster were very hearty in their congratulations. The leading University men attended, almost *en masse*, to testify their sympathy with the school and their respect for Dr. Moulton. This is only an additional sign of what has been testified before, that both Dr. Moulton and his boys are very popular in the University. That he should be esteemed and loved will surprise no one; but that in a University the boys should be respected and liked is much. The reason is that the dons think they are orderly and behave like gentlemen. Also they conciliate by their prowess in sports, and meet the colleges and even the University sometimes on equal terms. It is plain that this position and character are in themselves an education not to be easily obtained. It was distinctly among the hopes of the founders that the best influences of Cambridge would go to mould the school, and the result has proved to be even beyond their hopes. The new laboratories, chemical, biological, and physical, will give a fresh impetus to the already important scientific studies of the school. The scientific Professors of the University complain bitterly of the want of preparation of many of their students, which causes them to waste no little University teaching on elementary work; and it is certain that this new scientific development of the school will work in with the University laboratories and class-rooms so as to bring forward a superior class of Tripos men. What do the churches think of the value of laying the foundations of scientific study in Christian cement?

*V. W. Armstrong*

# THE ROUND TABLE CONFERENCE.—XVI.

## RELIGIOUS TEACHING IN BOARD SCHOOLS.

THE PRESENT PHASE OF THE RELIGIOUS DIFFICULTY IN OUR PUBLIC ELEMENTARY SCHOOLS.

\*I.—MR. ATHELSTAN RILEY, M.L.S.B.

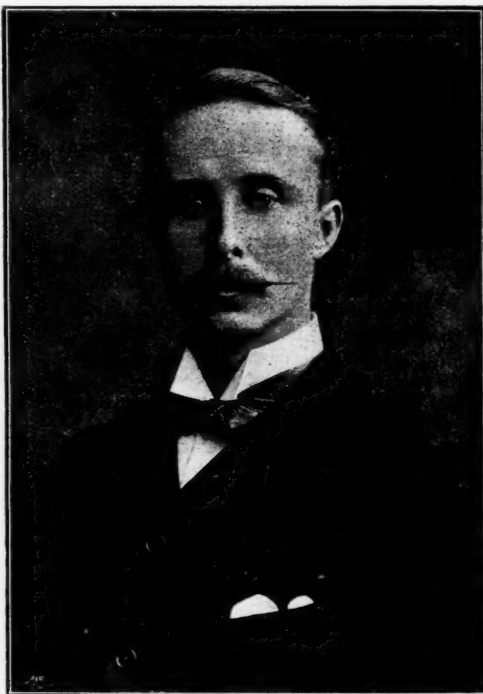
In the following paper I shall assume that I am addressing myself to Christian people, men and women who believe that all the hopes, both temporal and spiritual, of this world, are bound up in the Gospel of Jesus Christ, and that, to quote the terse and impressive language of an eminent statesman, "In the Christian religion lies the most certain seed of all human culture." Were I speaking to Atheists, to Secularists, or to Indifferentists, I should appeal to them on somewhat different grounds, but in speaking to the readers of this Review I think I may take it for granted that the following propositions are as true to them as they are to me—*i.e.*, that instruction which does not include instruction in morals is not education, that moral teaching rests upon the teaching of religion, and the teaching of religion upon the presentation to the minds of little children of certain facts—call them dogmas or doctrines, or what you will—upon which every religion in the ordinary sense of the term is founded. Or to put the matter somewhat differently, man has two sides to his nature, an earthly and a spiritual; true education should have for its object the whole man, and a system which develops one side of his nature, and that the lower, and leaves the other untouched, does a great wrong both to the individual and to the community of which he is a member. True education, then, includes the teaching of religion. The question instantly arises, the teaching of *what* religion? Time was when England was practically united in one common faith; that time has passed away, and in all probability will

never return. The presence of different confessions of faith amongst us, some Christian, others not, is a gigantic evil which we have to face, an evil which presents itself in its most repulsive form when we are forced to consider it in connection with the education of England's little children—an evil, in short, which has manufactured for us that "Religious Difficulty" which we are now discussing.

Before the year 1870 the State recognised the great principle of education that religious and secular instruction must be combined; thus we notice that until that year the State contributed towards popular education by means of grants to the chief religious bodies; to use modern language, what is called *denominationalism* prevailed. The year 1870 saw the birth of the School Board system, which has since that time increased to such an extent that nearly half the Public Elementary Education of the country is in its hands. Its supporters openly proclaim that it is meant to supersede entirely the Voluntary or Denominational system, and as the existing law seems to have

been devised for this very purpose, and the conditions under which the two systems exist side by side are quite unequal, this result will infallibly ensue at no very distant date, unless the Legislature steps in to prevent the ruin of the older system.

It goes beyond our subject to enter upon the controversy of Voluntary *versus* Board schools. It is sufficient to point out that in proportion as the Board schools advance and crush out the Voluntary schools, so much the more important does the question of the



MR. ATHELSTAN RILEY, M.L.S.B.

From a Photograph by Bullingham, South Kensington.

**\* This Round Table Conference will be continued next month by papers from different standpoints.**

For the photographs in our frontispiece we are indebted to Messrs. G. W. Austin, of Highbury; Debenham and Gould, of Bournemouth; A. J. Melhuish, of Pall Mall; Retts and Pitcher, of Clapham; and Lombardi and Co., of Pall Mall.



religious instruction given in the former become in the eyes of Churchmen. In all our large towns children of Church people are being swept wholesale into the great Board schools. In London there are 477,000 children on the roll of the Board schools, whilst in the Voluntary schools of every denomination there are but 218,000. It is no exaggeration to say that there are far more children of the Church in the London Board schools than in all the London Church schools; thus nobody can be surprised at the anxiety with which the Church watches the present controversy. Churchmen, however, are not the only interested persons; Christianity has made England what she is, and thus Christians of every denomination are vitally concerned in the question—*What guarantee have we that in the Board schools of England the children of Christian parents will be brought up in the Christian Faith; that they will receive instruction in what all Christians hold to be the essential verities of the Christian religion?*

The Act of 1870, it is true, received the support of a large number of Christian people, but it is worthy of note that the Secularists, the Atheists—the bitterest foes of the Christian religion—went solid for it; nobody, I suppose, will be found to deny this significant fact. Let us see what kind of religious instruction may be given in Board schools. In the first place it is important to remember that there need be no religious instruction given at all; as a matter of fact there are some eighty or ninety Boards, chiefly in Wales, under which the Bible is banished from the schools, no religious instruction is given, and no religious observance permitted—schools of which it may be said as truly as of those in modern France, *on biffa Dieu*—God has been struck out. But supposing religious instruction is given in Board schools, of what kind must it be? It is governed by Section 14 of the Act, the famous Cowper-Temple Clause. Here are the words:

“No religious catechism or religious formulary which is distinctive of any particular denomination shall be taught in the school.”

What does this clause mean? I have not the slightest idea, and I have never yet come across anybody that could give me an intelligible answer. Some people maintain that you can teach anything you like in Board schools—the infallibility of the Pope, for instance,—so long as you do not use a catechism or formulary in the process. This interpretation, curiously enough, is admitted by the Education Department, as is clearly established by the evidence of the late Permanent Secretary, Mr. Cumin, before the Royal Commission. More than that, the Apostles' Creed is admitted under this clause by the Department, though why it would be hard to say. On the other hand, it is maintained that this clause excludes all “sectarian” teaching, or in other words, all religious instruction given in Board schools must be *undenominational*. This is the view generally entertained throughout the country; a view for which the London

School Board is primarily responsible, as I shall presently show.

Now undenominationalism and unsectarianism are very popular terms at the present time. A vast number of people believe the religion thus described to be a particularly pure kind of Christianity: one feels almost cruel in disturbing their child-like faith, by putting a few pertinent questions. What makes instruction undenominational? What is the difference between a denominational and an undenominational doctrine? What constitutes an unsectarian dogma and what a sectarian? How many denominations must hold a doctrine to make it unsectarian—two, or three, or more? And, if three or more, why that particular number? All questions which are obviously important but at the same time surprisingly difficult to answer. Undenominationalism is presumed to be that religion which lies at the base of all denominational creeds, which all communities alike recognise as the true foundation of their individual beliefs. As a matter of fact it would not be difficult to show that no such foundation really exists. Logically, I suppose, undenominationalism may be defined as the residuum of the Christian Religion when everything that anybody can possibly object to has been taken out of it. Now it is clear that whatever this residuum may be it is not the gospel of Jesus Christ, and as by its own proper process it is soon exhausted, if it be a true and not a false undenominationalism, we may go a step farther and maintain that, instead of being a religion which everybody believes in, it is demonstrably a religion which nobody believes in, because nobody can believe in a non-existence.

I have said that the London School Board is primarily responsible for the view that all Board school religious instruction must be undenominational. When the London School Board was first established a debate of three days took place as to the religious instruction to be given in the schools under its administration. On March 8th, 1871, the following resolution was carried:

“In the schools provided by the Board the Bible shall be read, and there shall be given such explanations and such instruction therefrom in the principles of morality and religion as are suited to the capacities of children. Provided always that in such explanations and instruction the provisions of the Act in Sections 7 and 14 be strictly observed, both in letter and spirit, and that no attempt be made in any such schools to attach children to any particular denomination.”\*

This is what is known as “the compromise of 1871,”† under which religious instruction has been given in the London Board schools from 1871 to the present year. This rule, moreover, has influenced the whole country; most Boards have regulations drafted on the same lines, and in many cases the rule has been adopted word for word.

\* A further clause gave the Board power to exclude schools from the operation of this rule under certain conditions, but the power has never been exercised.

† The Cowper-Temple Clause itself is sometimes called “the compromise,” or, “the compromise of 1870.”

If this rule be regarded closely two ambiguous phrases will be noticed. What is meant by "the principles of morality and religion," and what is to be understood by the words "particular denomination"? In short, if this be, as asserted, a *compromise*, who were the parties between whom it was arranged?

Now if we consider the character of the men who drew up this rule we can have no doubt as to their intention. Mr. W. H. Smith, who proposed, and Mr. Samuel Morley, who seconded the resolution, were not the men to knowingly betray the Christian faith. Nobody can really doubt that when these two men said that instruction was to be given from the Bible in the principles of religion they meant the *Christian* religion, and when they spoke of "any particular denomination" they were thinking of denominations within the Christian family, not of Christianity itself. To put it plainly, it was a compromise between those who formed the overwhelming majority of the London population, Churchmen and, what are called, Orthodox Nonconformists; it was tacitly assumed that the great Christian doctrines common to the creeds of both parties would be taught under it, and that those parents who objected to such teaching would take advantage of the Conscience Clause. Compromises in matters of religion are always hateful things, and I am not concerned to defend the action of the Churchmen of 1871. Still, of one thing I am certain, they thought they had secured the teaching of a common Christianity in the Board schools, teaching which they hoped to supplement outside. That under this compromise instruction could be given which should sap the foundations of Christianity itself most assuredly never occurred to them.

What are the conditions under which this ambiguous rule works? In the first place we have the Board itself. It is composed of men of various kinds of belief and of no belief, varying in proportion with each triennial election. Secondly, there are the Board inspectors, who are charged with the superintendence of religious teaching, and who draw up solemn reports\* on it at intervals—are they Christians? They may be of any or no religion. Thirdly, there are the local managers, who are told it is their duty "to see that the regulations of the Board for Bible instruction are carried out,"†—are they Christians? Nobody knows; some are, some are not. Lastly, we have the teachers who actually give the instruction—are they Christians? A rule of the Board says that "the religious opinions of candidates [for teacherships] should not in any way influence their appointment,"‡ and as a matter of fact we are in

\* Their last Report on the Bible teaching of the Board is very instructive. After naively remarking that "it is far from easy to say what religious, as apart from moral, instruction can be given without offence to somebody," they go on honestly to tell us that as regards the Board teaching "the Fatherhood of God and the brotherhood of man are the keystones of it." Precisely; these are the recognised keystones of Unitarianism, i.e., what is left of the Christian Religion when Christ has been cut out of it. In a tract, "explanatory of Unitarian Christianity," by the Rev. W. Copeland Bowie, entitled *What do Unitarians believe?* we read under the heading of "Jesus," "Unitarians believe that the Fatherhood of God and the Brotherhood of Man, as taught by Jesus, is religion at its highest and best." Mr. Bowie might almost have written the Board Inspectors' report himself!

† Article 84 of the Board's Code.

‡ Article 22.

complete ignorance as to their creed. When candidates for teacherships come before us we ask them their qualifications for giving instruction in this or that branch of learning, but the one question *never* asked is, What are your qualifications for teaching the principles of morality and religion? For aught we know they may have never opened a Bible, or, having opened it, may not believe a word of it from cover to cover. In other language, the School Board for London refuses to give any guarantee to a Christian parent, who is compelled to send his child to school, that that little Christian child shall not receive its religious instruction from an infidel or an apostle of free love; nay more, it is positively indignant at the bare suggestion that it is part of its duty to prevent such an occurrence, and talks grandiloquently about "the imposition of religious tests," "the freedom of the teacher," and "religious liberty."

But it will be said that although the Board's arrangements for religious instruction look very unsatisfactory on paper, yet they seem to have worked well in practice, and that the parents are content. They seem to have worked well, because it was nobody's business to make enquiries; the parents are content because they do not know the facts, and have been systematically lulled into a false security by a public body which appears to have no sense of shame. In July, 1892, a remark made in the course of debate by an old member of the Board, Mr. Sharp, an associate of the late Lord Shaftesbury in many a good work, that he knew of instances of boys coming from the Board schools who had passed the fifth and sixth standards *but had never heard of Jesus Christ*, aroused my suspicions, and an accidental visit to a Board school, during a religious examination in November, prompted me to make investigations, with the following results. I found (a) teachers who thought that under the Board rules they could teach no doctrines at all; (b) teachers who thought the doctrine of the Holy Trinity was excluded as being "denominational"; (c) teachers who gave to the children Unitarian explanations of that doctrine; and (d) teachers who when giving instruction maintained an attitude of neutrality or even of hostility towards the doctrine of the Divinity of our Lord. Meanwhile the Rev. J. J. Coxhead, the Chairman of the Board's Scripture Sub-Committee, had made public through the columns of the *Guardian* an instance of Unitarian teaching which he had come across in a school in his district of London, and other evidences of anti-Christian instruction followed one upon another. We found that in some schools the children were obliged by the teachers to stop short of the doxology at the end of the hymns, and in at least one case this practice had been forced upon unwilling assistants by an "und denominational" head-teacher. My duty was now plain; the interests of Christian parents, of Christian teachers, and, above all, of Christian children, demanded prompt and stern action. I drafted two resolutions and placed them on the agenda paper of November 24th, 1892. Here is the first:

"That the teachers of the Board be informed that, when

the religious instruction for the day is given on passages from the Bible which refer to Christ, the children are to be distinctly taught that Christ is God, and such explanations of the doctrine of the Holy Trinity are to be given as may be suited to their capacities.\*

In moving this resolution I pointed out that the rule of the Board spoke of the "principles of religion," but did not absolutely say the "*Christian* religion." If the Christian religion was meant, then the Board could have no difficulty in passing my resolution, which called upon it to see that the teachers carried out its rule by teaching the two fundamental principles of that religion, principles which the evidence before us showed were neglected or contradicted.

My second resolution was as follows :

"That the Committee on Religious Instruction be empowered to take such steps as may be necessary to secure that such instruction shall be given to the children only by teachers who have received some training in the principles of religion, and who may be reasonably supposed to possess capabilities for imparting elementary religious knowledge."

This is simply common sense. Obviously teachers are incapable of imparting knowledge which they do not possess, and if religious instruction is to be given at all, it is as much the duty of the Board to see that it is as efficiently given as any other instruction. This second resolution the Board has not yet discussed, the entire controversy has raged round the first.

On December 1st I moved for precedence, which the Board refused to give me, indeed at one time all the fifty-five members with the exception of about three staunch friends were in favour of the closure, *i.e.*, of moving the "Next Business" the instant I rose to speak. Wiser counsels at length prevailed, and on February 2nd of the present year I formally moved my resolution. The motion was seconded by my good colleague, Mr. Frederick Davies. Thus it was not "the parsons" but two laymen, who raised the question which is now agitating the councils of the Board, and gradually spreading throughout the country.

Into the debate which ensued I cannot go to any length.† The Rev. W. Copeland Bowie, the representative of the Unitarians on the Board, took up the challenge, boldly proclaiming that under the compromise the religion to be taught could be Christian only in so far as that word covered Unitarianism, and round his banner Secularists and Nonconformists alike ranged themselves, with the single exception of Mr. Winnett, a Congregationalist layman. I was told that my action was all "Episcopalianism" and "sacerdotalism." My proposals were "sectarian," they involved "Church dogmas"—which was very true, though I had supposed up to that time that the Divinity of Christ was equally a dogma of Orthodox Nonconformity. After some weeks' debate Mr. Lyulph Stanley ex-

pressed himself willing to insert the word "Christian" before "religion" in the rule; but he made it clearly to be understood that Unitarians were entitled to be called Christians. Obviously this was no concession, and to bring the Board back to the point I drafted a further amendment with the help of Mr. Sharp.

"That by the Christian Religion the Board understands that Religion which includes as essential a belief in the Incarnation of the Son of God—that is to say, that Jesus Christ our Lord, born of the Virgin Mary, is both God and man."

In vain the Evangelical Rural Dean of Kennington, the Rev. Allen Edwards, appealed in moving terms to the Dissenting members of the Board. He was "completely staggered at the attitude of the Nonconformist ministers on the Board. He was not surprised at the speech and vote of Mr. Bowie. It was what he expected, but with regard to the Protestant and Evangelical Nonconformist ministers, he was amazed at their extraordinary attitude. He had always been brought up to believe that they were among the most earnest defenders of the foundations of Gospel teaching, but when he came to that Board, he found those gentlemen throwing in their lot with men with whom in their hearts they could have no sympathy and practically 'denying the Lord that bought them.' He asked, was this the Nonconformist conscience? Because if it was, it was singularly sensitive when political expediency required it, and singularly unmoved when it did not. He should like to ask the Nonconformist laity what they thought of such ministers. He should like to ask Mr. Wilson's intelligent congregation whether they thought it 'tyranny' to teach the Christian children of London the first principles of the Christian faith? Were all the Nonconformist ministers on the Board going to follow the unhappy lead of the two or three who had spoken." The appeal was in vain; all the Nonconformist ministers followed like sheep. The Liberal and Radical Press began to teem with articles of unmistakable import. "In formulating this resolution," said the *Westminster Gazette*, "Mr. Riley must be of opinion either that the doctrine of the Trinity is common to all denominations, or that the London Board should violate the Education Act." I was trying, said the *Echo*, to cram the minds of the children "with the trash of theological metaphysics," and the *Star* protested vehemently "against the attempted introduction of sectarianism and dogmatic theology" into the schools. All this language, be it remembered, about the teaching of the fundamental doctrines of the Christian faith!

On February 9th the stream of deputations began; it is to these that I desire to draw the serious attention of the Nonconformist readers of this Review. Up to the present date (the middle of October) the Board has received twelve. Of these four were in favour of my action, asking the Board to maintain the compromise in a Christian sense, and to provide that under it the great Christian doctrines of the Incarnation and the Trinity should be taught to the children of Christian parents by Christian teachers; one, of

\* This resolution was purposely worded so as to exclude all chance of its being accepted in a Socinian sense.

† The debates may be followed in the back numbers of the *Guardian*, and, in a very condensed form, in the *Times*. By far the fullest report (the questions addressed to the deputations, and the answers received are given in most cases *verbatim*) is to be found in the weekly Reports of the Church Education and Voluntary Schools Defence Union for the Metropolis, Talbot House, Arundel Street, Strand, W.C.



the Radical clergymen, supported the Rev. Stewart Headlam's position, that Board school education should be absolutely secular; and ten were brought in support of the compromise, but against my proposed explanation of it. Of these ten, five represented, entirely or principally, Orthodox Nonconformists; three, Radical organisations; one, the Unitarians; and one, teachers.

I will give a few typical extracts from the examination of each of the ten hostile deputations:—

April 27th, The Patriotic Club, Clerkenwell. Leader of the deputation, Mr. J. Rowlands, M.P.

Mr. Riley: You don't want any faith at all taught in the schools?

Mr. Rowlands: No distinct faith.

Rev. J. J. Coxhead: Do you think that the doctrine of the Divinity of our Lord ought to be taught in our schools?

Mr. Rowlands: No; because you would go outside Unitarian doctrine.

In reply to another question Mr. Rowlands said that he should object to the doctrine of the Atonement, or of the presence and power of the Holy Spirit, as much as to Roman Catholic doctrines, and another member of the deputation made the significant admission that he was a secularist, but he did not wish the compromise touched.

The Metropolitan Radical Federation. Leader of the deputation, Mr. James Tims, L.C.C.

Mr. Riley: Do you call Christianity a particular sect?

A Member of the deputation: Yes.

Mr. Frederick Davies: What are the new religious doctrines supposed to be taught?

I understand you are about to introduce a particular form of religious teaching into Board Schools which is not in force at the present time.

Are the doctrines of the Divinity of our Lord and the Trinity new?

I should consider them new.

Heads of Colleges and Heads of Congregations holding Trinitarian Doctrines. Leader of the deputation, Rev. Dr. Clifford.

The Chairman: The question Mr. Riley puts to you is that, assuming it is possible for a Unitarian teacher to give Unitarian teaching to a Christian child, are you prepared to uphold the policy of that state of things?

Dr. Clifford: Certainly, for the sake of liberty.

The memorial having referred to the "unsectarian character of the Board," which, it was alleged, my proposals attacked, I asked Dr. Clifford whether the doctrine of the Divinity of our Lord was sectarian or unsectarian.

Dr. Clifford: Probably you are aware that there are different views of that doctrine; you must define what you mean.

Well, Dr. Clifford, I will take the words of your memorial. You say that you believe that "the great majority of the teachers have taught that our Lord Jesus Christ has a Divine as well as a human nature." Is that doctrine sectarian or unsectarian?

Some people would call it sectarian and some unsectarian.

I use sectarian in your own sense—in the sense in which you use it in your memorial, and I ask you a plain

question—Is the doctrine that our Lord Jesus Christ has a Divine as well as a human nature sectarian or unsectarian? Yes or no, Dr. Clifford.

A member here rose to order, and asked whether Mr. Riley was in order in demanding an answer "Yes" or "No."

The Chairman said that Dr. Clifford was not bound to answer.

No answer was given. It is only fair to say that the Rev. Gerald Bowman, the sole member of the Church of England on the deputation, shortly afterwards stated that he must "dissociate himself from some of the replies given by Dr. Clifford."\*

May 18th, the Deputies of Protestant Dissenters; Presbyterian, Independent, and Baptist. Leader of the deputation, Mr. A. J. Shepherd (in the absence of Mr. Woodall, M.P.).

This deputation, whilst anxious like all the rest to maintain the compromise and the instruction of children in "Christian principles," resolutely declined to say what they understood by them. Unlike Dr. Clifford, they evidently thought discretion the better part of valour.

Mr. Riley: What are Christian principles?

Mr. Shepherd: You must excuse me from answering that.

I want to know whether the doctrine of the Incarnation of our Lord is a Christian principle?

You must excuse me going into doctrines altogether.

You say that the compromise was between various sections of the Christian Church. In your opinion did that include Unitarians?

I believe there is a Unitarian deputation coming after me, and I leave that question to them.

I want to know whether under that compromise you consider that Unitarian doctrines should be taught?

I think I had better leave that question.

I want to know what it (the compromise) means?

Then I cannot tell you.

You say you want children to be instructed in Christian principles, but you cannot tell me what Christian principles are?

No, I cannot.

Mr. Winnett: If the Unitarians could come into our schools and teach our children, would you agree to that?

That is a difficult point, I confess; if it is necessary to maintain the compromise, I should reluctantly agree to it.

Members of Groups of Churches commonly known as Unitarian. Leader of the deputation, the Rev. P. H. Wicksteed.

This deputation prayed the Board to reject my proposal to explain the word "Christian" should the Board decide to adopt it before "Religion" in its rules, as putting "a sectarian and dogmatic interpretation upon the word." The deputation said they should resent the teaching of the distinctive doctrines of Unitarianism, apparently not appreciating the point that Unitarianism is to Christians a negative rather than a positive religion, and that to teach children

\* The following Sunday fortnight Dr. Clifford had a Jewish Rabbi to preach for him at Westbourne Park Chapel on "Inter-sectarian Tolerance." "It was originally intended," said the *Daily Chronicle* of May 13th, "that the lecture should be delivered in the chapel, but out of deference, doubtless, to conflicting views of propriety, an adjournment to the lecture-hall behind the chapel was deemed expedient. Two hymns were sung; and the prayers might have been consistently joined in by any Deist. Dr. Clifford, pastor of the chapel, occupied the chair."

## THE ROUND TABLE CONFERENCE.

about the human nature of Christ and to be silent as to His Divinity, is just what we consider Unitarian teaching. Everything was to be left to the discretion of the teachers, and the suggestion that thus "we should get one doctrine taught in one school and another in another," was accepted as perfectly legitimate. They were in favour of carrying out the compromise.

June 22nd, The London Nonconformist Council. Leader of the deputation, the Rev. John Matthews.

Mr. Riley: What Christian bodies do you represent?

Mr. Matthews: Presbyterians, Congregationalists, Baptists, Wesleyans, Primitive Methodists, Free Methodists, the New Connexion, and Quakers.

Mr. Riley (to a member of the deputation): You say in your memorial that, in your opinion, "the youth of London should be early educated in the knowledge and practice of Christian principles." Is the Incarnation of our Lord a Christian principle?

It is a Christian fact. I will not say it is a Christian principle.

Do you want that fact taught or not?

Not by the Board schools.

To Mr. Matthews: Was the "compromise" Christian?

No.

It was not a Christian compromise?

Not only between Christians.

It must be stated in fairness to Mr. Matthews that he afterwards told us that teachers could distinctly teach that our Lord has a Divine as well as a human nature. In this extraordinary controversy members of deputations, in the agony of their illogical position, were always contradicting themselves and one another.

June 29th, The London Liberal and Radical Union. Leader of the deputation, Mr. Corrie Grant.

Mr. Riley: My first resolution calls upon the Board to instruct its teachers to teach the doctrine of the Trinity and the Incarnation. Do you think that is against the compromise?

Mr. Grant: I do.

Have you seen this programme? It was issued by the Council of the Union you represent before the late School Board Election, and in it occur these words, "That the instruction in the schools be in secular subjects only."

Yes, I have seen it before.

That was the programme you put before the electors in 1891?

Yes.

And yet you come and ask us to maintain the compromise?

That was the opinion of the Union in 1891. I am representing the Union of 1893.

July 13th, The British Teachers' Association. Leader of the deputation, Mr. E. Wilkes Smith.

This is noteworthy (1) as being the only deputation we have received from the teaching profession; and (2) as claiming to represent more than two hundred London Board School teachers.

Mr. Riley: Do you not consider it essential to teach who Christ is?

Mr. Smith: I do not think I do.

Do you mean to say that we ought not to teach a child that Christ is God?

That should be left to the Sunday school; it ought not to be brought into the day schools at all.

Another member of the deputation said that my

resolution was "a sectarian resolution dealing with a sectarian dogma." Then Mr. Smith gave an instance of how he would teach the Bible.

He had given a lesson that morning on Daniel in the lions' den, and he told the children that it was an old story that had come down to them. There was a difference of opinion as to the miraculousness of it, but there was something for them to remember for all ages in this story—the fidelity of Daniel to his conscience.

Mr. Riley: Would you teach the story of the Incarnation in the same way?

I should leave it out. It is impossible for young children to understand, and impossible for teachers to explain.

Replying to a question by the Rev. Stewart Headlam, Mr. Smith said he could not tell what dogma meant.

Mr. Headlam: You object to dogmatic teaching, and yet you do not know what dogma is?

I know the Incarnation is a dogma, and I object to it.

July 27th, The Council of the Sunday School Union. Leader of the deputation, Mr. F. F. Belsey.

The Rev. Andrew Drew: How do you prove that to teach the doctrine of the Incarnation of our Lord is contrary to the compromise?

Mr. Belsey: I never said so. I said it was an addition to the compromise.

How is it an addition?

If it is not an addition why are you seeking to make the alteration?

October 12th, The Council of the Primitive Methodist Connexion. Leader of the deputation, Rev. Mr. Winn.

Mr. Sharp: On the supposition that we have in our schools a teacher who has distinct views on the subject of the Divinity of our Lord, is that teacher, in your opinion, at liberty to teach that doctrine?

Mr. Winn: No; we think not.

Now I am constrained to ask my Nonconformist readers what they think of all this? I pass over the political deputations, and will assume that Nonconformists had no share in them. But how about the deputations which claimed to represent Nonconformity of every shade, deputations which treated the fundamental mysteries of the Christian faith as unessential to the instruction of children from the New Testament? Are the modern Nonconformists of England prepared to turn their backs upon their forefathers, to proclaim that works are everything, that faith is of no importance? Are they content that, when the Sacred Scriptures are read and explained to the children of Christian parents, silence should be kept as to who He was that bade little children come to Him, silence as to His redeeming love, the power of His saving Cross, and all His glorious Resurrection means to us? Or, worse than this, do they really endorse the view that so long as the Bible is read it matters not who gives the instruction; that there is no injustice to the parents in allowing a Christian to explain the Bible in one standard, a Unitarian in a second, and an Atheist in a third, each in accordance with his own convictions; that the spirit of the nineteenth century requires doubts to be placed deliberately in the minds of the little ones for whom Christ died? Are these their opinions in very truth, or will they join the faithful

Nonconformist on the Board and repudiate these representatives in the words of Mr. Winnett, when stung to the quick by the pitiful spectacle presented by the "Protestant Deputies,"—*"I say you do not represent Christian Nonconformity!"*

I shall be told, perhaps, that the undenominational character of School Boards requires a strict neutrality, and that to make the religious teaching really Christian would be destructive to this educational system. Very possibly; it is just as well that devout Nonconformists should understand the exact value of the undenominational pottage for which they have sold their Christian birthright. The Jews, however, are not so ready to part with their religion at the bidding of the School Board party. Soon after I was elected a member of the London School Board I discovered that there had grown up stealthily since the year 1874 a complete system of denominational education in Board schools in the Jewish quarters of London. It was some months before I found out the extent of the Board's denominational lapse—for School Boards very naturally do not proclaim such things on the house-tops—but by the beginning of the present year I had all my information ready for publication at the proper moment. I had not long to wait. In February Dr. Martineau drew up a lengthy memorial to the Board in support of the existing conditions under which religious instruction is given. In this document he suggested that, in the interests of "religious liberty," the teachers should be "left free" "to interweave" with the "Scriptural selections" in the Board's syllabus, "any doctrinal additions suggested by their own convictions," whilst at the same time the Board was to make no enquiry into the religious beliefs of those who gave this instruction. It is difficult to understand how any sane person could think this delightful plan to be in accordance with religious liberty, but the memorial was signed by many persons of considerable position in different professions, such as Lord Chief Justice Coleridge and Sir Horace Davey; Messrs. Arnold Morley, Leonard Courtenay, Osborne Morgan, amongst members of Parliament; Messrs. Walter Besant and Leslie Stephen; the Reverends Joseph Parker, Clifford, Septimus Hansard, Horton, and Stopford Brooke, and the Chief Rabbi, Dr. Adler. Professor Huxley wrote to express his regret that he could not sign the document, as the signatories were confined to London ratepayers. A counter memorial, also influentially signed, was shortly afterwards presented to the Board by a deputation which included Viscount Halifax, Lord Kinnaid, Sir John Kennaway and Mr. John Murray, and an important correspondence ensued in the *Times*. Professor Huxley wrote to say that, as one of the members of the Board who voted for the compromise in 1871, he certainly should have opposed it had he thought that under it definite teaching would be given in "such theological dogmas as the Incarnation," whilst the Chief Rabbi wrote to deny the statement made by the counter-memorial that the Jews had any special privileges, and to declare that he considered any attempt

to disturb the compromise established in 1871 unjust, and fraught with peril to the highest interests of all religion and morality." On this I brought forward my Jewish information. I pointed out that in certain London Board schools where Jewish children form an appreciable proportion of the scholars—(1) Jewish holidays are observed; (2) the Board appoints Jewish teachers and pays for them out of the rates; (3) the teachers give the religious instruction in the ordinary school hours; (4) this instruction is not given according to the Board's "undenominational" syllabus, but according to a syllabus drawn up by the Chief Rabbi himself; that now in use containing such heads of instruction as "Fringes and Phylacteries," "Dietary Laws," "Messiah," and a "Systematic knowledge of Judaism with especial reference to its distinctive dogmas and to Tradition." I asked Professor Huxley whether *this* teaching came within the "compromise," or whether, whilst he strongly objected to teaching Christian children out of the rates that Christ was God, he did not mind teaching Jewish children that He was not? The Professor was silent; but Dr. Martineau wrote a remarkable letter in the *Times* of May 4th, from which I will quote the concluding passage. I ought to state that in a previous letter he had gone so far as to say that "this fascinating theory of 'a common Christianity,' on which the essentials are to settle, after leave of absence has been given to all else, will not work." Here are Dr. Martineau's words: "The error of the past, then, has been the attempt to fit an uniform system of religious instruction to the wants of so variegated a whole as the population of a London school district. If you satisfy the ecclesiastical standard, you wrong the miscellaneous host of unattached yet not irreligious people. If you insist on the latitude necessary to make the best of their religious proclivities, you disappoint the genuine Church disciples of the indispensable nurture of their piety. The simple remedy is to recognise the different requirements of their consciences and make distinct provision for each. In any school worked under the 1871 rule this may be done by adding a department to the religious teaching conformed to Mr. Athelstan Riley's restrictive condition, without prejudice to freedom established elsewhere. I do not see why he and his friends should not have all that they desire, provided they are content with the consideration justly due to their own consciences, and refrain from all unfriendly attitude towards the different ideas and usages of their co-partners. If in deference to the special requirements of the Jews, arrangements of different types have been thought admissible in different schools, there seems nothing to forbid the co-existence of similar though minor varieties within the same school." To this policy Dr. Adler adhered in a letter to the *Times* of May 10th, whilst I had previously welcomed it as "an honest and generous attempt to solve a great difficulty." But my opponents would not hear of peace, the battle was to be fought *à l'outrance*. The extent of



the consequent injury to Christian Nonconformity I have already shown in this article.

Now let us consider the possible results of this controversy. Firstly, the existing rule of the Board, the compromise of 1871, may be maintained, *i.e.*, a common, undenominational religion may be taught. I have said all along that if the Christian Nonconformists on the Board will join with us Churchmen in making it quite clear that this common religion is at least Christian, in the sense of requiring definite teaching of the cardinal doctrines of the Christian faith, such as the Divinity of Christ, the Holy Trinity, and the Atonement, then, as it has been in existence so long, though I think it illogical and somewhat hard on Unitarians and others, I am prepared to support it. I cannot, however, disguise from myself that after this bitter controversy, when all parties are thoroughly roused and suspicious, the chances are very much against the permanency of such a result, and I think I may speak for members of all denominations when I say that it is important that the settlement, when it is reached, should possess certain elements of finality.

Secondly, the existing rule of the Board may be maintained without such explanation. In this case I say with absolute confidence that the Churchmen of the Metropolis will never rest until this false compromise is shivered to pieces, for it is a compromise which they dare not make; the honour of their Lord and the souls of His helpless little ones, bought with His precious blood, grafted into His Church, are at stake. The extraordinary unanimity over this question at the London Diocesan Conference last April must have given a sufficient warning that, in the face of the common enemy, the two great parties in the Church will stand shoulder to shoulder. They will never permit an arrangement by which the little scholars are taught that Christ was man by one set of teachers in the day school, and that He was God by another set of teachers in the Sunday school—children cannot be taught the Christian religion in this fashion. The Church of England requires that when the Holy Scriptures are explained to the children, they should be explained by Christian teachers in a Christian sense; she will never consent to a scheme which allows Unitarians, Agnostics, or infidels, to give this instruction, and to "interweave the Scriptural selections with any doctrinal additions suggested by their own convictions."

Thirdly, Board school education may be made absolutely secular, and, "That is what you will get if you don't keep quiet," say my opponents. I am not in the least scared by the threat. In the first place, I doubt whether the country would stand it; thank God, England has not yet wholly turned her back upon Christianity. But if secular education did come we should not have to wait long for a reaction. We have only to look at the countries where secular education has been tried to find how terrible are the results. To give a single instance; in Victoria, where there has been a system of secular education since

1873, so perfectly worked that only one child in two hundred is out of school, in spite of all the efforts of the Sunday schools, crime has increased out of all proportion to the increase of the population. No, banish God from the day school, treat Him, "in whom we live, move and have our being," as a Person about whom there is such a difference of opinion, that all consideration of Him must be banished to one day in the week, and an outraged country will rise and make short work of its traitorous educationalists. Under this heading we may place the suggestion that the Bible should be read without note or comment. This is practically secular education (the advantages and disadvantages over true secular education seem to about balance themselves)—it cannot be called religious instruction. The Bible is not to be used superstitiously as a talisman, and to treat it as a mere historical or geographical text-book is downright sacrilege. The Christian supporters of secular education in the day schools tell us that the religious instruction should be left to the Sunday schools. Do they realize what this proposal means? How many of the day scholars would the Sunday schools reach? In London the Board spends over £40,000 a year in getting the children into school under the compulsory clauses of the Act! Then it has been computed that from 15,000 to 20,000 amateur teachers would be required to look after the half million of Board school children alone, not to speak of those in the London Voluntary schools. It is not necessary to go further into the practical difficulties in the way of a divorce between religious and secular instruction; the result would infallibly be the lapse of a large proportion of our great populations into heathenism.

Yet another possible result of this controversy remains—a frank recognition of the right of parents to choose the religious instruction of their children. The whole "religious difficulty" is the result of the preposterous attempt to force a common religion upon the children of parents of every creed and of no creed. Why should Dissenters oppress Churchmen, or Churchmen Dissenters, or Secularists both? It is a strange comment upon our boasted "religious liberty," that in England in the nineteenth century there should be found such a strong desire on the part of so many people to teach other people's children a religion which is not the religion of their parents. I have seen the London School Board lash itself into a fit of uncontrollable fury simply because a few Christian parents came up to ask it to guarantee that their children should receive Christian instruction! But it will be said, You want to teach the doctrines of particular denominations at the public expense. And why not? All denominations contribute to the education rate, why should not all be considered in its application? Because a man's rate goes into a common school fund, his faith does not necessarily go into a common school religion. Unitarian ratepayers, for instance, contribute to the cost of elementary education, and I can see no objection to the children of Unitarian parents

receiving Unitarian instruction; what I do protest against is, that whilst Christians form so large a proportion of the ratepayers, the instruction given to the children of Christian parents should be of a religious character which is hardly, if at all, distinguishable from Unitarianism. Nothing, in my judgment, will promote a settlement of the "religious difficulty" but a recognition of the principle *that it is an inalienable right of parents to have their children instructed in accordance with their own religious convictions.*

Acting upon this principle, should a majority of the Board decide that the existing rule is to be interpreted in a Christian sense, whilst the Nonconformists acting, as a body, with the Unitarians, still maintained their existing hostility to definite Christian teaching, I should be willing, nay anxious, to afford them such a relief as that indicated by Dr. Martineau, without forcing them to avail themselves of the Conscience Clause. On the other hand, if the Board should decide against a Christian interpretation of the rule, it will be clear that the common religion is no less distasteful to Christians than to the Jews, and that the same privileges must be conceded to them. The Jewish argument is absolutely unanswerable; if it be not contrary to the Act of 1870 and the School Board system to teach Jewish doctrines in Board schools, by Jewish teachers, at the public expense, it cannot be contrary to either to teach Christian doctrines in the same way. Unless Englishmen have lost all sense of justice our appeal on these grounds must prove quite irresistible.

I have tried to show in this paper the tremendous issue which is at stake. The battle, waged so long and so fiercely within the walls of the London School Board, is slowly spreading through England, and the fate of Christian teaching in our Public Elementary schools is trembling in the balance.

Let it not be thought that I am exaggerating the danger. A determined effort is being made by Unitarians throughout the country to capture the School Boards and prevent the teaching of Christianity therein. At the May Meeting of the British and Foreign Unitarian Association this year an important discussion took place on the School Board controversy. The Rev. Dr. Crosskey, of Birmingham, in moving a series of resolutions, said that Unitarians "objected to doctrines repugnant to their convictions being insinuated into children's minds at the public expense," and declared that "there was no other plan than that of the separation of the religious and secular instruction in public schools." Mr. T. Chatfield Clarke "expressed his entire agreement with Dr. Crosskey, but suggested a rider to bring the Unitarian body into line with the Baptists and Congregationalists in strengthening the hands of the Liberal members of the London Board in maintaining the compromise which had so long prevailed. Finally the following resolution was carried:—

(i.) That the teaching of the theological doctrines commonly known as orthodox—such as those of the Trinity, the Incarnation, the Fall of Man, and the Atonement, in Public Elementary schools managed by Boards represent-

ing all sections of the community, supported by public rates, and exercising compulsory powers, is a violation of the principles of religious equality, whether it is done by direct resolution, or under the assumption that such doctrines are "Christian" or "Unsectarian;" or under the general instruction that such explanations of the principles of morality and religion should be given "as are suited to the capacities of children."

(ii.) That in order to secure religious equality, it shall not be competent for School Boards to provide for the teaching of either religion or theology.

(iii.) That the Executive Committee of this Association be instructed to take all possible measures to check the practice which so largely prevails throughout the country of teaching orthodox dogmas in Public Elementary schools, and of applying, either directly or indirectly, theological tests to many of the teachers in those schools.

Here is the conspiracy, and whom do the Unitarians claim as their fellow-conspirators? The Baptists, the Congregationalists, and, if we may judge from the solidity of the Nonconformist front at the Board and in the press, the English Presbyterians, the Wesleyans, and other Methodists as well. It seems too horrible to be true. Protestant Nonconformists *cannot* go over to the enemy and leave their Anglican and Roman brethren to give battle alone for the faith of Christendom! I am not one of those people who go about saying that we all think the same thing, and that there is no reason why Churchmen and Dissenters should not unite in preaching the Gospel. We do *not* think the same thing, and I refuse to insult Dissenters by suggesting that they would have broken off from the Church in mere wantonness. Grave differences, unhappily, divide us—differences on vital questions; differences which we can best remove by boldly acknowledging, and then patiently and prayerfully discussing. But I have hitherto had no reason to doubt that, whatever Dissenters might hold as to the teaching of the Master, they had a sincere belief in His Person; that they fully realized that He who died for us upon the Cross is not only to be loved and trusted as a Teacher, but to be worshipped and adored as God, and that no teaching can be worthy of the name of Christian which does not clearly set forth Christ as the Second Person of the ever-blessed Trinity, who for our sakes and for our salvation came down from heaven. Surely the rank and file of Christian Nonconformity will not consent to so great a betrayal of all their forefathers held dear, simply because certain of their leaders cannot resist the temptation to win the applause of the world by posing as "liberal in their views" and "broad in their sympathies" and court the flattery of the mob? Surely, too, their leaders themselves have not all deserted the position which Charles Spurgeon defended to his latest breath?

To Christian Nonconformists, then, I affectionately appeal. For the love of Jesus, dear friends, and for the honour of the name we bear, let us stand shoulder to shoulder, determined that our differences, however great they be, shall not prevent our meeting the hosts of infidelity as brothers in arms, ready to fight, and, as God wills, to stand or fall for the Christianity of England.

# BENJAMIN JOWETT, D.D.,

## MASTER OF BALLIOL.

BY THE VENERABLE ARCHDEACON FARRAR.

IT is not till men are dead that we can duly estimate the place which they have filled in the life of their generation, or the amount of work which they have accomplished for the good of mankind. While they are still living among us we know not how much they may yet be destined to achieve, or in what respects a fresh light may be thrown upon their character by its ultimate developments. And while men are still moving in our midst, our conception of them is modified by a thousand varying and transitory characteristics. It is only when we are able to look back on their life as a whole that we can speak of them with correct appreciation. At the touch of death's finger the accidental and the evanescent disappear, and we can form some approximate conjecture of the manner in which the eminent men of our own day will be regarded by coming generations.

It may be said perhaps that even of those who pass for distinguished among their contemporaries, it is only the few who will have the smallest significance for posterity. By the unborn myriads of the future century, whose flying feet will tread upon our dust, most of those whose names are so familiar to us will either be very dimly remembered, or hardly remembered at all. One sees this in Westminster Abbey. Over hundreds of those who were there interred "the iniquity of oblivion hath blindly scattered her poppy," and if we ask history about them, "she leans semi-somnolent upon her pyramid," and, as though she were in a dream, mutters something, but we know not what it is. There are poets and authors who were there interred amid general eulogies, of whom it may safely be said that none but a student here and there has in these days read a line of their poems or a syllable of their treatises. But it must not be supposed that in such cases contemporary judgment has always been in the wrong. Many a man has had a valuable message for his own generation. Many have spoken in voices scarcely heard even by their own generation, and yet effective and of priceless value because they have found "fit audience though few." They may in reality have been far more influential than men who are credited with an influence incomparably more powerful. It is sometimes said of a man with much contempt, "Oh, his works will not live." Well, how many are there in any generation whose works will effectually live? Death is a great leveller. He treads down myriads of little molehills which once took themselves for genuine elevations. Are there half a dozen living poets, novelists, or religious writers whose books will be in any real sense

read or remembered even one hundred years hence? Yet it would be a complete mistake to think that the many who will be forgotten have therefore mistaken their proper function. They may have produced in reality a greater effect than the few whose reputations survive. It is hardly a paradox to say that those whose works die may often be more truly living than those whose works continue; the forgotten ones may die of their very success. They may live in the lives and thoughts of myriads who have so completely absorbed and reproduced their views as to abrogate all necessity for the books which first gave currency to aspects of truth which all men now adopt.

If it be asked whether Dr. Jowett was a writer whose works will live, we answer that of his sermons not half-a-dozen have found their way into print; that his original contributions to literature were very few in number, and were never collected; that his edition of St. Paul's Epistles to the Romans and Galatians—original as it was and sometimes suggestive—was marred by many inaccuracies, and must be regarded as an incursion into a domain of theological literature for which Dr. Jowett was not well adapted. The late Bishop Lightfoot, in a remarkable article in the *Journal of Philology*, showed how many philological mistakes it contained, and the book fell immensely below the standard of labour and knowledge of which the late and the present Bishop of Durham have given such splendid and enduring examples. As a commentary Dr. Jowett's book will certainly not live. Nor was it enriched with "the picturesque sensibility," the side lights, vivid imagination, apt illustration, and wide historic knowledge, which gave a permanent charm and value to Dean Stanley's commentary on the Epistles to the Corinthians, which also abounded in mistakes. Yet Dr. Lightfoot saw that though neither of these works can be compared with the great philological and theological commentaries of the past generation, or with those which have since issued from the Cambridge School of Theology, they yet contained elements of thought and originality which could only have been found in writers of real genius. For this reason it is probable that both will long continue to be consulted by students, and especially by those who desire to rise out of too familiar grooves.

Two principles lay, I think, at the basis of Dr. Jowett's commentary:—

(1) One was philological. He thought that it was an idle and misleading waste of time to pile mountain-loads of exegesis upon isolated phrases of St. Paul.



Robert Browning, a life-long friend of the Master of Balliol, wrote in his marvellous "Soliloquy of the Spanish Cloister,"

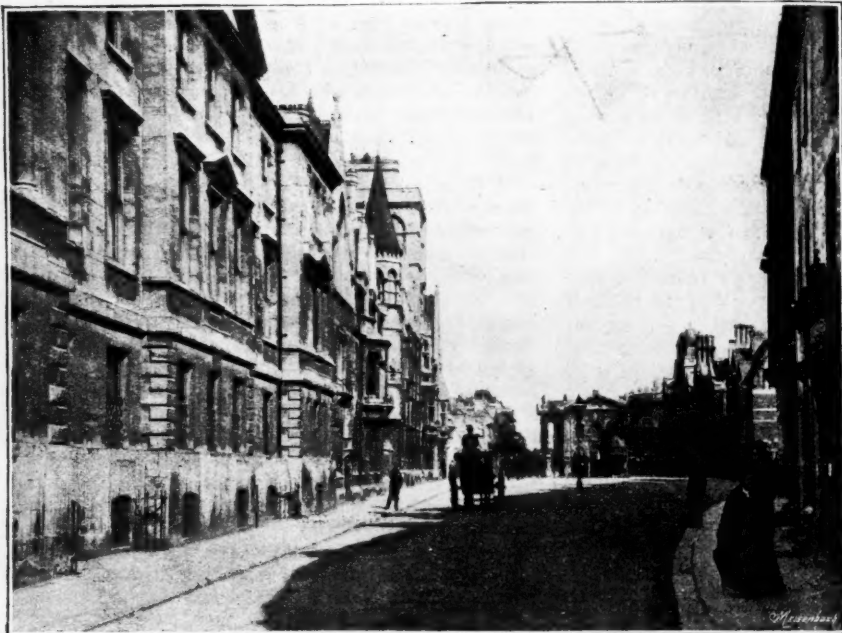
"There's a text of the Galatians  
Once you trip in it, entails  
Thirty-six distinct damnations,  
One sure, if another fails."

There is another text in the same epistle (Gal. iii. 20) of which an industrious commentator has counted up 368 different interpretations. It is clear that of these 367 *must* be wrong. Dr. Jowett would have said that St. Paul, like every other serious writer whom the world has ever seen, wrote with the intention of being understood; and it is certain that in the main he *was* understood.

of *strenua inertia*. The judgment passed on the ancient poet, whose verses a reader flung away with the remark, "*Si non vis intelligi non debes legi*," may have been severe; but it remains true that too much time may be spent over insoluble ambiguities.

If I rightly judge of Dr. Jowett—and he had been to me a very kind friend, and guest, and host during nearly thirty years—he would have accepted this statement of his views, though I do not recall that he ever explicitly lays them down. Besides this, he would have said: St. Paul wrote as other men write, and it is a mere delusion, a mere idol of the cave, to treat his passing remarks and arguments as though they were full of unfathomable mysteries beyond their

first plain meaning; as though they were to be taken in all cases without hesitation and *au pied de la lettre*; and as though they can be regarded as lending themselves to endless masses of exorbitant inferences vast as the *genie* who rose out of the crock of the fisherman, and formed himself out of the expanded and voluminous smoke. Dr. Jowett would have been an open opponent of "the ever-widening spiral *ergo*," as Coleridge calls it, "out of the narrow aperture of a single text." Whatever may be thought of the particular way in which Dr. Jowett applied these views in his commentary, there are many who



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His meaning is usually that which lies most obviously in his words taken in their straightforward, grammatical sense. When further aid is needed for the elucidation of possible ambiguities it must be sought in the idiosyncrasy of the writer, in the influence of his Jewish training, and in the historic and religious environment which reacted on his words and thoughts. Where these are insufficient to make the meaning clear, the clue is lost and cannot be recovered; the text must then be regarded as in some cases corrupt, or in other cases the sentence must be explained as nearly as possible in relation to the context and to the views of St. Paul as expressed elsewhere. Further labour, and the aggregation of many conjectures and opinions, many of which are clearly absurd, is a mere specimen

will feel that the views themselves are, with due moderation, wise and right; that they are an axe which should be laid at the root of whole forests of cumbrous and barren homiletic and exegesis, and that every honest and capable commentator should give due weight to them.

(2) Dr. Jowett's attitude to Theology seems closely to have resembled his attitude towards Scripture regarded in its human and literary aspect. When he argued in his contribution to "Essays and Reviews" that the Bible must be interpreted like any other book, he laid down a proposition which was received with tumult and anathemas, and which readily lends itself to misapprehension, but which all living thinkers are more and more inclined to accept as correctly

expressing at least one side of the truth. But there are elements in the relation of man to God, which are far deeper and higher than any ordinary shallow nature can fathom or explain, and these cannot be dealt with, as St. Jerome says, by any fatuous old woman, or by the man in the next street. Spiritual things can only be spiritually discerned, and so far as Dr. Jowett was unsuccessful as a commentator, his comparative failure was probably due to the fact that his temperament was in many respects as antithetic to that of St. Paul as were those of Plato and Hegel, who were Dr. Jowett's intellectual guides; and also to the fact that he scarcely attached the smallest value to what may be called the metaphysical theology, with which the mind of the Apostle was certainly imbued.

For (3) as regards theology, Dr. Jowett seems to have held that it is unfathomable by the mind of man; that much which passes under the name is composed of mere cobwebs of human speculation; that in spirit it is akin to the ignorant presumption of those who speak as familiarly of God as they would of a next-door neighbour; that no small part of the technicalities of the *Summa Theologiæ*, are—as some Father said of Greek philosophy—a mere *λόγων ψάφος*, a jangle of words; that it is possible, as another Father said, to hold Catholic truths heretically, and heresy catholically; that the views and opinions of most men on such subjects are absolutely valueless; that angry insistence on them tends to become pernicious bigotry, because it leads to the injurious persecution of others who may be more in the right than ourselves, and because it diverts our own attention to incomprehensible dogmas from the mercy, justice, purity, honesty, and humility, which are our main, and almost our sole concern.

Here again I must confess that Dr. Jowett has nowhere said all this; but this is the impression left upon my own mind by my acquaintance with most of what he has written, and by many an hour of conversation with himself. And we must admit that while it is easy to fall into the falsehood of extremes, yet there are in this method of viewing theology some important elements of warning and of truth. Certainly such views are valuable if they impress on our minds the conviction, which lies at the basis of all the loftiest teaching of the Hebrew prophets, and which is always predominant in the teaching of our Blessed Lord Himself, that mercy is better than sacrifice, and that the foundation of God standeth sure, having on it this twofold inscription, "The Lord knoweth them that are His," and, "Let him that nameth the name of Christ depart from iniquity."

Dr. Jowett's most permanent contributions to English literature were the translations of Thucydides, of Aristotle's Politics, and, above all, of Plato's Dialogues. All three in their original form—especially the first and the last—were disfigured by inaccuracies. But these are removed in the later editions, and no living scholar has done anything like so much as Dr. Jowett to make the thoughts of the greatest Greeks familiar to

our generation. The translation of the whole of Plato could not be accomplished without consummate diligence, and the late Master of Balliol performed his task in such a manner as renders it little likely that his work will soon be superseded. From what he once said to me I gather that he considered this to be the *opus magnum* of his life.

In whatever aspect we regard it, his life was rich in usefulness and influence. His last intelligible words were "Farewell to the College," and to the College he had devoted more than forty years of his life. He not only maintained, but increased its high reputation. He received into the College a multitude of youths of brilliant ability, and the personal influence which he impressed upon their minds, and upon the traditions of Balliol, tended in no small degree to mould the characters, which have made them profitable members of the Church and Commonwealth. Personal influence is a thing very difficult to describe or to define. It is particularly hard to do so in the case of Dr. Jowett. He never "let himself go"; he was never carried away by the impulse of the moment; he had very little sentiment in his composition; he was shy, he was reticent, he could often be extremely silent. Stories are told of breakfasts and walks in which he never uttered a syllable to the young undergraduates who had received the honour of his invitation. I did not experience this myself. I have had walks with him and Mr. Robert Browning in which an unbroken flow of conversation was maintained. I have spent Sundays with him at Balliol to meet men like Lord Sherbrooke, Canon Liddon, Mr. Freeman, Prof. Sylvester, Prof. Henry Smith, the late Prof. T. H. Green and others, and I always found him ready to enter into the conversation with attentive and obvious interest, if not with vivacity. And in some strange undefinable way his personality was eminently impressive. One always believed that there was so much more in him than ever came to the surface. One felt what interesting revelations of his thoughts this scholar and thinker could give, if only he threw open the wicket gate which would have admitted us into his deepest experiences. This he never did. As regards his inmost experiences he lived and died alone. Every one noticed his fresh-coloured, innocent-looking features, which reminded all who saw him of the cherub-heads which used to be so familiar on tombstones and on pictures; but perhaps no living man, even among those who knew him most intimately, was ever frankly permitted to see the range of independent speculation, whose secret home lay behind that fine forehead. As is the case with some men the personality was more interesting, more "magnetic" than either the conversation or the writings.

I have not unfrequently heard him preach. When I was Headmaster of Marlborough College, I asked him to come down and preach to the boys, which he readily did, and was my guest. Since then I have heard him in Balliol College, and in Westminster Abbey. His sermons had all the unusual characteristics

of his individuality. There was a charm about them which it was wholly impossible to explain. Just as his face was pleasing, and must once have been almost beautiful, so his style was attractive. It was exquisitely simple and lucid, and there was not a fault to find with it, unless it were that it was wholly devoid of humour, of eloquence, and of passion. But it gave the sense of continual self-repression.

The hearer felt that the Master could have said much more if he had chosen, and could have said it, with far more apparent emotion. The thoughts again might sometimes seem almost commonplace; yet every now and then some touch of grace, some flash of insight some gem of expression rewarded the utmost patience of attention. The tone was always tolerant and large-hearted, but sometimes left a strange and disappointing sense that the preacher had not said out half that he really thought; and that if his premisses were pushed to their logical conclusion one would be landed in strange heresies. I heard him preach a sermon before the University of Oxford, of which I can only recall two reminiscences. One is the exquisite enunciation with which he quoted Milton's pathetic line—

"Soft silken primrose fading timelessly;"—

the other is that the sermon set forth the duty of seeing God as He has revealed Himself in nature, in conscience, in the grandeur and beauty of the moral law, and the folly and undesirability of looking for Him through chinks and supernatural interventions. I asked a distinguished tutor, as I came out, "where he thought that Dr. Jowett would draw the line?" "Oh," he answered indignantly, "the sermon was Jowett all over; hinting, suggesting, raising difficulties, solving nothing, not saying out what he really meant." My interlocutor was an intensely orthodox High Churchman, and the judgment which he then expressed was severe and unjust. Yet he was probably so far right that Dr. Jowett in some of his sermons *did* seem to aim at stirring intellectual difficulties to their depths, and leaving the hearer, by his own courage and fearless truthfulness, to clear the troubled waves. If such were ever his object, he, no doubt, held that nothing is worse than the stereotyped theology of ignorant and unenquiring prejudice; and that error itself, when it is the result of honest thought, is better than truth which has grown corrupt; better than truth not made one's own by sincerity; better than "truths so true that they lie in the lumber-room of the memory instead of being prepared for use in the workshop of the mind." More often, however, Dr. Jowett's pulpit discourses were on broad and simple moral themes. His last three or four sermons at Westminster Abbey were very interesting biographical sketches of men like Bunyan, Baxter, and Spinoza. It is needless to say that they were written with consummate skill, and if they were "caviare to the general"—for he was ill-heard, and his voice was monotonous, and numbers used to stream out before the sermon was over—yet by the few they were extremely valued.

A man who is not vulgar and commonplace in his standard; a man who will stand aloof from the common herd; a clergyman who does not care for the decrees and anathemas of the ordinary mass of stereotyped ecclesiastics whose oracles are the religious newspapers; a man who determined to think and speak for himself, loving truth above all things, tolerant of divergences, uninfluenced by parties—helps in no small measure to save Churches from stagnating into moral and theological pestilence. The Church of England in our own time has, thank God, had a few such men. Such a man was F. W. Robertson, whose sermons have so deeply influenced even those who pretend to despise his theology. Such a man was Archbishop Tait, whose highest honour is the sneering compliment that he was "the Archbishop of the laity." Such a man was F. D. Maurice, intensely religious, intensely reverential, one of the very few prophets and saints whom this age has produced, and therefore, all his life long, the mark for theological obloquy and ecclesiastical sneers. Such a man was the fiery impulsive Kingsley, who said that the newspapers had sometimes cursed him like a dog, and who answered an article against him in the *Guardian* by the two words, "*Mentiris impudentissime.*" Such a man was Arthur Stanley, whose genius may best be described as "the heart of childhood taken up and matured into the powers of manhood," and whose unique charm of style and of character, combined as it was with memorable services to the Church and the world, did not suffice to save him from realms of sneering depreciation. A bitterly contemptuous article against him in the *Church Quarterly Review* was lying on his bed during the last day of his life, which made me fear, as I stood for many hours by his deathbed, that, if he read it, it must have been the last thing which he read. Such a man was Dr. Jowett; and when we consider the qualities which made him the honoured personal friend of Tennyson, of Browning, and of almost every eminent man in the present generation; when we remember all that he did for the life and thought of Oxford, and especially of his own beloved college; when we recall the impressiveness of his personal characteristics, and the long line of brilliant pupils who looked up to him with veneration; when we enumerate the many services which he rendered alike to Church and Commonwealth, we may thank God for a useful and well-spent life, and may wish that we had more like him, who would dare to step out of the disastrous rut of vulgar partisanship, and live and think with fearless independence. Men of this stamp are few and rare in the Church of England, and as one of them after another disappears, we find ourselves more and more in that level plain, "where every molehill is a mountain, and every thistle a forest tree."

*Chas Farran*



## TOM MANN SKETCHED BY A FRIEND.

In the stormy days of the Red Flag Socialist agitation, John Burns and his three comrades were being tried for seditious conspiracy at the Central Criminal Court. In the North meetings were being held by the Social Democratic Federation in support of the prisoners. At one of these gatherings a young man was speaking with considerable eloquence and power.

The crowd, not following his argument and not thinking him sufficiently advanced, seemed apathetic. I listened carefully to the speaker and felt that Mr. Hyndman had a disciple who would one day be greater than his teacher. The speaker had the appearance of a mechanic, straight from the bench; his emphasis clearly indicated that he was not a Londoner, the determination that marked his attitude as he spoke has since proved one of his chief characteristics. Part of his speech I well remember. With a dogmatism not surpassed by the average pulpiteer, he exclaimed, "Look here, lads, we have to get the machinery of production into our own hands. That can be best done by Parliamentary action. It's

no use your growling at the capitalist; you should work to fit yourselves to take part in the revolution that's coming. That revolution will be brought about by constitutional means. To-day the workers do not know the power that is in their own hands, nor do they know how to use it." The speaker I afterwards found was Tom Mann. Nearly four years after I heard him speak again, but under other circumstances. The Dock Strike was in full swing. Mr. Mann, as one of the popular triune, was speaking at the Dock gates and at Tower Hill. He had developed

in many ways. As a speaker he was not less dogmatic, but more logical. Strength of conviction had been supplemented by power to reason.

In the Dock Strike, Burns, Tillet, and Mann revealed powers of oratory and organisation which immediately put them in the front rank of labour leaders. On the South side of the Thames the strike

had caught on. From London Bridge to the Surrey Commercial Docks at Deptford, thousands of men were idle. A local strike committee had been formed, and was in communication with the now famous Wade's Arms Committee. But there was no organiser, and the movement was in danger of going to pieces for want of a leader. In response to my appeal Tom Mann came over to organise the South side. He addressed meetings from five in the morning until late in the day, and then returned to head-quarters to report progress. From that time the success of the strike on the South side was assured. So enthusiastic were the men that they formed a distinct South side organisation in the hope of Tom



From Photo by

[Weston, Newgate St., London.

TOM MANN.

Mann becoming their leader.

### A STRIKE COUNCIL.

The restraining influence and determination of Tom Mann was most manifest at the council's meetings. At one of these the men were discussing the advisability of using methods which, if they had been used and discovered, might have transported the whole of them. Tom was in the chair. With considerable calmness he put the case in all its bareness before the men, and pointed out possible conse-

quences. Having done this with characteristic coolness he called for the next business, and refused to allow any return to the old subject of discussion. The tight hand he held over that meeting did much to discipline the men and prevent riot. Those who have been through a strike and have seen the awful suffering it entails upon the women and children marvel at the coolness and patience of the men, and temperateness of the leaders. A strike is a war. Those in active service know only the events that occurred where they served. As good Cardinal Manning said, "Time and distance are necessary for an estimate of its value," and this will come from those who have watched the fray from the outside. But those in the ranks cannot forget the anxiety caused by the thought that a single act of a fool or a rogue might have let loose forces in a moment that could not afterwards have been controlled without the shedding of blood.

About the end of the strike I was presiding at a stormy meeting in Dockhead. The hall was packed with men hungry and angry. Tom Mann had refused to lead them in a split from the Central Organisation. They felt that the South side was not being fairly treated by the Executive Committee. They had depended upon Tom leading them. His refusal was a disappointment which they resented. That meeting will never be forgotten. When Mr. Mann rose to speak the men tried to howl him down, an experiment they never repeated. He called for their ringleader and spoke to him as a general would speak to an officer likely to rebel. Before his determination and courage the meeting grew calm and silent. Then seizing the opportunity he pointed out how their strength lay in centralisation and full control of all contributions. At this, a stalwart loafer called out, "You want to control the money." This again threw the audience into tumult, during which the same voice was heard to call Mr. Mann a thief. Then came the crisis. A police inspector was at the back of the hall with a force of a hundred men. He asked if I wished the hall cleared. While replying to him, Tom Mann went from the platform in the direction of the fellow who had called him a thief with the intention of compelling him to apologise or quit the building. A gangway was made by his assailants, who shrank back cowed by this exhibition of pluck. What would have happened no one knows. Happily for the meeting, and for the loafer, John Burns came in at that juncture, and asked whether they had Mr. Norwood there, and order was restored.

#### AS AN ADMINISTRATOR.

When Tom Mann became President of the Dockers' Union, he began the task that most trades unionists regarded as impossible. It was the general opinion that unskilled labour, especially the dockers', could not be held together in trade societies without the excitement of a strike. During the stormy period through which the new unions have passed Tom Mann's administration has done much to demonstrate the possibility of organising unskilled labour. The difficulties seemed endless. Distrust, petty jealousies, unworthy ambitions, and want of capacity, were enough to dishearten any man who simply worked for wages. Well for the dockers and labour generally that there were leaders who looked to the cause rather than the pay. Mr. Mann has a capacity for grasping details, and working them into system far above that of any labour leader I have met. His scheme of reorganisation of dock work has been commended by many wharfingers and dock directors. It is one of the boldest attempts to absorb casual labour that has been before the public. His pamphlet upon the eight-hour day by trade option shows the same qualities that bid fair to make the London Reform Union a powerful and useful organisation. To him belongs the credit of forming that organisation, which has a programme big enough for a new political party.

#### THE LONDON REFORM UNION.

One of Mr. Mann's pet ideals is the unification of the metropolis. The capital city of the world is today nothing more than a group of districts with no more citizenship or common life than the counties, but its unity is within measurable distance; the idea of "one London" has taken hold on the popular mind largely as the result of the work done by the London Reform Union. This vigorous society owes much of its vitality to Mr. Mann, who is now its secretary without pay. He felt that the money payment was a check to his freedom of utterance on labour questions; his colleagues, though they might differ from him, wanted him to maintain entire liberty of speech and his secretaryship. This he could not do; he agreed to do most of the work, but take no pay. Few men, even among Tom Mann's critics, have shown sufficient regard for liberty of speech to make so considerable a sacrifice to preserve it. Had he been other than the honourable fellow he is, the idea of giving up a good berth for conscience sake would never have troubled him. From the time he worked

in the mine as a boy he has shown the capacity for organisation.

#### HIS RELIGIOUS HISTORY.

Born at Foleshill, in Warwickshire, April 15th, 1856, he was trained among Church people. In 1870 his family moved to Birmingham. There he came under the influence of Thomas Laundry, a godly Quaker, who conducted Cross Street Bible-class. Here Tom Mann found a spiritual home. In the discussions he took a prominent part, and received impressions which have moulded all his future. When he left Birmingham for London, he became a teacher in the Sunday-school at St. Stephen's Church, Westminster. Then began his theological pilgrimage, which is not yet at an end. From the Church of England he drifted to Mr. Voysey's congregation without finding mental rest. From the idealists he turned to the Swedenborgians, becoming connected with the church at Argyle Square, under the ministry of the Rev. John Presland. As might have been expected, Mr. Presland's broad sympathies and high culture had considerable influence with the seeker after certainty. He joined the theological class, and read deeply the works of the Swedish seer, taking also a course of reading in Spencer's First Principles and Ruskin. Up to the present his theological position is mainly that of the New Church. Still working at his trade as an engineer, he continued to devote time to Christian enterprise and study. At Chiswick, as at Birmingham, he founded a mutual improvement society, in which he did most of the talking. In 1884 he lectured on "Progress and Poverty." From that lecture may be dated his crusade against the social system—or want of system—of our time. Some of his friends, in mistaken kindness, besought him to leave labour problems alone, and devote his energies to the Bible-class and mutual improvement society. But Tom Mann had seen the light, and received his message. The small limits of the Church were all too cramped for his energy. He looked upon social and economic problems as essentially religious. In these, for the time, he found that mental rest which he had failed to discover in theology.

Then came the stormy period to which I referred in the opening words of this sketch. As a socialist agitator he preached discontent at the street corners when platforms were closed against him. His connection with Mr. Champion and John Burns is recent history.

The religious questions which he had shelved have

never been quite silent or forgotten. Two years ago he was staying with his wife and four pretty little girls at a seaside resort. Often while his children played upon the beach, he and I were discussing vital questions of religion. His attitude toward the Churches was still that of an opponent, but his love for the Divine Christ was clearly expressed. He saw plainly that the Labour movement must ultimately fail unless it has a firmer foundation than that of a desire for increased wages. The social reconstruction for which he was working could only be based upon religious and economic principles. Indeed, in common with others, he sees that economics, rightly understood, is but the practical application of religion.

The labour men are divided broadly into two distinct sects. The majority, who sum the movement up as a "bread and butter agitation," they aim at higher wages and shorter hours of work; this is the end they hold before the admiring gaze of the crowd. The other and smaller sect, in which Tom Mann leads, regard the increase of pay and shorter working time not as the end, but as the means to a higher and more human life which shall produce a nobler type of character. The ethical and religious side of social reform has been put to the front by Mr. Mann. This does not involve church membership or the forfeiture of the right to criticise.

His present attitude is clearly indicated in an important article recently published in the *Christian Weekly*. He says:—

"Men and women like myself have tried to think the matter out with regard to the position of the Orthodox Church to the condition of the people generally, and have come to the conclusion—not are coming, but have come to the conclusion—that the attitude of the Church toward the welfare of the people is not one of goodwill, not one calculated to rectify that which is wrong, but that where the Church is not passive it is decidedly hostile to the wellbeing of the people. I say that I am quite sure that a very considerable proportion of the workers of England have come to the conclusion, and because of this they have severed—not are severing, but have distinctly severed—themselves from the Orthodox Church. And in this I rather think they have done wisely. Why they should be called upon to bolster up that which was a Church only for outward ceremonial I cannot understand. And for my own part I have felt it necessary (and therefore, if there is to be condemnation I am prepared to come in for my share) to sever what connection I had—and I had a close one with the Orthodox Church, because of the attitude of the Church generally and its officials toward the condition of the people of Britain. For I came to the conclusion—and I know that is typical of thousands of others—that if we seek aid in this country as a body of



workers, if we seek righteous dealing, we cannot get them from those who support the Orthodox Church! This is a very strong statement to make, and one that ought not to be made without the gravest consideration. And I have not made it without having given the most careful thought I am capable of giving to the subject. I am amongst those who are exceedingly jealous of every five minutes spent unwisely. I am exceedingly jealous of every year of my life, and I think rightly so, and if I have come to the conclusion that certain institutions are circumventing the young who are growing up and tilting their energy in a direction which, to put it mildly, is not the best direction, then we have some right to complain. And I am of opinion that the Orthodox Church in not only not speaking plainly and teaching plainly in what righteousness really consists, but rather it is covering up misdeeds, it is giving a distorted view, it is encouraging a mischievous view, and it is really turning people aside from righteous dealing, making it exceedingly difficult for the ordinary man or ordinary woman, who wants to understand in what righteousness consists, to come to any satisfactory conclusion. In any case they are not able to learn it from the Orthodox Church. I say this because I have tried, as no doubt very many of you have tried, to understand exactly what right dealing means, what is the meaning of right as distinct from wrong, harmony as against discord, well-doing as against ill-doing. And when one thinks of that which is set forth by orthodoxy, we find there is nothing there upon which one can feed if they wish to grow in goodness and in righteousness."

#### WILL HE ENTER THE CHURCH?

Several well-known clergymen have tried hard to win the labour leader for the Establishment. I do not think they will succeed. The fact that Dr. Benson has been in consultation with Mr. Mann and has favourably impressed him may not mean so much as pressmen think. I know many clerical friends have urged him to seek ordination with the avowed intention of attempting the reformation of the Church of England from the inside. The *Times* paragraph announcing that Mr. Mann would take deacon's orders and be appointed curate of an important London parish, was all too premature. Perhaps the wish was father to the thought. That Tom Mann could democratise the Church is not likely. If that task is

accomplished it will be done from the outside. The very admission of the necessity of the work is a terrible condemnation of the institution that claims to be the Church of the people. To-day thousands of men are looking with expectant hope to Mr. Mann. He, above most others, is marked out as the Luther of the social reformation. His practical knowledge and influence fit him to play a leading part in this transition period. The labour movement needs consolidating. For this task he is fitted. In the Church of England he might do much, but outside he could do more. If he wants a parish all England may be his parish; if he wants a pulpit there is the House of Commons. At the last election he might have had a seat without much trouble. More than one constituency was open to him. At the next election it will be his own doing if he is not returned to Parliament. His religious influence is a thousand times greater now than it would be if he turned parson. That influence may be a powerful lever to lift the workers to a higher level. In the Church it would be almost lost. Institutions must be judged by their record of useful service. The possibilities before the clergy are still great, but they are not what they were. For good or ill the democracy has marched past the Church of England, and regard it as an organisation for the better classes—the home of easy-going respectability. Tom Mann in a surplice attending to the ritual of the Church is inconceivable. As a social apostle his future may be as brilliant as it is useful; as a cleric he could not be the Tom Mann of the Dock Strike. Though he has not made any public announcement of his intentions there is a general impression among labour men that he will not enter Holy Orders. Whether he does or not Christians will rejoice in the fact that he stands pledged to work for the principles which to them should be dearer than any sect or party. The democracy must be Christianised, or it will become despotic in the worst sense. The only possible basis of reform is right and truth. That Tom Mann should feel this and boldly assert it is a sign of the dawn of a brighter day.

JNO. C. CARLILE.

# PHILANTHROPISTS AT WORK.

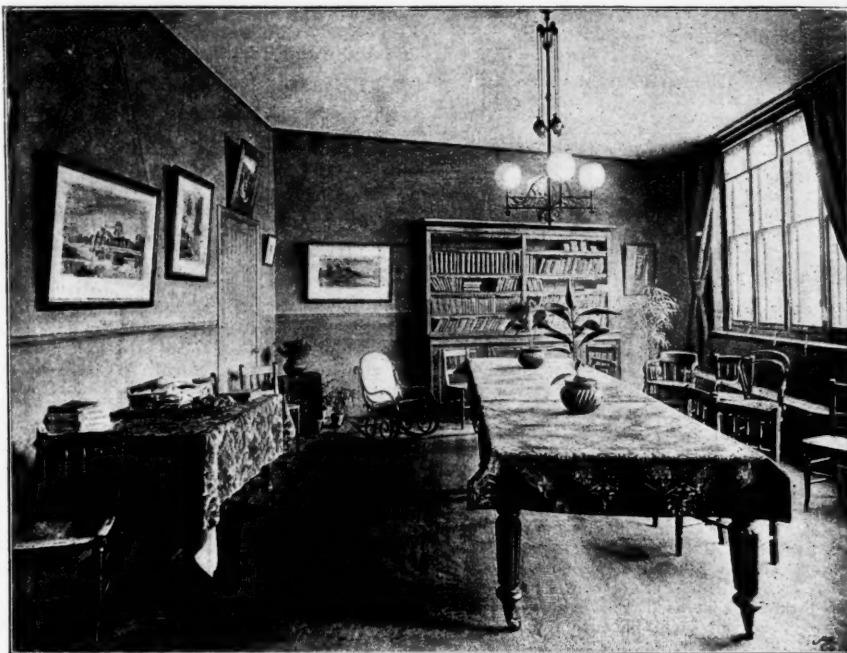
BY THE GENERAL EDITOR.

## I.—THE STUDENTS' RESIDENCES: TOYNBEE HALL.

SEVERAL things have lately convinced me of the value to certain great philanthropic institutions of the excellent series of articles on "The Great Philanthropies" by Archdeacon Farrar, which appeared in the earlier numbers of this Review. There is also a growing interest in social

At the invitation of Canon Barnett I went down a few evenings ago to Toynbee, and had the opportunity of an hour's conversation with the Vice-Chairman of Wadham House.

It is now seven years since this work was commenced,



*From Photograph by W. Edward Wright*

*[Forest Gate and Leyton.*

THE COMMON ROOM, BALLIOL COLLEGE.

and philanthropic work of all kinds, and I have therefore decided to devote a considerable section of this Review, month by month, to new developments in philanthropic work, and to a full description of some existing ones which have not yet found a place in our pages. I am glad to say that Archdeacon Farrar will contribute from time to time articles under this heading. The first institution in this new series with which I wish to deal is the development around Toynbee Hall of a number of students' residences, of which Wadham House was the first and Balliol House the second, and it is hoped that a number of others will be developed within the next few years.

and during the whole of that time the Vice-Chairman, who is elected half yearly by a democratic vote of every resident, has been re-elected without a break, and has carried on the work under the direction of Canon Barnett.

The first question that I submitted to him was as to the original intent of these Houses. I said, "I suppose you meant them to have the same relation to the general scheme of Toynbee Hall that colleges have to a University?"

"Quite so," he replied, "but of course there is no Toynbee Hall, that is to say there is no centre corresponding to Toynbee, at a university. If I were asked

to exactly describe upon what these Houses are modelled I should say that they were a combination of the university systems of England and Scotland. In Scotland, as you know, every student works for a living whilst they are taking their university course. In England such a system is practically unknown, and the four years at a university are simply years of education and personal culture combined with the opportunity of attending lectures. In our system we have all the advantages of the corporate life of an English college, and all those many influences which result from men living a common life, whilst at the same time earning their own living as they do up in Scotland. We have, for instance, here a compositor who has already taken the Matriculate and the Intermediate Arts Examination of London University, and is now working steadily for his B.A. degree, and he is only an illustration of what is the case, that men are steadily educating themselves whilst at the same time earning their own living."

I ventured at this point to ask a question that will naturally present itself to anyone who visits Wadham House and sees the general air of comfort about the place, and appreciates in any way the many advantages of residence there. I said "This seems a very delightful place to live in, but as a matter of fact to what extent are you indebted to philanthropic funds for carrying it on."

"Not at all," the Vice-Chairman at once replied. "Wadham is absolutely self-supporting. We adapted this house for that purpose, and we spent large sums of money over so doing, which is being paid off year by year, and in the meanwhile all our current expenses are paid by the sum which each man pays for residence here, *i.e.*, rent, rates, taxes, house-keeper, and the expenses of the table."

"If that be so," I said, "what class of men do you get here, and what does it cost them to live?"

"The personnel of the place is largely composed," he replied, "of schoolmasters and clerks, with two or three artisans. We generally say to men who come here that they ought to have a salary of not less than sixty pounds a year, and that if they have from sixty to seventy they can live here quite comfortably. Our expenditure is as follows:—For every room we charge seven shillings a week. We think it right not to make any difference in the charge for the rooms that there may be no distinction between the men. We then have what we call our Unit Meal, which consists of tea, coffee, or cocoa, bread, butter, preserve etc., and for that we charge threepence a meal. We estimate that each man will pay us for board, 6s. 8d. a week, and will have to find his own dinner."

"It seems to me that you offer so many advantages that I wonder that you are not inundated with applications. What is the method of entrance?" I asked. He replied,

"Any who intend to join first write to Canon Barnett.

They then have an interview with the Vice-Chairman, who explains to them the principles of the place. They provide two references, and they come for a month on probation. At the end of the month the House Committee discusses the men who are to be received into full membership, and if all is satisfactory they become members of the House Committee themselves, with all the rights of a resident, subject only to a week's notice on the part of the Warden, if he should deem it desirable."

The Vice-Chairman then showed me a written declaration which every man must sign when he enters the House. It is too long for reproduction here, but its general purport was that every man pledged himself to pursue some definite line of study and to qualify annually for the University Extension Examination in one subject or some other corresponding examination, and also pledged himself to do what he could to promote the good feeling and harmony of the House, and to seek some method of doing good work for others.

Passing from the conditions of membership I then asked the Vice-Chairman what he had to say as to the morale of the place.

He said in reply, "We set our faces very strongly against anything like downward tendencies, and I am glad to say that both in life and conversation there is a very high tone about the place and always has been. During the whole course of seven years there have only been one or two instances where men have entered the House who have been out of harmony with the objects we had in view, and whose character was such that it was necessary to ask them to leave us."

In response to a question as to the religious side of the House, the Vice-Chairman said frankly "We find Sunday a difficulty. So many of our men go to friends for the Sunday. One or two of them are Sunday School teachers, and are what you would call avowed dogmatic Christians. Several attend Canon Barnett's Worship Hour on Sunday evenings, but beyond the Sunday School teachers to whom I referred I cannot say that any of the men are carrying on organised Christian work. I am glad, however, to say that some of them are now taking in hand a Continuation School, and I hope that that will develop into an important branch of our work."

In concluding a very pleasant interview, the Vice-Chairman said, "If I were asked to emphasise the difference between Wadham House and University Settlements generally, I should say that our residence is a home, whilst the others partake more of the club character. Our life here must develop great unselfishness, or men cannot possibly remain in a community like this. Taking it all in all I feel that the work of the last seven years has been excellent work and that there is a great future for Students' Residences on these lines, provided they are not made too large for the personal influence to be lost and for the corporate character to disappear."

## II.—HOW TO HELP LADIES IN DISTRESS.

One of the most excellent societies that has been brought under my notice is "The Society for the Assistance of Ladies in Reduced Circumstances," of which Miss Smallwood, The Lees, Great Malvern, is the Honorary Secretary. I know Miss Smallwood personally, and can vouch for her disinterested enthusiasm in the work which is undertaken.

The object of the Society is to act as a medium for distributing fancywork made by ladies who have little or no

other means of subsistence, and of securing the sale for the same. No commission or entrance fee is charged to poor ladies for the sale of their work, nevertheless a considerable sum of money is raised for a sick fund, which enables the Secretary to allow small donations weekly to those ladies connected with the Society who, in consequence of ill-health, might be unable to work. This fund is raised by the sale of two articles contributed by members every year, and sold at an annual bazaar. The



origin of the Society is thus described by Miss Smallwood:—

About six years ago, while staying at a seaside town, I frequently visited a Work Depot, and was sorry to see how long many of the ladies had to wait before the work they sent for sale was sold. The thought occurred to me that if I collected money and bought wool with it, I might employ ladies to make scarves, and thus avoid the delay of payment for work experienced at the Depôts. This I did, and called it a "Scarf Fund." Gradually I got orders for all kinds of work, and the original Scarf Fund was merged into a "Society for the Assistance of Ladies in Reduced Circumstances." Kind friends offered to hold sales of work. The first was held at Leominster, and realised about £20. One I held in Birmingham, in 1891, £140; while last year in Malvern, we made at the Assembly Rooms, £178. The receipts for the year ending December, 1891, exceeded £900; while those for 1892 were more than £1,000.

The donations have exceeded those of the previous year by about £17. New balance-sheets will shortly be published. The papers, telling of those sad cases that come continually under my notice, have done much good. Many ladies send money to be devoted to the use of some special lady, and this is given to her weekly or monthly, as the case may be. About £5 is now given away each month in this manner. "Easter Offering Cards" have been also of the greatest service, and when they appear it is a sign that all annual subscriptions are due. It is impossible in this small space to tell all one would wish those unacquainted with the Society to know, but all who take in *The Swallow* will see the working of it each month, and will, I trust, soon become kind supporters of a Society which, though small, is doing a little good for a few of those poor ladies by whom we are surrounded on all sides, and who are, as a rule, patient and silent

sufferers. It certainly is a great cause of thankfulness to me, that from an income of a few shillings, this Society has now one of over £1,000. Of course it is fluctuating, and depends upon the unwearied kindness and active sympathy of friends, but I do not fear, as they have helped in the past, so they will continue help in the future, and the income will not be suffered to decrease, but will rather, I trust, increase as the years go on. I must add no more poor ladies can be admitted into the Society, for it is better to help fifty ladies effectually than a hundred by a few shillings yearly. England is large, and the poverty amongst this class is great, but the hearts of the wealthy are kind. Let other ladies start the same work, there is room for all, but one person cannot look after the welfare of more than from fifty or sixty persons properly. Selling their work is but one branch of the Society—if we want to help each individual we must think of them as "friends," not as a community, and enter into their joys and sorrows, their troubles and perplexities.

There is no doubt that the most acute distress is felt by those who have been brought up in comfortable circumstances. Such cases as the following, which are amongst the many which have been dealt with by Miss Smallwood, will appeal to the sympathy of all:—

(1.) Four sisters, the eldest eighty the second a great invalid, the third almost blind, and the fourth stone deaf.

(2.) The daughter of an officer in the army, who has £26 a year, but suffers from chronic bronchitis and nervous prostration, and in spite of this, for sixteen years has taught and supported herself and family.

(3.) A doctor's widow in Ireland who has a pension of £15 a year, and is herself in very delicate health, is nevertheless trying out of this pittance of what she can earn to support her widowed daughter and child.

As I have looked through Miss Smallwood's papers it seems to me that her scheme is one that is well deserving of the sympathetic support of anyone who has time on their hands in which they could make fancy articles which could be disposed of at her bazaars, or are in any other way able to render her material assistance.

### III.—THE "LIBERATOR" RELIEF FUND.

The great suffering which has been caused by the "Liberator" crash has, we are glad to see, led to an appeal being issued by women sympathisers signed by the Duchess of Grafton and the Marchioness of Dufferin. The appeal points out that an unusually large portion of the shareholders and depositors in the *Liberator* were women whose all, however little it might have been, was invested in one or other of the group of companies that have collapsed.

Ladies who, while young, had worked hard as teachers, and had been successful in saving a sum that yielded an income, very small perhaps, but which satisfied them, suddenly realise that they are penniless, that no more dividends will come. Old servants, too feeble now to work, but who were serenely happy, living "on their own savings," as they delighted to tell their intimate friends, find that they have been ruthlessly robbed. Ministers, in many cases as innocent as children of the intricacies of business, but confident in the good faith of those whose advice they had followed in the disposal of their small capital, have shared the same cruel fate. All have been betrayed.

Thousands pity the sufferers, but do no more. They do not give any money, because the sum needed is so gigantic that any contributions within their power seemed useless. But a great many small sums make in the end a large one, and if the "Women Sympathisers' Branch" is formed in a great many towns, valuable aid to the general fund will be given. A good start has been made in Edinburgh, where, in less than three weeks, one collector gathered £100.

Over 2,000 sufferers have applied to the fund for relief, of whom 1,385 are women, 1,227 being widows or lone women; 427 of the victims are over seventy, and fifty-seven of these are over eighty years of age. Twenty-four of the applicants for relief have passed away during the past few months through the shock of their loss, whilst five are now in the lunatic asylum.

Donations, large or small, should be sent to the Hon. Secretary, Rev. J. STOCKWELL WATTS, 16, Farringdon Street, or to the ladies whose names and addresses are given below.

Mrs. STEVENSON, 4, Porchester Gardens, London, W.  
Miss McLAREN, Carill Drive, Fallowfield, Manchester.  
Miss CULLEN, 41, Morningside Park, Edinburgh.  
Miss JESSIE COOMBS, Hon. Sec. Y.W.C.A., Torquay.

# ARTICLES OF THE MONTH.

## SALVATIONISTS IN INDIA.

BY COMMISSIONER BOOTH-TUCKER.

IN our last month's issue we published an extract from an article in the *Harvest Field*, a Wesleyan missionary magazine published at Bangalore, which criticised the work of the Salvation Army. We regret to find that our publication of this article has given pain to our good friend, Commissioner Booth-Tucker, which was the last result we hoped for from publishing quite impartially a criticism of the methods of the Army in India in a magazine of some recognised standing.

Our sympathies have always been strongly expressed with Salvationists in their heroic endeavour to evangelise India, by methods involving the greatest self-denial and heroism. If it be not invidious in publishing the Commissioner's letter to refer to him personally, his own sacrifice of personal position and comfort has set a worthy example to that noble band of Englishmen and Englishwomen who are carrying on the Salvation War at the present time in our great Indian Empire.

We see that in the October number of the *Harvest Field* the editor rather "climbs down" in his criticism of the Army, and says, "Some persons reading the note we published last month might receive the impression that all the three European officers who retired from the Salvation Army did so because they did not agree with its policy. One of the officers resigned for purely personal reasons, and not because of any disagreement with the policy of the Army. He has now joined the mission in Berar."

We have very much pleasure in publishing herewith Commissioner Booth-Tucker's statement in reply to the remarks made in the *Harvest Field*. We hope this statement will be pondered by our readers, and that the result will be a more generous support of the excellent missionary work which is being carried on by the Salvation Army.

THE SALVATION ARMY,  
International Headquarters,  
101, Queen Victoria Street,  
London, E.C.  
October 19th, 1893.

DEAR DR. LUNN,—I have just seen the paragraph in your current number referring to the criticism of the *Harvest Field*. I had hoped that we knew one another well enough for you to have written to me *beforehand*, and to have asked whether I had anything to say in regard to such a criticism before circulating it all over the world through your influential paper. You will allow me to say that I am rather disappointed that it has not been so. It seems to me like *hitting below the belt* to publish first and ask for an explanation afterwards. Now, the *Harvest Field* has been for two or three years so bitter an opponent, and so *continuous* and wilful in its *misrepresentations* that we have ceased to take any notice whatever of any

thing that it may say, and I do not propose to depart from this position. But it is different when you take up its accusations and re-throw them at our heads.

It is quite untrue that there has been a general feeling of dissatisfaction amongst our European officers in India, and the statement that we are chiefly manned by native officers, who have had but little training, is equally untrue. We have at the present moment no less than 110 *European officers in the country*, nearly all of whom have been there from *six to eleven years*. This, as you will see, is a far larger European staff than any other society, except the Church Missionary, and I think it is almost, if not quite, equal to theirs.

It is true we *never intended* to evangelise India with Europeans, and in taking out our large parties we always announced that they were *only a temporary expedient* till we can train a sufficient number of native officers; not that we had any intention of suddenly withdrawing a large number, but that we did not intend to send out many large parties of Europeans.

To say again that our native officers have but little experience is an entire libel upon them. I should think we have at least, out of some 320, 200 native officers who have been such for *upwards of two or three years*. You know the contempt with which natives are commonly treated by Europeans, and how to this very day there is not a single Indian bishop in the country, and how all the funds of the societies are manipulated by Europeans. I am sure with such a policy you, at any rate, can have no sympathy. Yet the sneer which is cast at our more than 300 native officers is only a part and parcel of this *policy of distrust and suppression* which has *curved mission work in India*. If we are ever to save the country I think you feel it must be *by natives*, and if we are ever to save it by natives we must *trust the natives* and believe in them, and rely upon the grace of God—however bad they may have been—to make them *as good, and as true, and as holy, and as successful as any Europeans can be*. Surely, surely we are not going to suppose that the Holy Ghost is *unable to baptise a native* as much as a European?

Now *re* the withdrawal of the three Staff Officers. You will readily understand that our officers in India are *exposed to very great temptations*. We offer them no salary, no bungalow, no pension, no pony and carriage, nothing whatever to make their life of suffering and hardship more endurable. It is true, if they are sick we have Homes of Rest, and if necessary we invalid them to England. But while they are in India and while they are at work we *insist on every European being a native out-and-out, to save the natives*. From that policy we have no intention of departing for a moment. After *eleven years' experience* we are more than ever satisfied (1) that it is *perfectly possible*, and (2) that it is the right and best way for evangelising the country, where European agency has to be used. Anyhow it is *our way*. We *do not find fault with missionaries for adopting other plans*, and we don't insist that they should adopt ours: far from it, we would *rather they didn't*. But I must say it makes me feel fairly indignant that, when we so carefully abstain from attacking them, they should so persistently

turn round and bring such utterly false charges against us, and so persistently misrepresent us to the general public, as the *Harvest Field* has for years been doing.

Now see what our position is; not only are we thus misrepresented, but several of the missionary societies offer what I cannot help looking upon as *bribes* to our officers to leave us and join them. *Almost all our European officers* are continuously being offered *good pay and comfortable homes* if they will consent to leave us and join a missionary society. These three Staff Officers have been accepted by different societies *without a word of reference to us* as to their qualifications, or as to their reasons for leaving us. It so happens that two out of the three have maintained a friendly attitude, and have expressed their determination to do and say nothing which would in any way injure our work. Indeed, since the appearance of the article in the *Harvest Field* these two have written to us, and I believe to the Editor of the *Harvest Field*, *utterly disavowing the least sympathy with what has been said*; and they have assured us that they had nothing to do with the writing of the article in question. But you will see what a constant temptation it must be for our European officers to know that they can, without the least difficulty, obtain good salaries and comfortable homes from almost any of the societies around them; and how easy it may be to find reasons for attacking our plans and objecting to our methods as an excuse to cover retreat. That does not prove that the methods are wrong, and information gained from such sources ought surely to be regarded *with a very doubtful eye*.

Why does the *Harvest Field* or any other paper accept the testimony of a few who, in order to escape the cross, or to gain some extra personal comforts, leave us, while they reject the testimony of the more than 100 devoted men and women who are toiling on, and who would, almost without exception, rather leave the Salvation Army to-morrow than abate one jot of the cross they are carrying or adopt the ordinary missionary style of work?

As to the transferring of those who are efficient in one language from one part of the country to the other, we avoid this as far as possible. It is a part of our policy to keep those who know a language in the country where that language is spoken. But, of course, particularly in the case of Staff Officers, we are obliged to make occasional exceptions to the rule.

So far as Miss Booth is concerned, her administration has been *peculiarly successful*, and not only is she greatly beloved by her officers, both native and European, but she has had the joy of seeing a specially large harvest of souls reaped during the time she has been there. We have had *upwards of 20,000 seekers during the last twelve months*, and of these, be it noted that, at least ninety per cent. were raw heathen. Besides the officers who, as I have just mentioned, are under such continual temptation to join the various societies, a very considerable proportion of our heathen converts have also joined; so that I really am at a loss to understand the bitter spirit manifested by the *Harvest Field* and by some other missionaries towards our work. I am glad to know that it is not universally the case, and that amongst the missionaries we have many warm and hearty friends.

I do not think there is anything else in your paragraph which calls for remark. But I do think you were rather hasty in jumping to conclusions, in expressing a hope that "better counsels would prevail." For myself I fail to see where such improvement is practicable, and I trust you will see from the above that there is really no reason for such a remark.

Praying that God may bless you in your efforts, I am, yours truly in the Master's service,

F. DE L. BOOTH-TUCKER,  
*Foreign Secretary.*

#### DR. R. F. HORTON ON THE REUNION CONFERENCE.

DR. HORTON's many friends will read with great interest a sketch of Dr. Horton at Home, which appears in the *Sunday Magazine* for November. They will read this with the more satisfaction after the very drastic sketch which appeared in the *Young Man* from the pen of Dr. Horton's former friend and colleague, Mr. Basil Martin. Whatever kindness Mr. Martin's sketch lacked is atoned for in this present article.

The first topic upon which I sought information, says the writer, as I sat with Dr. Horton, was one that had often occurred to me as I thought of his loyal adherence to the Free Church principles, notwithstanding the influences of University life. I was curious to ascertain whether this was the result of early training and of his having been thoroughly drilled in these principles in youth.

"By no means," he replied. "Before I went to Shrewsbury I came much into association with the late Dr. Mellor, of Halifax, and I was struck with the fine robust type of moral character which Nonconformity fostered and developed; it was this which especially led me to appreciate the value of Free Church principles. Then, when I went to a High Church school, like Shrewsbury, and afterwards to Oxford, and saw the moral flabbiness which is often observed at such schools and in the University, I pitied from my heart those who had been brought up under Church influences. This led me to study the history of Nonconformity, and I found that its origin had been in this very striving after a higher ethical ideal, a more absolute religion. Thus I became more and more convinced that it was right. This is why I feel so strongly that a vigorous Free Church life should be maintained, because in its free and bracing air a more robust moral manhood may be developed."

#### THE ENGLISH CHURCH PITIED, NOT ENVIED.

"But you would not say that you do not find as high a moral standard attained in the Church of England as in the Free Churches?"

"Certainly not. I have known, and still know, Church people whom I greatly respect and love; but speaking broadly, that is my firm conviction, and it is on this ground especially that my love for Nonconformity rests."

"It was not then the anti-sacerdotal idea that greatly influenced you against giving up your Nonconformity?"

"No; because the Churchmen with whom I mainly came into contact in these early days were themselves anti-sacerdotal. They were evangelical Churchmen of great excellence. I have always felt that Churchmen were to be pitied. I remember some amusement being caused by this at a conference at Grindelwald. A clergyman, Dr. Engström, made a remark to the effect that whilst he thought Churchmen looked with a kind of contempt upon Nonconformists, Nonconformists looked upon Churchmen with a certain envy. I got up and said that this was one of the most amazing statements I had ever heard; that I had always felt that Churchmen were to be pitied not envied, because under their system the develop-



ment of the highest life was hindered. To me, I said, there was nothing like the free, broad, generous spirit of the Free Churches. Compared with this the life of the Churchman was like that of the cloister as contrasted with life in the open air."

"You would then liberate the Church not only from State patronage and control?"

"I would liberate it from its traditions. Its traditions of respectability, decorum, order—a certain martinism which has chilled its true life."

Mentioning the names of several great Churchmen, I asked: "How can you account for men of such ability and scholarship believing, for instance, in the doctrine of apostolical succession?"

"Only by supposing that great as were their intellectual gifts these men had always acted within the limits of their preconceptions. We know how much our surroundings will do for us. So the men you speak of had grown up amidst these preconceptions and accepted them without questioning. But how any one not thus bound can come as a student to the examination of such questions and believe in this doctrine I cannot understand. It is denied implicitly by all the teaching of Christ and all the Apostles."

#### THE VALUE OF THE GRINDELWALD CONFERENCE.

"Speaking of Grindelwald, what is your opinion of the value of these conferences in relation to the question of reunion?"

"The work has been well worth doing. The intercourses of those who took part in the conferences must have been beneficial to them; but reunion will come, I think, on the lines of criticism rather than those of sympathy. It will not come by paying compliments to one another. This is the danger of such conferences—that that they should drift into insincerity. Hence I felt that, in what I had to say, it was best to state as strongly and sharply as possible the points on which I differed."

"What do you mean by the statement that reunion will come on the lines of criticism?"

"Well, now that men are coming to accept the conclusions of criticisms in regard to the Bible, they cannot well object to its being applied to Episcopacy, and when that is done I anticipate a time when they will no more be able to believe in sacerdotal claims than in the Mosaic authorship of the Pentateuch. Those who cling most tenaciously to these claims are not the foremost scholars in the Church, and after all it is scholarship which ultimately carries the day. It seems to me that in some recent utterances of the best men there is indicated a certain shakiness in regard to these points, and I am convinced that this will be more and more so as criticism does its work; it will be found that these sacerdotal pretensions are untenable and without historic foundation."

#### THE DANGER OF A ROMAN CATHOLIC REVIVAL.

"I believe, Dr. Horton, in a speech of yours some time ago you expressed some apprehension in regard to the Roman Catholic revival?"

"Yes, I am apprehensive of that. Not that popery will ever be what it used to be in this country. But I notice the tendency in the more favourable regard which is generally shown towards Roman Catholicism, and in the rapid growth of Catholic principles and practices in the Church of England. I believe that ultimately many will go into the Romish Church in revolt from the insincerity and hollowness of nominal Protestantism, seeing how little power it has over those who profess it. Others will be similarly influenced by sheer weariness of the differences and contentions of the Church."

These apprehensions struck me as the more note-

worthy, because it is so clear to any one who converses with Dr. Horton that his outlook upon the religious life of the land generally is by no means that of the pessimist. Asked if he thought that religion was on the decline in this country, he replied:—

"The type is changed. You cannot employ the same tests as formerly. Taking this into account, I believe it has a far greater hold upon the people than ever. Take, for example, the attitude of the working-classes. Their objection to Christianity used to be atheistic; it is now religious. They object to Christian people because they are not Christians; and to church-going because of the unreality of it. Christianity has penetrated the negative camp. It is influencing more than ever those who are not found in the Churches. There is often more of the true Christian spirit among those who criticise Christianity than amongst those who profess it."

#### IS CHURCH-GOING IMPORTANT?

"But is there no evidence of decline among the so-called church-going classes? Families, for instance, used to be much more regular in their attendance both at morning and evening worship."

"I do not regard that as a test. I think it would be to the advantage of real religion if we could break this habit of church attendance. I would have people only go to church when they have the desire to go and feel the need of going. The services would then have far more life and reality, and for that reason you would have great numbers attending who do not go now, because of the formality and unreality. As things are, church-going in many instances is nothing more than a kind of social function. People go because they like to hear the beautiful prayers intoned, or because they like to hear a particular preacher, or for the sake of some other mild excitement; and it is the custom of the class to which they belong to go to church just as it is to go to business or to certain entertainments. If they only went to church when they felt a desire for the religious service, far more good would be done. You would not have the same regular congregations, but you would have far more people. I do not want my own people to be always at church. I do my utmost to persuade them rather to go out and work themselves."

"But if they find your teaching and the influence of your preaching helpful to them, would it not be better that they should attend church and carry on Christian work at other times?"

"I think that they have absorbed my teaching, and this is doing more good. At the same time I confess it would be pleasant to see them always there. I do not find any New Testament authority for habitual attendance; it is not commanded by Christ nor by the Apostles."

"But Christ was apparently in the habit of attending the synagogue worship."

"We read, it is true, of His being there from time to time, but I do not think this is sufficient to deduce from it anything authoritative. Indeed, I interpret the whole spirit of the teaching of Christ so differently, that if such an injunction were to appear I should regard it as discredited by internal evidence, and should look upon it as an interpolation."

"And the Apostles?"

"I do not think there is anything in their practice or teaching to inculcate the habit. They went often to the Temple; that was because they found the people there, and they went to deliver their message. There is one place in which they speak of not forsaking the assembling of themselves together. But that was as Christian brethren for mutual intercourse on the spiritual life. This I have always enjoined as an essential."

## A POWERFUL ATTACK UPON "EMANCIPATION" MOVEMENTS.

ONE of the most interesting articles in the current number of the *Humanitarian* is contributed by Dr. Strahan on "The Struggle of the Sexes: Its Effect upon the Race." He declares that the party who were so anxious for the "Emancipation of Women" have founded their whole system upon the erroneous supposition that boys and girls are endowed with exactly similar mental apparatus.

## WOMEN HAVE LESS WEIGHT OF BRAIN.

After thousands of carefully conducted observations, it has been demonstrated beyond shadow of doubt, that man has between four-and-a-half and five ounces more brain-matter than woman. Among Europeans, man's brain averages forty-eight and a half ounces, and woman's forty-four. Man being physically the larger animal would naturally have the larger brain; but even when allowance is made for his superior size, either by height or weight, man still has over an ounce more brain than woman. This constant average superiority in weight of the male brain has been proved to exist at every period of life. In newborn infants the brain averages in the male 11.65, and in the female 10 ounces; and from that period till extreme old age, woman never attains man's level.

## WOMAN'S REASONING LOBES LESS DEVELOPED.

In the next place it is to be observed that the various regions of the brain are not equally developed in the two sexes. In man the frontal and parietal—or superior middle—lobes are most largely developed; while in woman it is the posterior and inferior middle (or sphenoidal) lobes which have that distinction. Further, the parts of the brain most fully developed in each sex are also, in that sex, most largely supplied with blood, showing that besides being actually larger, they are functionally the most active. Now, we know that those parts of the brain which are best developed in man are the seat of the highest intellectual attributes, creative and volitional, as opposed to the sensory or emotional, which have their seat in the posterior and lower regions. As a consequence of this differential brain development, we have man more highly endowed with judgment, and creative and volitional power generally, than woman, in whom the emotional side of nature is much more prominent.

## WOMEN'S "GREY MATTER" DEFICIENT.

Another difference between the male and female brain, and one not generally known, is the superior quality of the superficial grey matter of the former. This tissue is the seat of all intellectual power, and its quality, in health, is estimated by its specific gravity, which is slightly higher in the male than the female brain. The specific gravity of this tissue is low at birth, and increases through childhood and youth as the intellect develops. It attains its healthy maximum in middle life, and when the prime of life is past, it begins to decrease, and continues decreasing with the advance of senility and intellectual deterioration. It is notable that in the idiot the specific gravity of this tissue is lower than in either infancy or extreme old age.

## THEREFORE WOMAN MUST PLAY SECOND FIDDLE.

From the foregoing anatomical facts, it would appear

that woman cannot hope to compete successfully with man, in any line of life in which success depends upon intellectual power and control of the emotions; and as these are both requisite for the highest mental attainments, woman must ever hold the second place. From time to time we shall have our female intellectual giants; our George Eliots, our Thompsons, our Brontës, and our Fawcetts; but these will be the rare exceptions to the rule of male superiority, and go no further toward vitiating that rule than the appearance of a "strong woman" at the Alhambra goes to prove the physical superiority of women generally. Woman will occasionally soar high above male mediocrity, but she will never approach the giddy heights attained by the genius of man. Despite educational cramming and every other effort at "equalisation," the leading intellects of the world must of necessity be the property of man in the future as they have been in the past.

## WOMEN'S ECLIPSE OF THE YOUNG MEN.

## A PESSIMISTIC OUTLOOK IN CANADA.

THE displacement of young men by women in the Canadian labour market, says the *Humanitarian* for November, forms the subject of an alarming article by Mr. T. L. Haynes in the *Canadian Review*. He declares that women's work has made such progress of late years in Canada that the women are underselling the men, and pushing them out of the field, so far as clerical work is concerned. The cry is not unfamiliar to our ears on this side of the Atlantic, but with us it has taken the form of prophecy, while in Canada it appears to be developing into a fact.

"Nearly all classes of clerical work," says Mr. Haynes, "are passing rapidly into the hands of young women. These young women enter the offices with skilful fingers, winning manners, industrious ways, and general aptness to write letters, keep books, count cash, and discharge the multitudinous duties attaching to business life. They do their work satisfactorily and well. Taken all together, they are neater, better behaved, and quicker than young men. Nor can it be said any longer that physical disabilities render them inferior to young men in clerical positions where endurance sometimes becomes a factor. Experience has clearly demonstrated that these young women can do whatever is required of them, and do it to the satisfaction of their employers. From observation, I should say that two young women now enter the departments at Ottawa and Washington to one young man. What is true of the Civil Service, is unquestionably true of all branches of business where clerks are employed. Shops and offices are all but closed to young men, and each year the situation assumes a more fixed form. Into all the lighter branches of labour women are entering in steadily increasing numbers to the exclusion of men. If the next twenty years witness the same relative increase in the number of working girls and women as has taken place since 1870 in this country and the United States, we shall see young men doing the housework, and their sisters and mothers carrying on half the business of the land. As an instance of how the pinch is commencing to be felt, I might cite the case of a family consisting of two girls and a boy, all old enough to earn their own living. The young man is a wide-awake,

industrious, and clever fellow; but while his sisters are in good situations, he finds it impossible to secure an opening in which he could hope to make even the price of his board. This is by no means an exceptional case. Marriages are on the decrease in proportion to the population. I hold, after giving the matter careful thought, that the increasing number of working girls and the falling off in the relative number of marriages, are connected in the relation of cause and effect."

There is reason to believe from other and more dispassionate sources, that Mr. Haynes has drawn an alarmist and exaggerated picture, but it contains within it the germ of truth. Of one thing we may be sure: if women can do clerical work better than men, then, in the long run, both in the Old World and the New, they will become more generally employed in it. The clerk's is not a close profession, and a fair field and no favour is all that can be demanded for those of either sex who enter upon it.

#### RUSSIAN THEOLOGY ON ROME.

THANKS chiefly to General Kiréeff, the *Revue Internationale de Théologie* contains translations of recent Russian theology that open up a new world to most English readers. First comes "the Fundamental Principle of Roman Catholicism," by Professor Belayew. The chief criticisms of Rome by Oriental and Protestant thinkers are rehearsed and revised. Professor Lopukhin calls Romanism "a system of Christian Judaism." The Roman spirit was legal, juridical, and shut up the religion of love and grace into the narrow frame of a stiff, obligatory, ecclesiastical Code. It took up the old external idea of the Theocracy and transformed the Church into a State which aimed to subject to it all other States. Professor Belayew thinks that a more correct judgment would be to charge Rome with a Pelagian taint.

#### SLAVOPHIL THEOLOGY.

The views are next cited of Johann Kirejewsky and Alexej Khomiakoff, who are described as leaders of the Russian Slavophiles and theologians, and as having exerted "an unmistakable influence on the development of the Russian Idea." In a footnote, General Kiréeff gives us the following interesting piece of information, which may throw some light on the intensity of persecution in Russia at present: "The fundamental principle of the Slavophil doctrine is the idea of the *Church*. Subordinate to it, but also considered as principles, are the ideas of the *monarchy* and of the *nationality*. But the monarchy, not in an oriental, despotic form, but as a patriarchate operative in a religious and national sense, illumined and supported by a free, consultative representation of the people." It is somewhat surprising to Western ears to hear that according to these two Russian divines the decisive element in Roman Catholicism is *Rationalism*!

#### THE RATIONALISM OF ROME.

Rome "put her own private opinions which, with the help of rationalistic syllogisms, she stamped as dogmas, above the genuine dogmas of the universal Church." This was her action in the *filioque* controversy. "Romanism, anarchic in its principle, has in order to avoid anarchy in

deed been obliged to deny its origin and to hide it before its own eyes in the form of despotism." This despotism led first to the enslavement of the laity by the hierarchy and later of the hierarchy by the Pope. Having abandoned the guidance of the consensus of the universal Church for a local opinion, Rome could only substitute the external formal authority of the hierarchy. This was her evasion of the dilemma, thus put by Khomiakoff: "Either the truth of the faith is entrusted to the entirety of all [believers], and to their mutual love in Jesus Christ, or it can be entrusted to each individual without respect to the rest." Rome's Rationalism developed itself in the form of authoritative decrees. Both these Slavophil divines, who died long before 1870, affirmed the logical necessity of Papal infallibility to the Roman system.

#### THE PAPAL THE ROOT IDEA.

Professor Belayew, proceeding with his own construction of the case, declares the fundamental principle of Roman Catholicism to be the idea of the Papacy, which vanquished and annihilated the idea of the Church. From the idea of the Papacy flow the enslavement of the reason, the injury to theological research, the celibacy of clergy—a device to separate the Pope's army from the lay world—the withholding of the cup from the laity, and the other evils distinctive of Rome. The Reformation, beginning with rejection of indulgences, was logically driven to attack the Papal idea. The Old Catholic movement is the more important in that it attacked from the outset the root-error of Rome.

#### DOGMA AND THEOLOGY: A RUSSIAN DISTINCTION.

Professor Swetloff gives a very lucid exposition of the distinction which Russian theology draws between dogma and theological speculation. Dogma is that which is given from above, unalterable and independent of changing human opinion. Dogma is the teaching of Christ. Theological speculation, on the other hand, is the ever-changing and necessarily changing endeavour of the human intellect to grasp the unchanging truths of God. "Christian knowledge arises out of the co-operation of two elements—the divine and the human. The dogmas represent the divine element; it consists of truths which by the mediation of the Church are given to man by God. The human element is represented by the believing reason, which accepts and appropriates these truths. Out of the meeting of both these elements, their reaction and co-operation, arise new truths of a subordinate (because human) kind, that is to say, private theological opinions. In consequence of the limitation of the personal human consciousness, dogma can be grasped and given back by it only imperfectly, only partially, and moreover within the bounds of human capacity for judging; the divine truth sinks thereby into the category of human truths."

"The dogma is the affair of the divine reason; its explanation, or exposition, the appointed task of the human reason." Catholicism, viewed from this standpoint, manifestly endeavours to increase, to extend the rights and the province of dogma at the cost of private opinion. It would fain stamp everything, every one of its opinions as dogmas.

"In the orthodox Oriental Church the conditions are present for a harmonious development of the divine as of the human element in Christian knowledge."

Possibly few of our readers have heard before this of the Russian Church standing over against the despotic private judgment of Rome and the chaotic private judgments of Protestantism, as the true harmony of dogmatic stability and theological progress.



ARE THE THIRTY-NINE ARTICLES ALL  
ORTHODOX?

ONE great advantage of such a periodical as the *Revue Internationale de Théologie* is that each section of the Church, however aggressive in regard to certain sister sections, must assume the apologetic attitude in regard to others. Thus the Nonconformist is almost as much amused to see his Anglican censors called to account for their novel and heretical opinions by the Old Catholics as the Anglican is to find the Romanist solemnly denounced as schismatic and heterodox by the Orthodox Oriental. Mutual sympathy and a good-humoured tolerance ought to be the result all round. Here, for example, Prof. Ambrazé has stated that "twenty-seven of the Anglican articles of religion are orthodox, five doubtful, and seven heretical." This charge brings up Rev. J. J. Lias with a defence of the Anglican creed. Mr. Lias grants that the articles are not all that could be wished; they are decidedly old-fashioned in form; and as a rule a clergyman would decline to commit himself to the letter of them all. But "they will be found on examination to be on the whole the most rational, the most moderate, the most conservative, of all the Confessions of Faith drawn forth by the controversies of the sixteenth century."

The following extracts represent the chief points in the discussion:—

"Professor Ambrazé of course takes exception to the fifth Article. But, as the Anglicans with one consent declared at Bonn, we only hold the Double Procession in such sense as shall be ultimately approved by the Universal Church."

"Professor Ambrazé objects to the twenty-first Article as heretical. It must unquestionably be admitted that its form is very defective. It never mentions the Episcopate. It neither defines the 'pure word of God,' nor explains in what a due administration of the Sacraments consists. It neglects to mention the mode of ordination of the clergy. . . . The expression 'a congregation of faithful men,' again, is certainly unsatisfactory. It should be 'the congregation'—evidently the proper translation of *cætus fidelium*. But an Article admittedly defective is not therefore heretical." It must be interpreted in the light of other Articles and of the Ordinal.

"We proceed to Article twenty-one. Here again it should be observed that the Article speaks of General, not of Ecumenical Councils."

Article twenty-five must be construed in the light of the Catechisms. So must Article twenty-eight. "As to transubstantiation it should be remembered that substance in modern English means *physical* substance."

"Professor Ambrazé has also taken exception to Article thirty-one. But this Article simply rejects the mediæval Western idea of a *repetition* of the Sacrifice of Christ. . . . I could shew that the idea of the *presentation* of the one Sacrifice of Christ once offered, in Holy Communion, has been the doctrine of almost all our leading Divines."

"The clergy of the Church of England are in the happy position of being required to teach as *de fide* nothing but the Creed of Universal Christendom, and the Bible as explaining, enforcing, and applying that creed to human needs, and as witnessing to what has been taught *ubique, semper, et ab omnibus* in the Catholic Church."

The editor expresses in a note his joy that "the Thirty-nine Articles are simply considered as a historical document of which the defects as well as points of worth are recognised. He 'expresses the desire that [Mr. Lias'] point of view may count in his Church numerous adherents."

## AN INDIAN PIONEER.

BY THE REV. A. R. BUCKLAND.

THE "pilgrim missionary of the Punjab," George Maxwell Gordon, is sketched in an interesting article in the *Sunday Magazine* for November.

He was born on August the 10th, 1839, and was educated under the care of the Rev. Henry Moule, two of



GEORGE MAXWELL GORDON.

whose sons have gone forth to the mission-field, and another son, the Rev. H. C. G. Moule, Principal of Ridley Hall, has done much to foster missionary spirit among Cambridge men.

It was in 1866 that Gordon offered himself to the Church Missionary Society to serve without stipend or allowance. Gordon went out to India in the December of that year, and joined the Madras itinerancy. It was the kind of work which exactly suited his athletic frame and his eager temperament, the kind of work to which he always gave himself with delight until his life's end. Yet before long continuous fever broke down his health, and he went to Australia to recruit. One result of this was a pressing appeal later on, that Gordon should become the first bishop of the new see of Rockhampton, an appeal which he ultimately rejected, to enter upon the work in North India, which led to his death. Returning, he visited Travancore, where the romance of mission life finds the amplest illustration.

His heart went out, however, towards the man and the scenes which had first stirred in him an interest in foreign missions. He came home for a short time in 1870, and the committee of the society accepted an offer from Gordon that he should join Mr. French at Lahore. But Gordon was nothing if not thorough. He felt that a knowledge of Persian would be invaluable in the new

field, and therefore resolved to take Persia on the way out, in order to learn the language under the most favourable conditions. In 1871, therefore, we find him in Persia, just when the country was in the throes of famine.

#### LAYING ASIDE THE "ENGLISH GENTLEMAN."

At the age of thirty-three Gordon found himself with French at Lahore, and teaching in the Divinity School. But his love of evangelistic work drove him to use the college vacation in itinerating. His own ideas entirely coincided with those of French. They both felt the necessity of laying aside as far as possible the signs of the "English gentleman," and approaching the natives much as their own religious enthusiasts would. As he gained experience he began to take some of the students with him upon these tours, until at last itinerating became his only work. Gradually, too, he laid aside one little comfort after another, until he became a veritable fakir.

#### THE RIGHT KIND OF CHAPLAIN.

There were yet other fields over which Gordon yearned. In 1878 war broke out with Afghanistan. To Gordon it seemed that this might be a means of carrying the Gospel into a land in which its proclamation was attended with peculiar difficulty and peril. He accordingly offered his services as honorary chaplain for the campaign, and was attached to General Biddulph's command. Gordon's discharge of his new duties was far from formal, as his diaries show. "A very hearty little prayer-meeting in my tent, attended by four officers and eight soldiers," and many like entries witness to the thoroughness of his chaplain life. He returned to his old work to find new helpers. Hurrying on in advance of the returning troops, he surprised his colleagues at Clarkabad. He arrived on foot, accompanied by his spaniel, and looking to the eye of the new-comers very much like an Old Testament prophet. In 1880 he went again to Kandahar, where he fell in the field.

Such, in outline, was the missionary life of George Maxwell Gordon. Now let us examine its circumstances more closely in order to see how far they correspond with the view of an Indian missionary's habits and surroundings so freely expressed in some secular journals.

#### NINETEENTH CENTURY HEROISM.

Gordon's use of his wealth was entirely in the interest of others. He took nothing from the society with which he worked; he gave it much. The people about him profited more by his money than he did himself. In enduring

the hardships of travel he did all with a purpose—to get at the people.

Thus, itinerating in the Jhilam district, he dispensed with a tent and used the village guest-house, the hospitality of which was shared with the cattle. In larger towns he often followed the same rule, and would shelter in a native inn with the humblest of travellers in preference to lodging with European friends. On his itinerating tours he did not even care to use the native bedstead as a resting-place; "the ground is good enough," he would say, and upon a little straw or date-palm leaves he slept soundly. In the matter of food he was equally independent; he drank water or milk and water, rarely ate meat, but was content with "chuppatis," fruits and vegetables.

But the man who sort no comfort for himself was full of consideration for others. He was known to tramp all day long under the burning sun whilst a weak and sickly native rode his pony. In the cold of the trans-frontier winter he was met one day, miles from his station, without overcoat or vest; he had taken them off to clothe a sick native and his child whom he had met by the way suffering from the cold.

#### A GENUINE COMPLIMENT.

Gordon himself has reminded us how closely the native observes the European, and it was inevitable that an Englishman who did not live like an Englishman should be the subject of the closest scrutiny. But Gordon could bear this, and on one occasion the most curious testimony was borne to the silent power of his life. A certain Sowar was great at Bilochi and other frontier tongues; Gordon wishing to have him as a native teacher, offered high pay and compensation for the loss of pension.

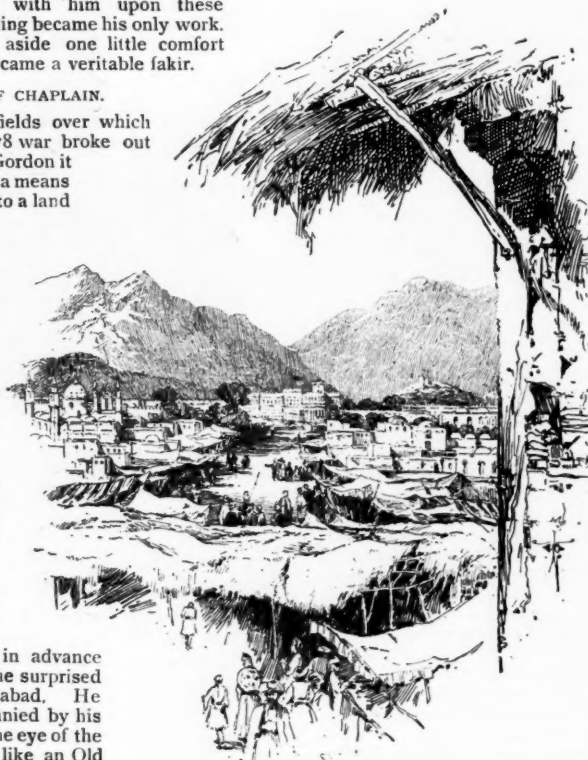
"Sahib," said the man, "I dare not. I should be made a Christian."

Gordon promised that there should be no talk of religion.

"I love Gordon Sahib," was the answer, "and in spite of myself, I am sure I could not help accepting his religion."

The life which speaks with eloquence so persuasive is rarer than we could wish.

Gordon was but forty-one when he fell at Kandahar, but all his missionary life cries out against the cruel aspersions which thoughtless or prejudiced persons cast at his brethren.



VIEW OF KANDAHAR.

## THE CHURCH CONGRESS ON REUNION.

## A ROMAN CATHOLIC CRITICISM.

It is interesting to note the vigorous comments of the Roman Catholic writers upon the assumptions of the extreme Anglican party. The High Churchman will do wisely for his own peace of mind not to read Roman Catholic journals in which his own attitude with regard to other Christian churches is so effectively reproduced with regard to himself. If, however, he desires honestly to look in the mirror he will occasionally turn to the *Month* and other Catholic organs, and will there see how his assumptions appear, with the one important difference that the Romanist has some historical grounds for his assumptions, which are sadly lacking in the case of the Anglican.

In the November number, the *Month* deals with the discussion on Reunion at the Church Congress, and replies to the criticism of the *Church Times* upon the Bishop of Worcester, showing effectively that the Bishop of Worcester's position was in thorough harmony with that of the great Divines of the Church of England since the Reformation.

## WHAT THE CHURCH OF ENGLAND CLAIMS FOR EPISCOPACY.

In the first place, says the *Month*, the Bishop of Worcester asks where the Church of England "has said that Episcopacy is necessary to the existence of a Church." And it is very certain that no such place can be found in her formularies. On the contrary, if those places are consulted where such a declaration of her mind if existent might be expected, they will be found to yield only statements so worded as to consist excellently with the Bishop's view. Thus, there are three of the Articles each of which from its subject-matter would naturally invite a settlement of the point—Articles xix. (*Of the Church*), xxiii. (*Of ministering in the Congregation*), xxxvi. (*Of Consecration of Bishops and Ministers*). But of these Article xix. gives us, as the only essentials of the true Church, that "it is a congregation of faithful men in which the pure Word of God is preached and the sacraments be duly administered according to Christ's ordinance in all those things that of necessity are requisite to the same." For the requisites here referred to but not specified we naturally look to Article xxiii. But this merely tells us that it is not lawful for any man to preach or administer the sacraments in the congregation "before he be lawfully called and sent to execute the same." "And those we ought to judge lawfully called and sent which be chosen and called to this work by men who have public authority given unto them in the congregation, to call and send ministers into the Lord's vineyard." Thus we are told that ordination of some kind is essential, or rather "calling and sending," and that the calling and sending must come from public authority, but it is not thought necessary to define what the public authority is; if indeed the suggestion be not that by the term we are to understand any authority constituted for such ecclesiastical purposes by the civil sovereign, the supreme governor in all causes spiritual and temporal. Passing to Article xxxvi. we have at last mention of the three orders—bishops, priests, and deacons—but there is still a mysterious silence on the question of their necessity. We are merely told that the Edwardine Ordinal "contains all things necessary to such ordering," or in other words, that this Ordinal is enabled to make lawful bishops, priests, and deacons where they are desired, but we are not instructed by a single word as to whether it is essential to have them in every Church.

## THE PRAYER BOOK ON THE THREE ORDERS.

The Articles yielding no obligation to tie down an Anglican to belief in the essential necessity of Episcopacy

we next come to the Prayer Book. There, in the Preface to the Ordinal, we may perhaps find the clear statement we are seeking of the mind of the Anglican Church. But here again we are merely told that from the Apostles' times there have been these orders of ministers in Christ's Church, "bishops, priests, and deacons." And on this Bishop Perowne remarks, "Of course there were." We are not told that this three-fold arrangement then existed to the exclusion and prohibition of any other, which is the one important point. The Preface begins by instructing us that these "offices were evermore held in such reverend estimation that no man might presume to execute any of them except he were first called, tried, examined, and known to have such qualities as are requisite for the same: and also by public prayer, with imposition of hands, were approved and admitted thereunto by lawful authority." It still avoids saying that these three-fold orders are indispensably necessary, and only says that they—that is, where they are in use—are not to be executed by any one until certain conditions have first been fulfilled, one of which of course is imposition of hands: and it is careful not to say as yet whilst the statement is of a general character, what is the lawful authority. Passing on to prescribe for the *Church of England*, it does at last declare episcopal ordination to be necessary. No man "shall be taken or accounted to be a lawful bishop, priest, or deacon in the *Church of England*, or suffered to execute any of the said functions except he be called, tried, examined, and admitted thereunto, according to the form hereafter following," (which prescribes that a Bishop (such as he is) shall ordain) "[or hath had formerly episcopal consecration, or ordination]." This last clause is the most favourable to the High Church view, but nevertheless it confines itself to declaring what is necessary in the Church of England. It makes no attempt to pronounce whether another arrangement may not be followed in other Churches without their forfeiting thereby the essentials of Church status or the possession of valid sacraments. The entire passage is in short consistent with Dr. Perowne's view, which is that of the Evangelicals generally, that the Episcopal and Presbyterian systems of Church government can both cite in their favour apostolic, or sub-apostolic, precedents, but that, whilst either is permissible, the Episcopal is much the most desirable.

## ENGLISH DIVINES AND NON-EPISCOPAL ORDERS.

The writer of this article then quotes from Dr. Child's address at the Church Congress the following passage:—

"But the question of the practice of the Church of England needs not to depend on any one authority, however eminent. On the contrary, we may trace a perfect 'tradition' in the English Church, to the effect of the validity of non-Episcopal Orders, through a whole line of bishops, from Jewell in the commencement of Elizabeth's reign, through Whitgift, Bancroft, Andrewes, Overall, Morton, and Cosin, who died some twelve years after the passing of the last Act of Uniformity."

Dr. Child then proceeds to make good his words in regard to each of these prelates. Whitgift, in a letter to Knollys, says, "If it had pleased Her Majesty to have assigned the imposition of hands to the deans of every Cathedral Church, or some other number of ministers which in no sort were bishops, but as they be pastors, there had been no wrong done to their persons that I can conceive."

Andrewes attested his own accordance with the tradition, and with him Bancroft, by the part the two took in the consecration of Spottiswood. This is a case Dr. Perowne alludes to in his speech. John Spottiswood, Andrew Lamb, and Gavin Hamilton, bishops-elect re-



spectively of Brechin and Galloway, were the three Scotch divines selected by James I. in 1610 to found a Protestant Episcopal succession in Scotland. There being none to perform the ceremony in Scotland, they were summoned to England to receive consecration from some English prelates. As in former times English archbishops had claimed to extend their primacy over Scotland, it was considered desirable that Bancroft and Neil, the Archbishops of Canterbury and York, should be set aside. Accordingly the prelates chosen to officiate were Abbot, Bishop of London, Launcelot Andrewes of Ely, and Montague of Bath and Wells. The three candidates had at present only Scotch Presbyterian orders, and Andrewes raised the objection that they ought first therefore to be ordained to the diaconate and priesthood. But on this Bancroft, who was present, maintained "that thereof there was no necessity seeing that when bishops could not be had, the ordination given by the Presbyters must be esteemed lawful; otherwise that it might be doubtful if there were any lawful vocation in most of the Reformed Churches. This applauded to by the other bishops, Ely (it is added) acquiesced."

The passage with the quotation marks is from Spottiswood's own pen, and thus establishes its authenticity against Heylin, who thinks Bancroft only went on the ground that ordination *per saltum* was allowable and valid. As a matter of fact it is not, though doubtless such a version of what happened would be more agreeable to modern High Churchmen. But, as Dr. Child pointedly remarks, "the difference of value between the two authorities (Spottiswood and Heylin) appears to be that whereas Spottiswood was one of the Scottish bishops then and there consecrated, Heylin was at the time a boy of ten years old." Andrewes was too conscientious a man to join in the consecration unless he had been convinced by what Bancroft and the rest urged, particularly on an occasion which was of the highest consequence since it was in contemplation that the prelates then consecrated should originate the entire Episcopacy of the Reformed Scottish Church. We must suppose, therefore, to take the very lowest view, that he subordinated his own judgment to what he recognised to be the undoubted mind of his own church.

Overall, when de Laune, a man previously ordained by the Presbytery at Leyden, solicited of him, in 1618, re-ordination with a view to entering into a Norwich benefice, said he could not think of re-ordinating him absolutely, but would ordain him conditionally if Episcopal ordination were declared by the lawyers essential to his tenure of the benefice. This is recorded for us by Cosin, who was at one time, as mentioned above, Overall's secretary. And Morton, on a similar application, replied that re-ordination "could not be performed without grievous offence to the Reformed Church."

#### BISHOP PEROWNE AND MR. GORE.

Such is the evidence brought forward at the recent Congress in support of Dr. Perowne's invitation to the Nonconformists. It seems fully to justify him, and we cannot imagine how it can be upset. Certainly it is not upset by the plea advanced by the *Church Times* in its leader of October 13th, the plea that the "few Presbyterians who found their way into benefices of the Church of England without episcopal ordination" did so "at a period of great confusion and transition," and only then through the influence of "powerful Puritan patrons who had the ear of sympathetic Puritan bishops." The evidence produced points not to occasional exceptions to an ordinary law—to a few cases of *anomia*, as the *Church Times* styles them—but to a continuous tradition held to be in keeping with the ordinary law and according to its

principles: and the divines who form the links of the tradition are not merely foreign divines with specially Puritan leanings, since they embrace Bancroft, Overall, Andrewes, and Cosin, the very authorities whom High Churchmen are wont to claim as the early Anglican upholders of their own peculiar doctrines. Nor is Mr. Gore's plea of more avail. Mr. Gore says "many of them (that is, of the Caroline divines) admitted the position of Presbyterian ministers in foreign countries where, *ex hypothesi*, Episcopacy could not be had consistently with an open Bible," and he adds that they admitted it unwillingly and never in the case of English Nonconformists for whom the same excuse could not be pleaded. Mr. Gore has open Bible on the brain just at present, and for this reason apparently sees it everywhere. But we should like him to produce a shred of evidence to prove that access or want of access to an open Bible had anything to do with the favour denied to English, and extended to foreign Presbyterians.

#### ANGLICAN VIEWS ON EPISCOPAL SUCCESSION.

It would seem then that the High Churchmen must be forced sooner or later, under stress of the irrefragable evidence which will be pressed upon them more and more by their Low Church friends, to acknowledge that their Church in its Tudor period, even in its Caroline period (for which Cosin is to a very large extent a sound witness), and indeed till the rise of Tractarianism, had quite other views than their own about Apostolical Succession, and that she expressed them alike in the careful reticence of her dead formularies, and in the living voice of the continuous teaching and practice of her representative divines.

#### "THE CHURCH OF HUMANITY."

UNDER this heading the *Arena* for October describes not the London Positivist Society, but an association of quite another sort recently formed in Philadelphia. Its manifesto contains the following declarations:

We are a "church," and so called because we are religionists—"To do good is our religion." Our faith is, "The brotherhood of man," and our aim is nothing short of the realisation of that brotherhood on earth. . . . We contend that brotherhood does not exist, except in theory, even in the church communities of to-day, and that it is an impossibility, so long as each individual is engaged in competitive warfare with his fellow-man for the means to live—"his hand against every man and every man's hand against him." The gospel of humanity embraces the inalienable right of all men to life, liberty, and the pursuit of happiness; and . . . we are pledged to advocate and promulgate by all legitimate means, and as far as possible put into practice, the principles of fraternal co-operation in the creation and distribution of wealth. . . . This obligation of the living to the new-born includes provision of conditions for the preservation and sustaining of life; education to the fullest extent attainable, in due time, fitting employment for all able to work, and equal advantages to all, able and disabled, as the result of the collective labour done. Under such a system only can there be brotherhood, and man fulfil his lawful destiny on earth and woman hers. . . . We do not propose to have any one-man power, teaching, or pastorate. The Church of Humanity will be a people's church in its government and methods.

From these and similar developments, the editor concludes: It is evident that the people are ready and longing for a great national movement along the general lines proposed—a movement to establish societies that will live the brotherhood of man, that will educate the people, save the children, and develop a broad, free, progressive, universal manhood and womanhood.

## CHRISTIANITY AND MOHAMMEDANISM.

BY REV. GEORGE WASHBURN, D.D.

THE excellent paper read by Dr. Washburn at the World's Parliament of Religions is reproduced in the *Contemporary Review* for November. Dr. Washburn first of all traces the historical relations of Christianity and Mohammedanism, and seems inclined to agree to some extent with the general Mohammedan position that Islamism has been in no way modified since the time of the Prophet by its contact with Christianity.

Considering the practical and ethical relations of Islam to Christianity, he says: Notwithstanding the general high tone of the Moslem code of morals, and the more or less Christian experience of spiritually-minded Mohammedans, I think that the chief distinction between Christian and Moslem morality lies in their different conceptions of the nature and consequences of sin. It is true that most of the theories advanced by Christian writers on theoretical ethics have found defenders among the Moslems; but Mohammedan law is based on the theory that right and wrong depend on legal enactment, and Mohammedan thought follows the same direction. An act is right because God has commanded it, or wrong because He has forbidden it. God may abrogate or change His laws, so that what was wrong may become right. Moral acts have no inherent moral character, and what may be wrong for one may be right for another. So, for example, it is impossible to discuss the moral character of the Prophet with an orthodox Moslem, because it is a sufficient answer to any criticism to say that God commanded or expressly permitted those acts which in other men would be wrong. There is, however, one sin which is in its very nature sinful, and which man is capable of knowing to be such—that is, the sin of denying that there is one God, and that Mohammed is His Prophet.

## GOD'S MORAL NATURE NOT RECOGNISED.

But notwithstanding this conception of the danger of sinning against God, the Mohammedan is very far from comprehending the Christian idea that right and wrong are inherent qualities in all moral actions; that God Himself is a moral being, doing what is right because it is right, and that He can no more pardon sin arbitrarily than He can make a wrong action right; that He could not be just and yet justify the sinner, without the atonement made by the incarnation and the suffering and the death of Jesus Christ. He does not realise that sin is itself corruption and death; that mere escape from hell is not eternal life, but that the sinful soul must be regenerated and sanctified by the work of the Holy Spirit before it can know the joy of the beatific vision.

## POINTS OF AGREEMENT.

The general points of agreement are that we both believe that there is one supreme, personal God; that we are bound to worship Him; that we are under obligation to live a pious, virtuous life; that we are bound to repent of our sins and forsake them; that the soul is immortal, and that we shall be rewarded or punished in the future life for our deeds here; that God has revealed His will to the world through prophets and apostles, and that the Holy Scriptures are the Word of God.

## POINTS OF CONTRAST.

These are most important grounds of agreement and mutual respect, but the points of contrast are equally impressive.

The Supreme God of Christianity is immanent in the world, was incarnate in Christ, and is ever seeking to bring His children into loving fellowship with Himself.

The God of Islam is apart from the world, an absolute monarch, who is wise and merciful, but infinitely removed from man.

Christianity recognises the freedom of man and magnifies the guilt and corruption of sin, but at the same time offers a way of reconciliation and redemption from sin and its consequences through the atonement of a Divine Saviour and regeneration by the Holy Spirit.

Mohammedanism minimises the freedom of man and the guilt of sin, makes little account of its corrupting influence in the soul, and offers no plan of redemption except that of repentance and good works.

Christianity finds its ideal man in the Christ of the Gospels; the Moslem finds his in the Prophet of the Koran and the Traditions.

Other points of contrast have been mentioned, but the fundamental difference between the two religions is found in these.

## THE FUTURE OF THE TWO FAITHS.

In their origin, Christianity and Islam are both Asiatic; both Semitic, and Jerusalem is but a few hundred miles from Mecca. In regard to the number of their adherents, both have steadily increased from the beginning to the present day. After nineteen hundred years Christianity numbers 400,000,000, and Islam, after thirteen hundred years, 200,000,000; but Mohammedanism has been practically confined to Asia and Africa, while Christianity has been the religion of Europe and the New World, and politically it rules now over all the world except China and Turkey.

Mohammedanism has been identified with a stationary civilisation, and Christianity with a progressive one. There was a time, from the eighth century to the thirteenth, when science and philosophy flourished at Bagdad and Cordova under Moslem rule, while darkness reigned in Europe. But Renan has shown that this brilliant period was neither Arab nor Mohammedan in its *spirit or origin*; and although his statements may admit of some modification, it is certain that, however brilliant while it lasted, this period has left no trace in the Moslem faith, unless it be in the philosophical basis of Mohammedan law, while Christianity has led the way in the progress of modern civilisation.

Both of these are positive religions. Each claims to rest upon a divine revelation, which is in its nature final and unchangeable; yet the one is stationary and the other progressive. The one is based upon what it believes to be divine *commands*, and the other upon Divine *principles*; just the difference that there is between the law of Sinai and the law of love, the Ten Commandments and the two. The ten are specific and unchangeable, the two admit of ever new and progressive application.

Whether in prayer or in search of truth, the Moslem must always turn his face to Mecca and to a revelation made once for all to the Prophet: and I think that Moslems generally take pride in the feeling that their faith is complete in itself, and as unchangeable as Mount Ararat. It cannot progress because it is already perfect.

The Christian, on the other hand, believes in a living Christ, who was indeed crucified at Jerusalem, but who rose from the dead, and is now present everywhere, leading His people on to ever broader and higher conceptions of truth, and ever new applications of it to the life of humanity; and the Christian Church, with some exceptions perhaps, recognises the fact that the perfection of its faith consists not in its immobility, but in its adaptability to every stage of human enlightenment. If progress is to continue to be the watchword of civilisation, the faith which is to dominate this civilisation must also be progressive.

## A LAYMAN ON SACERDOTALISM.

## ENERGETIC PROTEST BY MR. FRANCIS PEEK.

It scarcely needed an apology on Mr. Francis Peek's part for his contribution of a vigorous paper on the Farrar-Knox-Little controversy to the *Contemporary Review*. It is well that sometimes ecclesiastics should hear the views of laymen upon questions which concern the laity as much as the ministry. Mr. Peek seems to think that on the mere question of the word "Priest" Canon Knox-Little appears decidedly to have the advantage of his opponent, but he goes on to say that though the word "Priest" may legitimately, by order of the Church of England, be applied to its ministers, the word itself is never used in the New Testament for a minister or bishop of the Church, but is only applied to Christ Himself or to the whole Body of Christians.

## THE CLAIM TO ABSOLVING POWER.

With regard to the claims of Canon Knox-Little to the power of Priests to forgive sins and to invite confession if he will look a little more closely into the Prayer-book exhortation to confession before Communion, he will find that the word Priest is carefully excluded from it.

The whole teaching of the Prayer-book is that man has free access to God through Christ without any intermediary, and that those who truly repent and come to God possess absolution. But the Church does exhort any of its members who are thereby unable to quiet their consciences, but require further counsel and comfort, to come, not necessarily to their Priest, but "to me, or *some other discreet and learned minister* of God's Word." It is evident then, that when it is claimed that it is the duty of a Priest to urge confession, and that the power of forgiveness of sins is attached, not to the possession of the Holy Ghost, but to the fact of ordination, such a claim is quite contrary to the teaching of the Prayer-book, since no one will assert that all who have been "priested" are discreet and learned ministers of the Word, fit to be trusted with the confession of the sinful secrets, not only of their own, but of the opposite sex. Canon Knox-Little has not produced the slightest evidence, either from the Bible or the Prayer-book, that such confession is to be insisted on, whilst the history of the confessional in the Romish Church, guarded and limited as it is with great care, has proved that as a general practice its effect is disastrous.

## THE CLAIM TO MIRACULOUS SACRAMENTAL POWER.

The next point that we have to consider is the claim by the party to which Canon Knox-Little belongs that every properly ordained Priest is able by virtue of such ordination to perform the stupendous miracle of causing, by the use of certain words and the laying on of his hands, the Real Body and Blood of Christ to become present on the altar under the form of bread and wine, and that every properly ordained Priest, however wicked or foolish, possesses this power. It will be noticed that Canon Knox-Little advances no argument whatever in support of his views; it would no doubt have been difficult to do justice to the subject within the limits of an article in a Review, and he may have thought that all the arguments he could use would be familiar to most of his readers;

nevertheless it seems hardly right to ignore all argument. The miracle of the Sacrament is so astounding, and appears to many minds so to contradict the teaching of the Bible and Prayer-book, that unless it can be clearly proved that it is to be read therein, even to ask acceptance for it appears awful presumption.

But even if it were granted that Christ actually intended that the bread He gave to His disciples had been converted in some mysterious manner into His body, this is only one of many proofs required to sustain the Sacerdotal view of the Sacrament, for in addition to proving this interpretation, which has never yet been done, they must also prove that Christ gave the Apostles power to perform the same miracle, and that they also gave it to others, with power to transmit by laying on of hands, and yet more, that without break the priests of the Church of England have received this power from them. Surely the strictest proof is necessary before we laymen are asked to accept such doctrine as a matter of faith, the more so as we find in the Bible no hint of the awful meaning and effect which is attached by the Sacerdotalists to the words and act of consecration.

## MR. PEEK'S CONCLUSIONS.

To conclude: We believe, that those who are properly ordained, and who at their ordination do truly receive the Holy Ghost, and become and remain discreet and learned ministers of God's Word and Sacraments may accept the confession of those who cannot otherwise quiet their own consciences; but we absolutely refuse to believe that these qualifications necessarily belong to all who are ordained Priest, and without these qualifications the Church does not give any one of its Priests authority to accept confession or forgive sin. We believe that Christ is present in the Sacrament of the Lord's Supper, and that "His body is given, eaten, and received after a spiritual manner, and that the means whereby it is taken and received is faith"; but we absolutely deny that by means of consecration the Real Body and Blood of Christ become located upon the altar under the form of bread and wine, or that the Bible or Prayer-book in any way teach such a doctrine. If indeed it were so, the bread and wine would be a right and worthy object to worship, whereas the Prayer book teaches distinctly that the Sacrament of the Lord's Supper is not to be worshipped. At present, every form of thought, both social, political, and religious, is unsettled. In the religious world this is shown by a strong tendency to materialism, with a counter-current of scepticism, hence the large numbers who find comfort in the belief that in the Sacrament they handle and taste the Real Body and Blood of Christ under the form of bread and wine; whilst, on the other hand, numbers have lost faith in the miraculous altogether, and stumble at that one great mystery, without which Christianity is little more than the enunciation of the highest morals—namely, the incarnation, life, and death of God the Son. Whatever may be the result, we may still hope that the grand old National Church of England which has existed from the earliest days of Christianity, which at the Reformation shook itself free from the bondage of Rome and the corruption of the Dark Ages, which roused itself from the deadly apathy of the last century, and is now full of life and energy, will survive also this crisis in her history. It is true that heresies are bad, and either the Sacerdotal or the non-Sacerdotal party must be sadly guilty in this respect, but after all we may comfort ourselves that there is something worse in a Church even than heresy, for, strange as it may seem, it is the fact that of the seven representative Churches of the Apocalyptic vision, the only two that were free from heresies were Laodicea the Lukewarm and Sardis the Dead.



## A RIGHT REVEREND BONIFACE.

## HOW TO REFORM PUBLIC-HOUSES.

THE editor of the *Humanitarian*, a most excellent magazine by the way, in her November number gives the place of honour to the excellent address delivered by the Bishop of Chester at the Birmingham Church Congress, on the reform of the public-house. On this occasion the Bishop gave a full exposition of the scheme which is now widely associated in England with his name. He said: It has for nearly a quarter of a century been my growing conviction that if the public-house is to be radically reformed, if the entertainment of the people is to be what it should and might be, licensed victualling must change hands. That civic spirit, that social enthusiasm, that organized and disciplined philanthropy which has done such great things for other departments of the national life, must be allowed scope here. New blood must be let into our licensing system. This conviction had taken strong hold upon me long before I became acquainted with the Gothenburg System. But in that system I found, as many others have found, theory tested by successful experience.

## THE SYSTEM EXPLAINED.

I cannot enter, at length, into the history of the system which, though previously rendered possible by Swedish legislation, was first started and exemplified at Gothenburg, in 1865. Its essence is the elimination, as a motive, of private profit on the sale of liquor. It is the application to licensing of that public spirit which is the very salt of civilisation, the genius of social amelioration. This inward spirit may take two outward shapes. If, for instance, the method were adopted in Birmingham, licensing might either be placed in the hands of the Municipality—this is Mr. Chamberlain's proposed modification of the Gothenburg System—or in the hands of an authorised company or companies, dividing the town between them, working under the control of the Town Council, and, beyond that, of the Local Government Board. The shareholders of the company would receive nothing more than a fixed interest on their capital. In either case the profits would be devoted to public objects defined by statute, and the managers of the reformed public-houses would receive a fixed salary, with a bonus on the sale of eatables and non-alcoholic beverages but with no pecuniary benefit from the sale of wine, beer, or spirits. It is obvious, let me say in passing, that the moral, social, and domestic position of these managers would be distinctly better than that of managers under the "tied" house system, while even their pecuniary position would probably be at least as good. The employment of profits would, within the lines laid down by statute, be controlled by the joint vigilance of the Local Government Board, the Town Council, the shareholders in the case of a company, and by the citizens generally, the whole system would live in the light.

## EXTENSION OF THE SYSTEM—IT IS UBIQUITOUS RATHER THAN UTOPIAN.

The scheme has been called Utopian. An epithet could hardly be less appropriately applied. As the derivation shows, that is Utopian which exists nowhere but in

the fruitful fancy. The Gothenburg System has, in a greater or less degree, established itself in Sweden and Norway, in Finland, in Switzerland, in England, and is on the point of being introduced into the United States of America. In spite of heroic resistance by "The Brandy King," and his incongruous teetotal collaborators, it first spread through the towns of Sweden. Next, democratic Norway adopted it from aristocratic Sweden. Norway, though the sister kingdom, is, as we have recently learnt, by no means too favourably disposed towards Sweden. The fact, therefore, that it has borrowed this system thence is specially significant. If Ireland were to take a leaf out of England's book, we should regard that leaf as of singular value. Finland followed suit. The highly enlightened republic of Switzerland has, after a careful investigation, applied the Scandinavian principle to the wholesale manufacture and distribution of the higher class of spirits. A federal monopoly has been established with undeniable success, and in 1890, at the Alcohol Congress in Christiania, M. Milliet, the Swiss representative, described the Gothenburg System as "the best yet known solution of the question involved."

## ADVANTAGES OF THE SYSTEM.

In the fifth chapter of a report on the Gothenburg System, written by Dr. Gould, the expert of the Washington Labour Department, he thus summarises the advantages and disadvantages of the system. The disadvantages are almost entirely due to the control being imperfect. Brandy was, when the system started, the national drink and the national danger. Beer and wine were left uncontrolled; beer was actually encouraged as a temperance drink. Since then, beer—too often coupled with spirits—has grown in popularity and has become a serious source of mischief. Accordingly, steps are being taken to bring fermented, as well as spirituous, liquors under control. "Bergen is getting ready to avail itself of the privilege; but, so far, Christiansand is the only Norwegian town of importance where the experiment has been tried. There it has turned out an unqualified success." Among the advantages of the Gothenburg plan are the complete severance of the public-house from party politics; a general reduction of the number of licenses, with a consequent lessening of the temptation to drink; a large reduction of the consumption of spirits, thirty-five per cent. in Sweden and fifty-three per cent. in Norway; a marked improvement in the character of the houses; the ready adoption of any measure of improvement suggested by experience; and the large-handed, yet discriminating, assistance given out of the surplus profits to a whole host of public objects. Can we be surprised that "no single community, so far as can be learned, which has once tried the system has afterwards abandoned it;" or, again, at the attitude of the temperance party? "In the lower house of the Swedish parliament, which contains two hundred and twenty-eight members, thirty are total abstainers. These, with forty additional members, while favouring the inauguration of a regime of prohibition, have never clamoured for the abolition of the existing system. The leader of the temperance party in the lower house, in a recent letter, made use of these significant words: 'As to my personal view of the results of the Gothenburg System, I will merely add that, with all its defects (mostly due, as already explained, to the control being incomplete), it is vastly preferable to free trade in liquors, or to the ordinary licensing systems.' It is estimated that Norway contains one hundred thousand total abstainers, and Sweden one hundred and ninety-four thousand, and, therefore, the attitude of the spokesman of so numerous a body as this should be deemed fairly conclusive testimony."

## OUR MISSIONARY POLICY TRIUMPHANT.

## THE M.E. SUCCESSES IN NORTH INDIA.

THE *Harvest Field* for October, published at Madras, contains an interesting article by the Rev. J. H. Baker on the successful work of the Methodist Episcopal Church in North India, where they are at present increasing the native membership of the Church at the rate of a thousand a month. The beginning of these mass conversions was not, as some who have viewed this work from a distance, have supposed, the result of a spasmodic impulse that seized the Methodist missionaries all at once to increase the number of their adherents. It was a point toward which the mission from its inception has gradually been working, and for which the leaders in the mission have been planning for years. But I have no doubt if we as a mission had more early in our history been wise enough to have discerned that God's order for saving the world is from the lower to the higher, these great ingatherings might have been witnessed years before they were. Yet a certain amount of preparatory work seems to have been necessary even with the lowest of those who were first converted to Christianity in connection with this mass movement. After the first ingatherings, the people who had yielded to Christ became His heralds to their relatives, and, through their testimony to the power of Christ to save from sin, many of these relatives were saved.

## CHRISTIAN DAY SCHOOL AND SUNDAY SCHOOL.

Two important factors in our work have combined to make it possible now for this Conference to baptise monthly about a thousand converts—the *Christian day school* and the *Sunday school*. Our Christian day schools are schools for the Christian children. There may be but two or three Christian children attending the school, but if there is a school to attend it is their school. The heathen may attend it if they wish, and they are made to feel welcome if they come. But they come with the understanding that it is distinctively a Christian school, that the Bible, our catechism, and Christian teaching will hold the most prominent place in our curriculum. And though the schools are primary in their teaching, we have had no lack of the children of heathen in them. From among those who have been taught in these schools many of our present converts are gathered.

Our missionaries from the first attached much importance to the Sunday school as a mission agency. These Sunday schools have not been confined to Christian localities and Christian children, but wherever children of any class could be gathered together for the purpose of studying God's word, advantage has been taken of this circumstance and a school has been formed. Many of these boys and girls have been converted when mere children, and have only waited until they were old enough to be legally entitled to receive baptism, to ask for this privilege. From these two sources, the *Christian day school* and our *Sunday schools*, have come the major portion of the converts.

## THE HIGH CASTES THROUGH THE LOW CASTES.

The classes reached are numerous. There are farmers, boot-makers, cooks, watchmen, tradesmen, sweepers, and even Brahmins. It was feared by some that our work among the depressed classes would cut us off completely from the higher castes. But this fear has not proved well

founded, for we are probably baptising twice as many Brahmins and Thākims as any other Mission in North India. There are three reasons for this success among the Brahmins:—1st, Our own native people in consequence of the great work in which they are sharers among the non-castes have caught a passion for souls akin to the Apostle Paul's, when he says "the love of Christ constraineth us," and wherever they find an unsaved one, he or she becomes the object of their prayers and efforts for his or her conversion. And while they give most of their labour to the non-castes and the poor, they have not ceased to labour for and with the Brahmins. 2nd, From seeing their labours in behalf of the non-castes crowned with constant success, they have got to expect it wherever they work for the Master, and they receive according to their faith. Brahmins as well as Pariahs are converted. 3rd, The Brahmins and caste people see the change of life that is wrought by the religion of Christ in the non-caste people, and they come to the logical conclusion that this religion must be what it professes to be, "the power of God unto salvation to every one that believeth."

## CHARACTER OF THE CONVERTS.

What kind of Christians do these so-called converts make? is a question that is sometimes asked. From what I have learned of this work I judge the average is better than in most of our European churches.

One of long experience as a Christian minister, who has studied this work from the beginning, says there are as true, pure, consecrated, holy Christian men among these people as he has met anywhere. Not all are pure gold in character, but most are. One seldom returns to his old heathenish ways. Cases have been known of a man when ill being persuaded by friends to return to his idols, but these cases are exceptional. Now and then there is one who has nothing more than the name Christian, but such people have been found even in our English churches. But the majority are Christians in fact. They show this in their conversation. The theme of their conversation is Christ. They pray like Christians. They can say "My Father" with the confidence of children. They give like Christians. From the very beginning they are taught to give for the support of the Gospel, and these people are really cheerful givers; and lastly they live like Christians. Those who take knowledge of them see that God has taken possession of their souls. That there have been mistakes in connection with the work, that there have been some bad cases among those who have professed to become Christians we sorrowfully admit, but that the work is of God, and that the mass of these conversions are real, we claim is abundantly evident from the after-life of these converts.

## THE CONCLUSIONS ARRIVED AT.

In my study of this work I have come to the following conclusions:

1st, That this great work, of which we have heard so much, did not spring into life all at once. It is the outgrowth of careful planning and unremitting toil on the part of the missionaries of the North Indian Mission. If we are to have great results in our work in this vicinity, it is my conviction we must plan and work for them; work with the expectation that these plans with God's blessing upon our labours are to be worked out by us, and not with an indefinite idea that some time in the distant future, when we have passed from the stage of action, some missionaries more highly favoured than we will reap where we have sown.

2nd, That while we are working out our plan we should expect to see souls saved from among those to whom we

are preaching daily. In fact this should be a part of the plan for large future gatherings, for it is with the ones and twos reached here and there on our preaching tours that we are sooner or later to reach the mass for whose salvation we are laying our plans. We should so train those who are converted under our ministry that not only those who are paid agents of the mission shall be messengers of Christ, but that every Christian, whatever his or her employment, shall feel it a privilege as well as a duty to be a soul winner.

3rd, That the Sunday School and Christian day school can be made powerful agents for the salvation of the coming generations.

4th, That when we labour principally among the non-castes, we do not of necessity cut ourselves off from the caste people.

5th, There is no reason why we should not raise up from among the non-castes as strong and devoted a Christian church membership as from any other class of people.

#### A COLONY OF MERCY.

THE *Sunday at Home* graphically describes the wonderful work done by Pastor Bodelschwingh and his helpers for the relief of the epileptic:—

"In 1872 the work began by trying to relieve patients afflicted with epilepsy. If, as we find it stated, one or two in every thousand persons are epileptic, there must be some tens of thousands of such sufferers even in the British Isles. There are many causes of the malady, but alcohol appears to be one of the most fruitful. It may be hereditary, but there are many causes. It will be news to some to learn that such historical personages as Julius Cæsar and Mahomet, Peter the Great, and Napoleon I., Petrarch and Rousseau, were all more or less afflicted with epilepsy.

"A beginning had been made at Ebenezer, and twenty-six epileptics were in residence when Pastor Bodelschwingh took charge of the work in 1872. He entered into the service with true German enthusiasm, and from the first saw that the aim would have to be to give the people back what they had lost, so far as that was possible. 'We will look after their health, but we will give them a sense of home here,' he said; 'we will give them a sense of usefulness—they may work; we will give them family life and a sense of community—they shall work for each other; we will have a school for the children, and church life for all.'"

Many plans were tried, but experience proved that it was impracticable to have a large number in varying stages of affliction housed together. So now "instead of the one great institution with its wards and common rooms, the Bethel of to-day appears to include some one hundred and fifty separate houses."

Almost all trades needful for the comfort and well-being of the Colony may be seen in active work; each small group of patients being accompanied by an attendant who works at the different crafts with them. Apart from the direct service among epileptics, Bethel has helped to solve certain social problems along lines similar to those adopted by the Salvation Army Social Wing.

And in addition to all this there are retreats for those prodigal sons and daughters who have gone astray, and are here helped up again.

#### CHRISTMAS IN PRISON.

BY MR. W. T. STEAD.

MR. F. A. ATKINS has produced a most unique and interesting Christmas number, in which he gives Christmas under almost every conceivable set of circumstances, by writers as widely separated from one another as Mr. H. M. Stanley and Archdeacon Farrar, Rev. Mark Guy Pearse, and Miss Hula Fredericks.

Christmas in gaol (says Mr. Stead in his description) "is like any ordinary Sunday in gaol. There is no work done, and you go to chapel twice—that is to say, if there is room for you in the chapel. There very often is not, and when there is not, you have therefore to do without one service, which is hard. For there is no place in the whole world where attendance at chapel is so much appreciated as in gaol. It is the only place where you meet your fellow-men as human beings. You sit side by side, you sing together, you hear the blessed sound of human voices, you cease to be a mere number, you are a man once more—a man who is not only permitted but expected to publicly pray that the magistrates may do justice, and that the bishops may rule the Church wisely, and that Her Majesty may do her duty to the realm over which she is called to reign. Never save in gaol have I fully appreciated our marvellous Litany; never out of gaol have I heard such wonderful singing as from the heart. In Holloway we practised singing the Christmas hymn for weeks before the 25th of December, and when the day came, we went through it with a will and a fervour and a gusto that you seldom find outside gaol. The routine of the gaol is the same as on Sunday. There is no oakum to pick, but you clean out your cell just the same as any other day. You have your usual Sunday rations, bread and skilly to breakfast, bread and skilly to supper, and for dinner whatever the dreary scale prescribes, whether it be soup or suet pudding, or potatoes as a supplement to the wholemeal loaf which forms the staple of your food in gaol. The chapel bell rings in the morning and in the afternoon as usual. The prisoners are marched to the chapel along the sounding corridors, and sit silently waiting for the chaplain to begin the service.

#### THE TEACHINGS OF GAOL CHAPLAINS.

Gaol chaplains have great opportunities, and some of them are great frauds. There was one wretched creature who was officially charged with ministering to my spiritual welfare when I was in Coldbath Fields, who might have been a tolerable groom, although I should have been sorry for his horses, but who as chaplain was simply intolerable. Our chaplain at Holloway was a good old gentleman, well-meaning and diligent. But even he occasionally set our teeth on edge. I nearly threw a hymn-book at his head that Christmas morning in Holloway. I am not sure that I was not very wrong in repressing that healthy, instinctive desire to emphasise my protest against his inhuman doctrine. The good man was appealing to his congregation to lead better lives, and in the course of his appeal he said, "I do not appeal to you by your love for your wives and children; I do not appeal to you by your domestic sympathies and your love of home. The fact that you are here shows that you have long ago trampled all these finer feelings out of existence."



## A HYMN-BOOK AT HIS HEAD.

It would be difficult to put into a sentence more falsehood, and it would certainly be impossible to say anything that was more certain to harden the hearts of those to whom it was addressed against every appeal the speaker might make. Being a first-class misdemeanant, I sat up in the organ-loft, from which I could with difficulty see the preacher, who stood on my left hand. I confess, when I heard him say this, and looked upon my poor, shaven, shorn fellow-prisoners down below, I had an almost irresistible instinct to jump up and exclaim at the top of my voice, "That is a lie!" and to emphasise my objection by hurling the hymn-book, with as much precision as I was capable of, at the reverend gentleman's head. For, think of it. Many of those who were there were in prison, not because they were indifferent to their wives and children, but because they had loved them, not wisely but too well. On the left hand of the preacher were the debtors, who were there for failing to meet judgment summonses, which, in many cases, had been issued to supply household necessities, and for the furnishing of their home. Among the regular prisoners there were many who had been betrayed into a dishonest course by the desire to provide for their families; while others, even among those who had been drunk and disorderly, were by no means unnatural or unkind. But here was this man, who stood forth as the mouthpiece of Christ, telling us, each and all, that the mere fact of our presence in prison showed that all natural affection had disappeared from our lives!

## A CHRISTMAS DINNER.

My dinner on Christmas Day was brought me, by special request, by the faithful Moody, who then, as now, was the janitor of the *Pall Mall Gazette*. He came all the way from Northumberland Street, bringing with him a delicious roast fowl, which he had kept hot by an ingenious arrangement of hot-water bottles. Moody had been a sergeant in the Metropolitan Police before he came into the *Pall Mall Gazette* office, and he never quite got over the feeling, natural to a policeman, that it was a hard and cruel thing to be in gaol. It was in vain that I tried to cheer him up, and told him that I was never happier in my life. He was much upset, and even the thought that he had brought me my Christmas dinner did not quite reconcile him to my position.

## BE A CHRIST.

In the afternoon, after Moody had gone, I sat down to write a letter to a poor girl who had been struggling against great temptation to regain a better life. It might be a better life, but it was much duller, and the poor girl was pining for the old licence. Some of my friends who knew her suggested that it might help her failing resolution if I wrote to her from gaol. I had begun the letter, and was trying my best to say what I thought would help her, when the bell rang for afternoon chapel. Leaving my letter unfinished, I followed my trusty turnkey, who always personally conducted me to the organ-loft, and sat down, my mind being still full of the letter that I was trying to write.

The service began, but we had hardly got through the General Confession, when I remembered hearing, as it were, a voice which said to me quite distinctly—

"Why are you asking that girl to be a Christian? Never say to any one ever any more, 'Be a Christian'; always say, 'Be a Christ.'"

I listened, somewhat wondering, and marvelling not a little at the apparent blasphemy of the exhortation. Then the voice went on—

"Do not be a Christian ever any more, for a Christian has come to be a mere label, but say to every one, 'Be a

Christ'; and then the voice was silent, and I was left with this strange thing in my mind.

## WHAT THESE WORDS MEAN.

Of course, I need not explain to those who read these pages that there was no intention of suggesting that any human being was capable of becoming the Second Person in the Trinity; but the true meaning of the message is best seen by the following passage, which I wrote on the following Sunday morning:—

"Believe in God: some say, In what God? In God as revealed in Christ. For God was in Christ, and if He is in us we shall be as Christ, so far as God is in us. Henceforth I shall never say unto any one, 'Be a Christian.' It is not Christians who will save the world. No, nor even Churches. What we want is not to be Christians, but to be Christs. Christian has come to mean with many an infinitesimal semblance of a shadow of Christ, and a whole ocean of self. Christian has come to mean Christ and water. We have got to be real Christs, or the world will never be saved; only Christs can save the world. And what was the Christ? Absolutely identity with God, real unity with man. Are we united with man? A whole gulf cuts us off from all but a few of our fellow-creatures. Yet we are one with them; one with the thief, the harlot—that is, we ought to be. And until we are, we are not Christs. As long as any supposed goodness or rank or ability interrupts the freest possible flow of sympathy, born of consciousness of complete identity with the weakest and meanest of our kind, we are out of Christ, even out of His humanity. And mayhap there are as many out of Christ on that side as out of Christ on the side of His identity with God. And what was Christ in relation to God? 'Wist ye not that I must be about My Father's business?' Whoever 'thwarts and bilks that inward must, is not a Christ. And what was His Father's business? It is shown in His life. God's business is to spend life in serving those who will crucify you for your pains. Pleasant! But it is God's business, and if Christ felt He must go through with it, who are ye who call yourself by His name who feel no imperative 'must' driving you through Gethsemane to Calvary?"

## HOW IT LOOKS TO THE NATIVES.

## A CINGHALESE STORY.

AN interesting sketch of Ceylon life appears in the November number of the *Leisure Hour*. The writer and a companion were journeying to join a friend, who held the not too enviable post of Government forester in that district. Owing to the winds and rains of the monsoon, the state of the roads compelled them one night to put up at a small cattle-rest. As is the custom in those parts, the company at these rests amuse themselves during the evenings by singing and entertaining one another with fairy tales of their own composition. Despite some reticence on the part of the natives assembled in the common room, occasioned by the visit of two gentlemen, an old grey-headed highlandman was persuaded to tell a story, which was as follows:—

"It was on a Saturday, my honourable sirs, and coming down the hill on his white horse I saw the big master of Kattuwaite. But the ford was yet passable, and I had no fear. They crossed safely, and he departed in the direction of Rabodde, his coolie running behind the horse with a box on his head. As they passed me the honourable gentleman was bitterly abusing his servant, with whom he seemed in great wrath.

"Meanwhile the rain came down like a river, and the Oya it rose so that my field was already flooded. The darkness of night was falling fast. I stood under the great rock by the flood watching the water rise, for I feared lest my very dwelling would be invaded by it. Then I heard the sound of a horse running hard, and back round the corner came the honourable gentleman on his white horse, with his horsekeeper following him. And I thought, when he sees the might of the water he will hold his reins. But no. Yet, when he arrived near the rock where I stood, he drew in his horse with a great pull, so that a rein snapped like the breaking of a branch. Then I saw that the side of the horse was bleeding, and blood-stained foam fell from its mouth. The honourable gentleman was drunk."

Here came the usual pause. As this juncture was exciting, it elicited quite a chorus.

"Indeed!"

"One thought as much."

"It was pay-day, you see."

"God pity him."

The old man went on—

"The horse stood still and trembled. Then the master jumped off, swearing terrible oaths, and as the horsekeeper came up he bade him open the box and give him out the bottle. The man was tired out, honourable sirs, and as he stooped to unstrap the box I could see marks of the whip on his bare back. The master was very wrath, for the box would not easily open. So he kicked the man aside, swearing all the while. He opened the box himself, took out a small bottle, and emptied it at a draught, and then threw the bottle into the rushing water. Sirs, he could drink, that honourable gentleman! We had heard he drank a bottle of brandy every day."

Here came fresh ejaculations—

"Ay"—"Ah"—"They can drink, the honourable white gentlemen!"

"All the time the sky was ever darkening. But the master cared not nor noticed. He mounted his horse again, and urged it into the water. I shouted to him to beware, but he did not seem to hear, or, if he heard, he would not heed. The horsekeeper strapped the box up again. I watched the horse; it trembled all over and stopped suddenly. But the master struck it across the ears, and it reared twice. Then it plunged forward into the depths, throwing the master off its back by the sudden jerk. I thought he was gone then, but he rose to the surface and clung to a broken tree which happened to be floating near. When the horsekeeper saw what had befallen his master, he threw down the box and waded into the water after him. The man struggled against the current, which dashed him back on the bank. He sprang to his feet, ran up the bank of the Oya, and sprang into the water once more. This time the stream carried him straight to the branches on which the honourable gentleman was clinging. But just as he reached him, a big rush of water carried them both off, and I saw them no more, for it was dark, and what could I do? I gave an alarm as well as I could; but, as I say, it was dark and nothing could be done. All night through, with our torches, we searched up and down the river, even as far as where the water falls. In the morning, sirs, on returning, we found the honourable master's body lying up against the bank, caught by a lantana bush. It was a sad sight, gracious gentlemen. For the face was badly cut, and blue in colour, and in his hand he clutched the torn cloth of the horsekeeper."

"Well, now, think of that!"

"Then the planters from the neighbouring estates came down. The first to come was the short, thick gentleman from the estate above my fields. He came without his

coat, such was his haste. He also is a gentleman who is strong to drink, and then his wrath is terrible. But at other times, they say, he is a kind master. We all helped to make a bier with branches and leaves, and they carried the body of the honourable gentleman into Rabodde that very morning, and next day there was a great funeral. I did not see it, but my son-in-law, who happened to be in Rabodde selling pumpkins, he saw it, and reported that he counted nigh fifty white gentlemen. He also said that a Tamil woman followed the funeral afar off, bearing a fair child in her arms, and that she wept bitterly."

It was past midnight, says the traveller, ere this story fairly ended. Some of the audience, weary, soon lost interest in it, but others asked innumerable paltry questions. At last, more forms lay at full length on the bare floor, some with nothing for a pillow, others with pillows improvised out of their garments, while a few who could find no sleeping-room leaned against the mud wall close to the fire, and gently dozed, their heads nodding lower and lower as sounder sleep overcame their strained muscles.

As I gazed on this scene through the thin haze of smoke which hung over it, a strained sadness filled my soul. An inner voice seemed to suggest to me that there was something wanting to make the story of the evening complete. Almost involuntarily, I asked in a voice whose deep melancholy startled me almost as much as it did my companions, "What became of the horsekeeper?"

"Oh, the horsekeeper!" exclaimed the old man, in a tone which signified surprise that I could take any interest in such a menial. "None of his people searched for him. He was but a poor creature who had nothing, not even a jewel. His body must have been carried far down the Oya, near the edge of the forest, for one day on my way to cut wood I heard some jackals growling over some prey down by the waters; and thinking they might have lighted on the carcass of a goat I had lately lost, I crept beneath the brushwood and peered down the bank. But it seemed to me, honourable masters, that the skull which they were mumbling was not that of a goat."

As the old man finished his narrative with weird significance the redly glowing fire flared up brightly for a moment, and a burnt log cracked and crumbled down.

In the stillness which followed, broken only by the harsh breathing of some overfed slumberer, the occasional hoot of an owl outside, and the persistent chirp of a lizard on the wall, I suddenly saw, as if it was held before my mind's eye, a paragraph which I had read in an old newspaper.

#### THE COLONIST'S VERSION.

"This morning's up-country mail brings us word of the lamentable death by drowning, yesterday, of Mr. William Robinson, P.D., on X-gamma estate. It is, alas! another instance of what the long-suffering European has to endure and to suffer in the matter of native servants. If Mr. Robinson's horsekeeper had been at his post by the horse's head whilst his master was crossing the stream instead of lagging cowardly behind, this melancholy tragedy would have been averted, and the genial voice of this widely esteemed gentleman might still be heard in all those social gatherings in the district of Rabodde, to which his presence always lent so much intellectual charm. Our correspondent, Mr. Philpott, in announcing the sad event, writes: "Poor old Robinson is gone. Rascally horsekeeper's neglect as usual. It appears that the scoundrel had aggravated Robinson the whole day, which reached a climax at the Rabodde rest-house. Reproof brought the usual effect of sulks, consequence, not at Robinson's horse's head when crossing the beastly ford at the foot of your

humble servant's estate. Horse stumbled and threw Robinson. Of course, no aid was at hand, and so good old R. is no more. 'Alas! poor Yorick, we shall not look upon his like again.' His body was found this morning. Funeral to-morrow, of which we will send you all particulars. The deceased gentleman belongs to a good old family in the South of England, where his sadly bereaved wife and children are living at present, for the education of the latter."

Somehow, I realised I had heard the Other Side of the Story.

Nothing can humiliate Englishmen more than to know from such incidents how the ideas of our national character held by less privileged races so little accord with the principles which our missionaries are sent to teach.

### THE RESURRECTION OF THE BODY.

By the Rev. G. S. BARRETT, B.A.

THERE are some questions which modern teachers hesitate to deal with, or deal with, if at all, in the most cursory manner. The Rev. G. S. Barrett has, however, faced one of these fully in the November number of the *Evangelical Magazine*, in which he treats of the Resurrection of the Body.

Having first stated some of the difficulties, he goes on to deal with the results involved in the doctrine.

IT INVOLVES THE PERFECTING OF OUR HUMANITY.

1. In the first place, the Christian doctrine of the resurrection provides for the completion and perfecting of our humanity at the second coming of Christ.

If there were no resurrection of the body, not only would one part of our present existence have no connection with the future life, but the whole of our humanity would not share in the redemption of Christ. Man is not man without his body; he is only man when all the parts of his compound nature are conjoined, and although the body may be the lowest element in that nature, it is still an element to be taken account of, and it has its own place in the redemption of Christ. The man that is to rise is not a mutilated and imperfect man; it is man in all the fulness of his nature, and his body, not less than his soul, is to share in the glory of Christ.

IT ETERNALLY GUARANTEES OUR PERSONAL IDENTITY.

2. The resurrection of the body thus completing our personality will eternally guarantee and express our personal identity.

The consciousness of identity, the assurance that I am myself, for ever myself, and not another, is one of the fundamental mysteries, as it is one of the most indubitable facts, of our being. That "abysmal sense of personality," as it has been called, which can never be explained without the assumption of a permanent Ego beneath and behind all the fleeting changes of experience, is the deepest and most solemn reality in our moral life, and gives even to the most trivial human life an eternal significance and value. And as the resurrection of the body is the final completion and glorification of our humanity, so it will be the everlasting revelation of our personal identity. Heaven—I am speaking in this paper only of the blessed resurrection of the saints—will not be peopled with ghostly shades, dim and vague shadows of a former existence; it will be we ourselves, if we are Christ's, who will be there, in all the completeness and fulness of our personality, with all that makes us ourselves, and all that separates and distinguishes us from one another, with all those differences and peculiarities of individuality which create our personal life; each one known and recognised as himself, and not another. "Thy brother shall rise again," our Lord told the sorrowing Martha, and Heaven

will preserve in larger and fuller measure, and in all the greatness of its eternal blessedness, all the sweet and sacred relationships of human life. Love that is founded in God is eternal as God Himself.

IT DECLARES THE ETERNAL CONTINUITY OF THE PRESENT MORAL LIFE.

3. And, finally, the resurrection of the body declares for the continuity of the moral life of eternity with that of earth.

It may even openly and outwardly reveal the permanence of the character we have made for ourselves on earth. It was a deep and suggestive saying of Swedenborg that the soul creates the spiritual body it is eternally to inhabit, and there is much both in Scripture and in the facts of human life to lead us to believe that in some mysterious way the outward form will be moulded and fashioned by the inward life.

"For of the soul the body form doth take,  
For soul is form and doth the body make,"

sings one of our own poets, and no one can fail to be struck with the fact that the most significant part of the body, the face, often bears on itself a silent witness to the hidden character within. There are faces which are already radiant with celestial beauty, the light of which reminds us, as we gaze on them, of the words we read of Stephen's transfigured countenance, "They saw his face as it had been the face of an angel." In one of our modern novels, "a young American artist, brilliant, unprincipled, conceited, has been living a wholly selfish life in Rome for some time, when his mother and her adopted daughter come from America to visit him. And the first time he sees them—simple, pious, loving folk, who have been living in constant anxiety for his sake—he suddenly turns to his mother, in the middle of a sentence, and asks abruptly: 'What makes you look so old? What has happened to your face these two years? It has changed its expression.' 'Your mother has prayed a good deal,' said the sister simply. 'Well, it makes a very good face,' answers the brother; 'very interesting, very solemn. It has very fine lines in it.' Who has not been struck again and again with this same heavenly expression in faces where the

"Eyes are homes of silent prayer,"

or with the gradual elevation and clarifying of the countenance, the new fairness and comeliness gradually stealing over the features, in those who have been lifted by Christ out of a life of uncleanness or drunkenness, or with the strange and unearthly look shining like a heavenly light on the face of some dear and aged saints, who had caught something of the image and beauty of God as they walked with Him?

WAKING SLEEPERS.—That the wife of a preacher should yield to the persuasions of "tired nature's sweet restorer" while her dignified good man is beating his "pulpit drum ecclesiastic," to keep his nominal audience awake, is indeed a shame and a reproach; yet we do not find ourselves inclined to sympathise with the Scotch minister who, on observing his better half tranquilly enjoying a blissful nap at what he regarded the most eloquent part of his discourse, with a shout that was loud enough to wake not only the sleepers in the church, but those in the churchyard as well, cried: "Susan! Susan! I didna marry ye for yer wealth, sin' ye had none. And I didna marry ye for yer beauty—that the whole congregation can see. And if ye hae na grace, I hae made a sair bargain in ye indeed!"



## REVUE INTERNATIONALE DE THEOLOGIE.

WE have to congratulate Professor Dr. E. Michaud and his collaborators on the completion of the first year's volume of their "International Review of Theology" (Berne). This polyglot quarterly was founded to promote the cause of interecclesiastical unity on a theological basis; and its course thus far must certainly have promoted a better mutual understanding among its readers. Taking as its motto the famous saying of St. Vincent of Lérins, "Let us hold that which is believed everywhere and always and by all," and adopting as theological basis of reunion the faith and order of undivided Christendom, it has succeeded, without in the slightest degree concealing the distinctive standpoint of its Old Catholic promoters in giving a wide and fair survey of non-Roman Christianity as it exists in the old world and in the new.

In the current number we have this impartial catholicity well represented. The first article is by Professor Dr. Nikeph Kalogeras, Archbishop of Patras, and is translated out of the original (modern) Greek into German. It consists of a historical estimate of "Markos Eugenikos and the Cardinal Bessarion as political leaders of the Greek people" in the fifteenth century. Professor Dr. Langen, of Bonn, contributes (in German) the first instalment of his investigations into the writings of Dionysius Areopagiticus. He maintains that Dionysius was neither the disciple of Paul nor a pseudonym. He goes on to show that the writings in question were already in use at the end of the fourth century and in the fifth century. "Whether the Dionysius and Timotheus proved to exist at that time are identical with the author and person addressed of our books remains to be seen."

## MADAME NOVIKOFF'S BROTHER AS THEOLOGIAN.

General A. Kiréeff, the brother of Madame Novikoff (O.K.), who seems to have devoted himself as earnestly to the union of the non-Roman Churches as his sister and brother to the liberation of the Balkan peoples, renders yeoman service to this Review. Russian theology, except as controverted or renovated by Count Tolstoi, the novelist, is practically non-existent to English readers. They have, therefore, the greater reason to thank General Kiréeff for uncovering this department of Christian thought. Recent papers or books by Russian divines he translates now into German, now into French, with notes that are greatly needed by Western ignorance. He shows himself as concerned for the ecclesiastical fame of Russia as Madame Novikoff was for the political, and is quick to mark and strict to put right any English Church chronicle that seems to him to misrepresent his native Church. To him we owe the presence of Professor Belayew's "Fundamental Principle of Roman Catholicism," which appears in German—and which, along with Professor Swetloff's "Dogma and Theological Speculation," we notice elsewhere—as well as Professor Ivantsoff-Platonoff's article on "The Patriarch Photius," which is given in French. Then follows in English Rev. J. J. Lias's defence of the impugned Thirty-nine Articles, which claims from us mention on another page.

## ECHOES OF THE WORLD'S THEOLOGY.

These leading articles occupy only one half of the Review. The latter and more miscellaneous half is not less interesting. Among other "Varieties," Dr. Lauchert investigates St. Athanasius's doctrine of the Eucharist, and finds the Father to have affirmed "the true, real presence of Christ in the Holy Sacrament" with all the clearness that could be desired. The Correspondence includes a valuable letter from Professor Beyschlag, of Halle, in

which that Lutheran theologian gives a concise view of German Protestantism in itself and in its relations to Romanism. It is noteworthy, by the bye, to find this champion of the *Vermittlungstheologie*, or mediating school of theology, eager to claim the Ritschl school as "a youngest form" of that school. He describes the Ritschlians as "anything rather than Radical," and as representing with warmth faith in "salvation by Christ only." The theological bibliography is comprehensively impartial. Among a number of other works, we find noticed here Professor Köstlin's "basis of our ethico-religious conviction," and Professor Krüger's series of "selected writings from sources of the history of Church and dogma." Rev. A. J. C. Allen reviews Canon Gore's "The Church and the Ministry," and informs us that the chief occasion of its appearance was the late Dr. Hatch's Hibbert Lectures, "now fallen into deserved oblivion."

The *Chronique* comprises (1) "Theological News," consisting of short notices of recent publications; (2) a "review of periodicals"—German, French, English, American, Italian, Dutch, Spanish, Slavonic—an extremely valuable feature; and (3) "ecclesiastical news," which does not omit notice even of the attempts at union between American Baptists and between Canadian Presbyterians and Congregationalists, as well as of the results of the Briggs trial.

It is really delightful to be kept in touch, within the pages of a single review, with the thought of American Presbyterians and Russian Orthodox, as well as of the communions that intervene. All success to this enterprise!

## INDIAN MISSIONS AND NATIVE CHRISTIANS.

THE *Christian Patriot*, an Indian Christian newspaper, in its issue of the 28th of September, discusses a question of the gravest import to the success of Indian Missions. The question is one that has been considered already in these columns more than once, namely, whether Protestant Missions as a whole have done all that they ought to have done for the higher education of the native Christians in India. The article is based upon a statement by Dr. Miller, the head of the Christian college, in which he says: "Taking Indian Missions in the mass, I think there has been an appreciable and needless loss of power, from a certain slowness to afford a thorough advanced Christian training to some youths at all events from the congregations that have been arising in this generation and the last."

The *Christian Patriot* gives some very remarkable figures showing how small has been the attention hitherto given in their educational work to Native Christians by the great Missionary Societies. It seems that the Missionary Colleges are at the present time, according to the latest returns available, offering collegiate education to 1,477 pupils. Out of this number only 137 are native Christians, whilst 925 are Brahmins. These figures mean that the heathen aristocracy in India is being educated in the proportion to Native Christians of seven to one.

The College department of the two Wesleyan Colleges in South India cost between them about 15,000 rupees per annum, or £1,000 sterling, and yet there are only seven Native Christian pupils in them!

These figures show that every Native Christian to whom the Wesleyan Missionary Society is giving collegiate education, costs the Missionary Society £143 per annum, if the cost is divided over these seven Christians. It is surely time that this state of affairs was radically altered.

# MISSIONARY PROGRESS AND PROBLEMS.

**New Anglican Archbishoprics.** For the first time, we suppose, since the Reformation, says the *Church Missionary Intelligencer*, the Church of England—taken in its larger sense as including independent Colonial Churches—has created two new Archbishoprics. The Bishop of Ontario, Metropolitan of the Province of Canada, and the Bishop of Rupert's Land, Metropolitan of the Province of Rupert's Land, have accepted the title of Archbishop at a General Synod of the Church in the Dominion of Canada. The latter case is one of singular interest to C.M.S. The work in Rupert's Land was begun by C.M.S. seventy years ago. Most of its extension has been C.M.S. extension. Of the eight dioceses comprised in the Province, C.M.S. almost entirely supports four, including the episcopal stipends. Last year its expenditure there exceeded £16,000. The new Archbishop, Dr. Machray, has always been closely identified with C.M.S.; and of all Colonial Bishops he is indisputably the one best entitled to the honour.

**A General Church of England Missionary Conference.** A general Church of England Missionary Conference is to be held next year. The Boards of Missions of the Convocations of Canterbury and York have combined, according to the *Church Missionary Intelligencer*, to appoint a large and influential Committee, not confined to members of the Boards; and several members of the C.M.S. Committee, including the President and three of the Secretaries, have accepted invitations to join it. The Church Missionary Society, by its unique position, has the advantage of being both entitled, and able, to take part in two kinds of General Conferences. Being an Evangelical Society, it has the right, and the power, to take a share in a Conference of Evangelical Societies, including those not of the Church of England. Being a Church Society, it has the right, and the power, to join in a Conference limited to Churchmen, but including those not identified with itself. It took, through some of its leading members, an active part in the General Missionary Conference of 1888. Now it takes, in the same indirect way, a part in the General Church of England Conference of 1894. Without C.M.S., the meetings of 1888 would have lost an important, not to say an essential element. Church Missions would have been quite unrepresented, and their work left out in the cold. In like manner, without C.M.S., the proposed meetings of 1894 would ignore the largest foreign missionary work carried on by members of the Church of England, and an inadequate and one-sided view of the subject would be presented to the public. There is now a fair prospect that the missionary principles which are held dear by the members and friends of C.M.S. will be fully and faithfully enunciated on this important occasion.

**Missionary Enthusiasm in the Church of England.** It is with great thankfulness that we read of missionary enthusiasm wherever the influence of the C.M.S. is making itself felt. A clergyman lately wrote to the Society stating that no less than twenty-seven of his people—all of them working men and women, except one Cambridge undergraduate—had spontaneously and simultaneously offered for foreign missionary service; and he asked that some one would go down and see them. Mr. Baring-Gould

and Mr. Wilkinson accordingly went, and bring a most hopeful report of the majority of the applicants. Some are young, and must wait two or three years before coming forward; but others were recommended to offer definitely whenever they were able to do so. If half the number eventually go out, it will be an unprecedented event in the history of a parish. Certainly it is a token that, however weak our faith may be, the Lord's hand is not waxen short. Perhaps the large needed supplies for the great and wide fields are to come in very unexpected ways. "Is anything too hard for the Lord?"

**Native Comments on the Wesleyan Missionary Disfranchising Proposals.** We referred last month at some length to the feeling which is being roused in India to the attempt on the part of the Wesleyan missionaries to deprive their Indian ministerial brethren of the right of appeal to the British Conference. We recorded then that the *Christian Patriot*, an Indian paper published in Madras, had contrasted the disabilities under which Wesleyan Indian missionaries would then labour, with the right of the poorest employee of Government to appeal to the highest court of the realm. In the *Christian Patriot* for October 12th, an Indian Christian, who signs himself "Sackcloth and Ashes," writes in comment upon the Rev. J. Hudson's article in the *Harvest Field*, the Wesleyan missionary magazine, on native ministers and the English Conference. In this article Mr. Hudson had said that if the missionaries erred at all after the proposed court had been formed, they would err on the side of leniency, and gave a reason for this in the following extraordinary language:—"We are conscious that in exercising discipline we are laying up for ourselves no small store of trouble. No one is such a plague as a dismissed or degraded agent. When we inflict punishment, we have before us the vision of a man standing every morning in our verandah when we open the door, following us as we go into the town, bringing a troop of women and children into our study in the middle of the day."

"Sackcloth and Ashes" then goes on to say, "Perhaps the writer gives expression to the experiences he has had of his own agents, but, sir, the next paragraph is most cruel, here it is. '*Natives of India have learned most thoroughly the tactics of the widow who troubled the unjust Judge, and they tempt us to do wrong almost as much as she tempted him to do right.*' Now, sir, I can imagine such a sentiment,—which condemns wholesale not one section of the native community but the 300,000,000 in India—proceeding from a raw young civilian, answering to the description of the unjust Judge in the parable, but is it right, is it politic I ask on the part of a missionary to give publicity to such sentiments? Then again, is Mr. Hudson justified in inferring about a nation what he has seen probably in the Wesleyan agents? I do sincerely trust that you will find space for this communication, for such sentiments, however appropriate and entertaining they may be in drawing-rooms, are not conducive to help the missionary cause if given vent to in missionary journals."

The writer concludes his letter by saying, "I am writing this with the deepest emotion, for Mr. Hudson will admit that God has not been so cruel as to deprive the poor

native of India of even the sense of shame and of all feeling."

We make no comment upon this letter beyond adding that we cannot read such a statement without feeling the deepest sympathy with our Indian brethren in the humiliation which is being forced upon them by those who ought to be the first to remember that "God has made of one blood all nations of men," and that race distinctions are utterly alien to the spirit of Christianity.

**The Bible in Italy.** A few months ago, says the *Sunday Magazine*, it was announced that the editor of the *Secolo*, a well-known Italian newspaper, was about to issue an illustrated family Bible from his press at Milan. The illustrations were borrowed from Messrs. Cassell, but the text was a translation from the Vulgate with notes authorised by the Church of Rome. This enterprise marked a new epoch in the history of the Bible in Italy. Till then, as Mr. Robertson pointed out, the Bible as sold in Italy was looked upon as a foreign book, because it was printed abroad, and as an heretical book because the versions were those of Protestants. The priests were in arms against it, and could enlist patriotism as well as religious prejudice on their side. This is no longer possible. The Bibles have the sanction of the Church. They are printed in Italy and by Italians. They are sold in the shops and in the ordinary course of business. The success of the edition has been marvellous. Already 50,000 copies have been sold, though the price is ten francs. It has made its way everywhere, among all ranks and classes. It is being discussed as well as read. So far from injuring the sale of other versions, it has increased it, and now, Mr. Robertson reports, the Bible heads the list of books sold in Italy, and has taken its rightful place in the literature of the country. The experiment, surely, is one that should be repeated elsewhere, and especially in Spain.

**Crying out after God.** One of the most pathetic instances of the yearning of the human being for the divine, says *The Gospel in All Lands*, is that related by Bishop Whipple, of Minnesota.

"Some years ago," he said, "an Indian stood at my door, and as I opened it he knelt at my feet. Of course I bade him not to kneel. He said: 'My father, I knelt only because my heart is warm to a man who pitied the red man. I am a wild man. My home is five hundred miles from here. I knew that all the Indians east of the Mississippi had perished, and I never looked into the faces of my children that my heart was not sad. My father had told me of the Great Spirit, and I have often gone out into the woods and tried to talk with him.'

"Then he said, so sadly, as he looked into my face:

"You don't know what I mean. You never stood in the dark, and reached out your hand and could not take hold of anything. And I heard one day that you had brought to the red man a wonderful story of the Son of the Great Spirit."

"That man sat as a child, and he heard anew the story of the love of Jesus. And when we met again he said, as he laid his hand on his heart:

"It is not dark; it laughs all the while."

**Missionary Restrictions in China.** The growing restrictions with which missionaries have to contend is strongly illustrated in a letter from the Rev. D. W. Nichols of Nan-king, China, to the *Gospel in All Lands*, in which he says: "Every foreigner who has given himself the trouble to study the Chinese, and not the general trend of affairs in China, cannot fail to see that the liberties of foreigners are

gradually being curtailed. It seems to be a fixed policy in this Yang-tze valley not to allow foreigners to gain farther egress to the interior. Not only that, foreigners have been ordered to leave the interior and return to the open ports, or to the cities where there are already foreign homes. Accompanying these official orders to leave the interior comes the official notice that no protection will be granted to you, and that you are likely to be most brutally murdered if you delay in obeying the orders. I have before me as I write, official letters containing the above language. At an interior point where I had gone to build a chapel, and where we had purchased land a year before, the officials in the city sent word to the elders of the place to stir the people up to make a row and drive us out. I am glad to say that the elders of the place as well as the people, being very friendly to us and many of them interested in the Gospel, refused to carry out the orders of the higher officials, and thus we were allowed to go on with our work. It is not thus in every community. In most of the places the people are easily stirred up, and the baser class are glad of this official sanction to do mischief. In these days native Christians are having to suffer many things. Partly because they are Christians, but largely because they are connected with the foreigners."

**Good Advice to Returned Missionaries.** The able editor of the *Christian Advocate* of New York, Dr. J. M. Buckley, gives the following excellent

advice to returned missionaries on the subject of their speeches: "First ascertain how many, if any, other speakers there are to be; ask the chairman to state the length of time he thinks well for each to occupy; then stop on time, no matter how much more might be said. Talk about the work, say the best things first; leap from the very start into the subject, and during the whole speech bring the missionary and the people to whom he is sent into hand-to-hand conflict for the salvation of their souls, with a case graphically narrated of successful work under each principle set forth. The whole art of making a good speech is to have something pertinent and moving to say; to say something all the time; to say it vivaciously; and if it be a religious speech, to say it with religious feeling, and to stop when everyone wishes you would go on."

**The Chinese Converts in America.** The question of the genuineness of heathen converts is one which is incessantly reasserting itself in all parts of the world. It may be well, therefore, to record here some valuable testimonies with reference to the character of converted Chinamen in the States, which are given in the November number of the *Missionary Review of the World*. When it is remembered that when a Chinaman is baptised he is ostracised by his own people, his possessions often destroyed, and his very life endangered, while, on the other hand he receives scant sympathy, if any, from white men, or even from white Christians, the origin of the "selfish motive" is not easily discovered. It is not claimed that all are sincere, or that all have proved faithful; but it may be safely affirmed that cases of defection are as few among Chinamen as among the same number of any other nation, not excepting English or American. In regard to this matter testimonies like the following should carry some weight:

The Rev. Ira M. Condit, for twenty-five years a missionary in China and California, says: "As a rule I have as much faith in the religion of Chinese Christian professors as I have in that of our own people."

Rev. J. Endicott Gardner, of Victoria, B.C., says: "In point of character, consistency, zeal, and liberality, I con-



sider my Chinese church members are on a level with the average members of any church."

Rev. W. S. Holt, of the Presbyterian Mission, Portland, says: "I have been among the Chinese in China and the United States for almost nineteen years, and am well qualified to judge. I consider the Chinese Christians compare favourably with those of any nation in character and fidelity."

Dr. Pond, Secretary of the Congregational Chinese Mission, says: "During the last seventeen years eight hundred Chinamen have been admitted to our church. . . . I affirm that by every practical test of character, by their steadfastness, zeal, honesty, liberality, growing knowledge of the truth, and in increasing efficiency in teaching the truth to others, they give, on an average, tokens of true conversion as clear as can be found in the Christians of any land."

These are samples from a multitude of testimonies, and may be appropriately closed by the following concrete instance:—In Victoria, B.C., two Chinamen, members of the Methodist Mission, formed a business partnership as merchants, and adopted certain rules for the regulation of their business. Three of the rules were as follows:—"1. We will not buy or sell anything that is injurious to our fellow-men." This at one stroke excluded opium, intoxicating liquors, and tobacco. "2. We will do no business on Sunday." "3. Of all that we make, one tenth shall be given to the Lord's work." Such principles are not common even among white Christians, and are somewhat rare on the Pacific coast. The two men referred to found that their "new departure" was not popular, and seeing that they must change their principles or give up their business, they deliberately chose the latter alternative, and cheerfully suffered loss rather than do what they believed to be wrong. Further comment is unnecessary.

**Christian Literature in India.** The report of the Christian Literature Society for India announces that last year its total issues were 1,460,212 volumes, of which 460,000 were school-books and the rest general Christian literature, "showing an increase of fivefold in this important class of books in four years." Not only the number, but the character of the books has improved, as is rendered both practicable and necessary by the further spread of higher education. Books on the Indian religions, a Concordance to the Bengali New Testament, by the Rev. G. H. Parsons, and a work by Professor Grau, translated by the Revs. W. St. Clair Tisdall and Deimler, of the C.M.S., are among these. Scripture portions accompanied by suitable introductions have been issued for graduates of the Indian Universities. Thus copies of St. Luke and the Acts have been supplemented by a work called *The Beginnings of Christianity*, and the New Testament by a *Life of Christ*. In former times it was Bradlaugh's and similar infidel works which were presented to graduates. Even the school-books of the C.L.S. are made to reflect Christian truth.

**Medical Destitution in India.** Dr. Macphail, in *Medical Missions at Home and Abroad*, gives some startling figures as to the medical destitution of India. The Health Officer of Calcutta, Dr. Simpson, reported that during the years 1886-91, out of 49,761 persons who died in that city, 31,221—more than three out of every five—had no medical attendance whatever, even the most insufficient, in their last illness. Less than one-third of those who die in Calcutta are attended by those who have had any training in European medical science. Curiously enough, owing to the fact that in the metropolis the male population is

twice as numerous as the female, the returns seem to show that women are better off than the men. In the country districts, "the Mofussil," Dr. Macphail shows that an appalling state of things exists. In the villages there are great multitudes, diseased for life, blind, lame, deaf and dumb, because in early infancy or childhood the simplest remedies were not procurable. Native medicine and surgery are often worse than the disease. "The red-hot iron is freely applied even for such trivial complaints as toothache and headache, or rags dipped in oil are set on fire and applied to the body." So with everything else. The cruelties, in the name of surgery, which Dr. Macphail describes as being practised at the time of child-birth are such that he ranks them with the suppressed custom of suttee. Surely here there is room for the medical missionary, not in units but in hundreds.

#### Missionary Celibacy.

*Apropos* of the question of celibacy amongst missionaries which received such notice at the Birmingham Church Congress, the Rev. Sumantrao V. Karmarker, of Bombay, writes in the *Missionary Herald*: "The home of the missionary has done more to forward the progress of the Gospel in India than any other agency. To see a lady, intelligent, yet womanly, presiding at the table, voicing her opinions and ideas freely, assisting her husband in his noble work, managing diligently her own household, and conducting faithfully her special work among women, is a novel and most interesting sight to a Hindu. The aesthetic and Christian environments of such a home have so impressed the minds of our people that they are endeavouring to adopt this ideal home life as far as practicable."

#### Missionary Demand and Supply.

The economic necessities which cause the transport of Chinese, Malay, and Indian coolies in huge numbers to foreign shores, continually give rise, says the *C.M. Intelligencer*, to fresh missionary demand and supply. A somewhat recent instance is that of Durban, Natal, to which large and increasing numbers of Indian coolies are brought to work the sugar plantations. A correspondent of the *Guardian* estimates that there are at present 25,000 in Natal, the majority of whom do not intend to return to India. Dr. Borth, a medical man, took orders for the purpose of establishing a mission among them. "Through his agency," says the writer in the *Guardian*, "schools have been opened almost everywhere where there are Indians, and at Durban a very nice mission church, which is well attended, has been built, and an orphanage has been established." Canon Borth, as he now is, is attempting to train Indians for the ministry, but seeks to be set free for itineration.

**Missionary Institute.** At a valedictory meeting recently held Harley House, Bow, a bird's-eye view was given of the scope of this society's operations. In all, between 600 and 700 have been sent to foreign lands. Of this number 80 are scattered over the Empire of China; 31 are in India; 103 in Africa. Though greatly tried, this mission has been greatly blessed, "and at the different stations there are somewhere about 1,300 natives who have confessed the name of Christ." Dr. Harry Guinness, commenting on the readiness with which £250,000 worth of presents had been given to Princess May, appealed for increased financial support on behalf of the Institute and the Congo Mission, both of which need £2,000 for carrying out their work.

## BOOKS OF THE MONTH ON RELIGIOUS AND SOCIAL TOPICS.

### THE CHURCH OF ENGLAND AND RECENT RELIGIOUS THOUGHT.\*

WE have rarely met with a book concerning matters of bitter controversy so fair as this, so enlightened and candid, so thoroughly Christian in tone and statesman-like in vision. It must not be supposed that we agree with all that Mr. Whittuck has written, that we are prepared to endorse all his opinions. From much we most vehemently dissent, and not a few of his reasonings seem to us to be open to criticism of the gravest sort, but, in spite of all, this book wins our intense admiration as timely, wise, and, on the whole, well reasoned. The author is a noble-minded man with many gifts and a generous spirit.

Mr. Whittuck divides his treatise into four parts, of about equal length. In the first he deals with the Church of England to-day. He is of opinion that there is springing up in the National Church a spirit of uniformity. The clergy of that Church are being more specialised, and the laity too; both are developing class attributes that mark them off from all other religious segments of the nation. "All that we maintain and insist upon is the growth of a spirit of uniformity among a certain section of English Churchmen who claim to give the law to the rest, and who have to a great extent succeeded in getting their claim recognised, as shown by the spread of their ideas, principles, and practices, among the Church laity. These latter are in consequence becoming more and more organised on a common basis of High Anglican Churchmanship, sympathy with which unites them together in spite of social differences (which, however, being for the most part merely differences of degree are not very serious) in one ecclesiastical class." He concludes the first part by a chapter on results and anticipations, a chapter which is of the utmost interest but which we have not space even to summarise. The second part deals with the Church and Dissent. To this section of the book we will return, and deal with it more at large, since it bears very vitally upon the policy of this Review. The third part deals with the Alienated Classes, and the relation of the Church to them, both in its strength and its weakness. He concludes with a very able and closely reasoned section on Theology, the last sentence of which we may quote: "The theology of the Church of England has not—except in Biblical investigation and criticism—improved recently on its previous reputation. Yet never at any time have its prospects seemed brighter, because never at any time has its faith been stronger." This outline gives but a very poor idea of the richness of the book. There is not a sentence of padding from beginning to end. The author has a great deal to say and evidently a great deal more that he would like to say. All he says is well worth the earnest attention

of all thoughtful men, and we hope to see Mr. Whittuck return again and yet again to these most important matters.

But to return to the chapters on the Church and Dissent. In opening his discussion he bears in mind three simple and yet often neglected cautions: "In the first place to be careful to regard Dissent as a religious phenomenon, and not merely as a thing capable of being explained by reference to social causes." "Secondly, to abstain from imputation of low and unworthy motives, and to avoid partisanship, whether on behalf of Church or Dissent." "Thirdly, to attach importance, not so much to the Nonconformist bodies considered separately, as rather to the great dividing lines which run through them all in common." To these three canons of discussion, so far as we have observed, the author most rigorously adheres. This fact alone will give him favour in the sight of all Nonconformists. They are not often so dealt with from such quarters, though we are bound to say that instances are multiplying every day. The keynote of this chapter on the recent history of Dissent may be found in the following quotation, and every word should be weighed: "Our point is, that whereas until twenty-five or thirty years ago the inclination of Dissent was towards ecclesiastical differentiation accompanied by a sufficient amount of INTEGRATION to prevent the sectional divisions in each case from falling asunder—i.e., enough unity to prevent religious separation, but not enough to prevent aggravated internal dissensions in some cases and denominational schism in others—this tendency, though during the last twenty-five or thirty years it has not ceased to operate, has not operated to anything like the same extent that it did formerly. During the more recent period, the situation may be summarised by saying that neither the differentiation nor the integration have made much appreciable progress." After expounding the two leading terms of this statement, he then passes on to argue that Dissent is now engaged with a new set of problems. The ecclesiastical problems, the problems of Church government, have vanished, and their place has been taken by problems of teaching and doctrine. The new problems do not lend themselves to disintegration so easily as the old, and he thus explains "the change which has passed over the chief Nonconformist bodies in recent times as regards the stationariness if not the diminution of sectarian divisions." In a chapter on Attraction and Repulsion, Mr. Whittuck divides Nonconformists into the classes, the Broad Church Dissenters, and the Ultra-orthodox. "Up to a certain point these Broad Church Dissenters are disposed towards the Church of England very favourably. Not, of course, that they sympathise with Anglo-Catholicism, or what is known as the Sacramental system." It is the hope and purpose of this class to reduce points of difference between themselves and others to the very lowest terms consistently with adhesion to the faith of Christ. Yet, though there are many of the leading spirits in the Church who are of the same mind, the Dissenters who entertain those friendly senti-

\* The Church of England and Recent Religious Thought. By Charles A. Whittuck, M.A., Rector of Great Shefford, Berks, late Fellow and Tutor of Brasenose College Oxford. (London: Macmillan and Co.) 7s. 6d.

ments towards the Church are also on other grounds bitterly opposed to the Church, and unable to combine with her except to a very limited extent. Why is this? We let our author answer for himself. "The irritating circumstance to Nonconformists of this class arises from their conviction that the progressive inclination of the Church towards liberalism is not half so strong as its progressive inclination towards a self-centred ecclesiasticism. The former is no doubt up to a certain point both sincerely felt and actively manifested, but it can never produce any real approximation, much less vital union, in presence of the increased and increasing importance which is now attached by English Churchmen to their own principles of Church membership. These principles, though not incompatible with a conciliatory attitude of the Church to Dissent and Dissenters, exclude by their very nature anything like a religious relationship of a more intimate kind. But without some sort of religious bond of union, mere willingness to co-operate with the Dissenters in matters of purely moral and philanthropic concern is quite as much calculated to irritate as it is to conciliate the classes in question. It is not merely that in such matters Churchmen are not more liberally disposed towards the Dissenters than they are towards persons who profess no religious belief whatever, but the impossibility of union and co-operation between Church and Dissent in any of the other and deeper matters which religious men have at heart is thus brought prominently into view." We have given a somewhat lengthy extract, but Mr. Whittuck in these words points out a root of bitterness, a difficulty that sorely oppresses the sections in both Church and Dissent from which most is to be hoped. Whether the matter is quite so hopeless as Mr. Whittuck seems to think, we are not quite sure. We incline to the opinion that he is rather too pessimistic.

We need not concern ourselves much with what is said about the ultra-orthodox. They do not make for reunion, for, as is pointed out, "it is of the very essence of the disposition here in question, that it cannot easily reconcile itself to the existence of Christianity under any other form than its own." "It regards charity as a weakness, and compromise as corruption." The author sums up this chapter by saying, "There is no hope of conciliating those Dissenters who desire more strictness; there is at any rate some hope of conciliating those Dissenters who desire more comprehensiveness than the Church at present allows in respect to the terms of her communion."

The chapter that deals with the Reunion Question is one of the most closely reasoned in the book. It is impossible to give any adequate outline of its contents; we must be content with extracts. After some quotations from a paper read at the Rhyl Church Congress dealing with the divergent conceptions of the nature of the Church, the validity of infant baptism, and the functions of the ministry, as they are bars to reunion, Mr. Whittuck proceeds to notice our friend the Rev. Joseph Hammond. Regarding his book "Church or Chapel? An Eirenicon," our author says, "Mr. Hammond was no doubt perfectly serious in calling his book an Eirenicon. But for his doing so, however, it may be safely said that no one would have discovered that the book was intended to be of this character." "Here is a man gravely addressing himself to the task of acting as a peacemaker, and honestly believing himself to be so acting, who, nevertheless, comes to the conclusion that the Church can give up nothing, and that the only way to peace lies in the abandonment by Nonconformists of the most distinctive opinions."

It is evident that the High Anglican position is a very

serious hindrance to Reunion. To those who would seek to abolish the dominance of this party in the Church of England, Mr. Whittuck makes answer: "The Church of England is now leavened predominantly by a High Anglican influence. Whatever may be thought of this fact under other aspects, it undoubtedly gives a character of intelligibility to the Church's position which before was wanting to it. And though the position thus taken up by the Church is, as regards Nonconformists, theoretically an irreconcilable one, this (paradoxical as it may appear) is probably more than compensated for by the more definite formulation of the Church's views and of the minimum extent of her demands. As long as the Church of England was a mere agglomerate of heterogeneous parts, it was impossible for Churchmen and Nonconformists to negotiate with each other without the risk of misunderstanding. No party or section of Churchmen could speak for the rest without fear of subsequent repudiation by the rest."

That is the advantage of the certain voice which is now gained by the National Church. How is the difficulty inherent in this advantage to be met? Again, we must give an extract: "It might very well happen, if Churchmen of these views were brought into frequent contact and communication with Nonconformists, more might come of it than, judging from their opposite tendencies, would be supposed possible. Nor is there any disinclination on the part of the younger and more active section of the Anglican clergy to form connections and to enter into negotiations with a view to finding points of agreement, whilst at the same time minimising points of difference between themselves and Nonconformists. We may, therefore, consider the more liberal attitude which has of late found favour amongst certain sections of advanced Churchmen as a favourable omen. But whether this element of hope will expand, and become a really important factor in the situation, it is impossible, on the scanty evidence which at present exists, to predict. There are great and intrinsic difficulties in the way of such a result, besides other that are likely to be created by the partisans and bigots, equally on both sides. It will be interesting to note what happens in this respect during the next few years. All that can be said now is that the signs of the times, so far as they go, are promising; that Anglican Churchmen can do more to improve matters than any one else; that Church history affords many examples of parties being brought together in spite of their mutually opposed ecclesiastical principles; and finally, that, according to our view, there must be some *one* dominant tendency in the Church of England in order for Reunion, or even for a nearer approach between Church and Dissent, to be possible. A *prima facie* ground exists for expecting this latter result to follow from that tendency which is, as a matter of fact, dominant at the present time."

The writer then passes on to consider what are the grounds on which the view rests, that the Church of England must be one, or approximately one, as regards her constituent parts before she can become more one with the denominations of Christians outside her borders. But into this we need not enter. It is a remarkably interesting and luminous discussion, but we must draw the line somewhere. We may, however, give his summary: "Briefly stated, what has been said is intended to establish three positions, (1) that the Church must become one herself before she can become one with others; (2) that it is only on this condition that she can impress Dissenters with a sense of her authority; (3) that such an impression is the only thing calculated, or, at any rate, the best thing calculated, to attract Dissenters to Church membership." After dwelling on the way in which Congregationalism is



finding its way into the Church life and working of the Episcopal communion, Mr. Whittuck returns to probabilities, and seems to opine that the whole tendency of contemporary history "is likely to decide in favour of increased denominational and congregational independence, and it will then be reasonable to look forward in the future to an intensified it not to a multiplied sectarianism." At the same time we are not quite clear that this is to be accepted as his prognostic, for he adds in the very next sentence, "But it must be remembered, on the other hand, that this latter expectation presupposes the march of events and the development of tendencies, precisely according to the ordinary laws of civilisation as we see them at present in operation, whereas the occurrence of cataclysms and revolutions at certain intervals of time is, in religious history, not the exception but the rule. To generalise from 'the movement of contemporary civilisation' does not in matters of the kind we are discussing take us very far." Precisely; Mr. Whittuck wishes to have room for God in the world He has made and redeemed.

We have regarded it as our duty to draw attention to this book, at considerable length. It is worthy of the space we have given to it, and of considerably more. There are important matters upon which we have not so much as touched. The writer has laid all sections of the Christian Church in Great Britain under great obligation to himself, and we trust his book will receive the attention it deserves both in the study and the press. The whole subject is one of vast importance and one in which our readers have a great and growing interest.

#### BIBLICAL ESSAYS.\*

WE are told in the Introductory Note, that about one-third of the present volume has already seen the light. Of three essays on the Fourth Gospel, one is reprinted from the *Expositor*; an essay on the mission of Titus to the Corinthians, and two essays on the structure and destination of the Epistle to the Romans are reprinted from the *Journal of Philology*. The rest of the volume is new and each essay is printed from lecture notes. To estimate the bearing of the latter fact on the value of the book, we must bear in mind Dr. Lightfoot's methods of work: "Possessed of a remarkably retentive memory, he preferred to trust to outlines, rather than write out in full what he intended to deliver in the lecture-room. Accordingly, in those essays which are described as printed from lecture notes, it has been found necessary to frame into sentences page after page which, in the original notes, exists only in the briefest summary. It is inevitable therefore, that in places the Bishop's meaning will have been obscurely expressed, if not entirely missed. That this inadequate treatment is not more glaring is due to the kindness of those who, in response to the appeal of the Trustees, have placed their notes of Dr. Lightfoot's professional lectures at the disposal of the editor." The editors evidently feel the very serious nature of these facts, and in judging the work here given to us, under the name of a scholar with the widest possible reputation for learning and accuracy, these facts ought never to be forgotten.

\* "Biblical Essays." By the late J. B. Lightfoot, D.D., D.C.L., LL.D., Lord Bishop of Durham. Published by the Trustees of the Lightfoot Fund. (London: Macmillan and Co.) 12s. 6d.

We cannot do better than allow the editors to state in their own words, the purpose and place of the new matter they have provided for us: "The second and third essays on St. John's Gospel form part of a subject which, as he tells us himself, he considered to have passed into other and better hands, and they would probably never have been published by Dr. Lightfoot himself. The next four essays are intended to appear as excursions in the Commentary on the Thessalonians; the three which follow would have supplied material for introductions to the Epistles to the Corinthians, Romans, and Ephesians respectively, while the last two would have found a place in an edition of the Pastoral Epistles."

Perhaps the most valuable of these essays is the second essay on the Gospel of St. John. Dr. Lightfoot seems to have been very much impressed by the inadequacy of the treatment of the external evidence in the prolegomena of the majority of commentators. He shows that there is no need to apologise for the scarcity of evidence, "on the contrary there is a vast body of evidence of various kinds, which cannot be set aside." Then for sixty or seventy pages, we follow him in a patient investigation of the literature of the first two centuries of the Christian era. New points are brought out, old arguments receive new turns, weak links in the chain are strengthened and we rise from the review convinced that the writer has added "very materially indeed to the weight of the external evidence which, with fresh force from year to year, tends to the conviction that this most divine of all divine books was indeed the work of the disciple whom Jesus loved."

The studies in the life and writings of St. Paul are full of all the wonderful qualities of insight, accuracy and wide learning that we have been accustomed to look for from the pen of Dr. Lightfoot. We have been most interested by the charming essay on the destination of the Epistle to the Ephesians. The perfect lucidity of the argument and the easy mastery of the facts make it a fascinating bit of reading for any person interested in New Testament studies. To account for the facts, he accepts the theory of Archbishop Ussher with some slight modifications, and yet abandoning arguments that have been used before. The circular letter theory doubtless explains much, but for our part we find it very hard to accept the statement that "In the original letter a vacant space would be left after the words 'To the saints that are.' In the copies made for distribution the blank would be filled in with the names of the individual churches for which they were intended, 'in Ephesus,' 'in Smyrna,' 'in Laodicea,' 'in Thyatira,' and so forth." The whole expedient is too modern in its ideas. The blank space theory is, we believe, without any example in antiquity, and besides all that, such a flattering trick is contrary to all that we know of the habits of St. Paul. The Greek construction of many MSS. in the salutation of the Epistle presents many difficulties, and this way out of them is conceivable enough, but rather too clever, were it not just a little childish. At the same time, the whole of the facts of the Epistle are against the conclusion that the Epistle was written to the Ephesians in the same way that the first Epistle to the Corinthians was written "unto the Church of God which is at Corinth;" that much no one can doubt who reads this most valuable study.

The last two studies in the Pastoral Epistles are luminous and exact so far as they go. Nothing could be better than the short analysis of the style and intrinsic character of these much disputed writings. But one craves for more and further from the hand of such a master, and becomes more and more conscious of the loss that has fallen upon all Bible studies.

The book, as a whole, is of distinct value. The editors must have spent incredible toil in bringing forth these

essays from the raw material they had at their disposal. We do not see how mortal men could have done better. We are glad to note that, though we may not hope for any complete Commentary on anyone Epistle from the MSS. left by the late Bishop, the editors are "reserving for another volume selections from commentaries on the text which appear to be fullest and most valuable." That something of first importance to New Testament students can be made out of the fragments left is abundantly proved by the noble volume we now lay down.

#### OUR ENGLISH MINSTERS.\*

MESSRS. ISBISTER AND Co.'s publication of this tastily executed volume on our English Minsters occurs just opportunely with the announcement of the historical pilgrimage through the "Old Country," of which we give details on another page. As the preface observes, To write the story of the great churches of England would practically amount to writing English history from before the Norman Conquest to the Reformation; it would mean a history of religion in these islands from the early Saxon foundations to the iconoclastic days of the Puritans; it would involve a survey of the development and progress of architecture from an antiquity almost mythical down to the close of the fifteenth century.

However ignorant one may be of the spirit and technicalities of architecture, it is impossible to stand in the shadow of these majestic buildings without feeling that they embody an ideal of the human heart, an aspiration of human genius, as unmistakable as any expressed in music or poetry. Our minsters were no mere shelters for the assemblage of worshippers; they were themselves a form of worship, an embodiment of praise and prayer in materials less fugitive than the breath of psalm or antiphon. It has been argued that in these days of ours the Christian spirit has found an outlet in homes, hospitals, charities, missions, rather than in the erection of costly edifices. One cannot but remember, however, that most of these objects were not overlooked in the centuries before the Reformation, and it is worth while to consider that it may not be the purest spirit of zeal which asks, "To what purpose is this waste? This ointment might have been sold for much and given to the poor."

Wonderful as are the masterpieces of poetry and music, if one considers the medium in which the artist worked, it is scarcely possible to regard as less marvellous the genius which manipulated these mighty masses of brute material, gave them wings, and let them soar into the high heavens! Should the reader do no more than analyse the "element of the tracery" in a window, he will be amazed at the knowledge and ingenuity which produced such seeming freaks of exquisite fancy from the stern geometrical principles on which a painted casement is con-

structed. How was the lovely east window at Carlisle contrived out of eighty-six pieces of stone, on a design drawn from two hundred and sixty-three centres?

"In these pages the story of several of our English Minsters has been told briefly and simply, yet in such a manner as to include at least an outline of these three salient characteristics—the history, religion, and architecture of our ancestors."

Archdeacon Farrar's article on Westminster Abbey is, as might be expected, one of the most interesting, dealing as it does with the building which has to so large an extent been the centre of English history for so many generations.

When the visitor stands in this glorious Chapter House, he stands on the spot round which centre some of the most important events in English history. The scenes here enacted may have been sufficiently exciting for the monks, when they confessed their sins to one another, or were accused and judged, and scourged in the sight of the community before the central pillar. But how far more memorable was the assembly when the Chapter House was set apart, before 1340, for the separate use of the House of Commons. The Speaker sat in the abbot's seat.



DURHAM CATHEDRAL.

\* "Our English Minsters." By Archdeacon Farrar and others. (London: Isbister and Co.) 5s.

Under this roof were passed such far-reaching Acts as the Statute of Provisors (1350) and the Statute of *Premunire*, which "pared the Pope's nails to the quick, and then cut his fingers." Here Wolsey held his court as Cardinal Legate. Here the martyrs, Bilney and Barnes, were tried and sentenced to be burnt for their Protestant opinions. Here were passed the Act of Supremacy and the Act of Submission; and before that slender pillar was laid the Black Book of damning evidence against the monasteries, which led to their dissolution, and raised a cry of indignation from the listening senators. And here the House of Commons continued to sit till the last day of the reign of Henry VIII. In 1547, the first year of Edward VI., the Chapel of St. Stephen, in the Palace of Westminster, was prepared for the use of the Lower House, and the Chapter House, though it was no longer used for their debates, was still regarded as

memory or for many previous years. In old days, indeed, the Abbey was very wealthy; but its immense revenues passed long ago into the hands of the Ecclesiastical Commissioners. It now possesses not a single acre of estates, and the annual sum devoted to its maintenance is so inadequate, that it has already been necessary to suppress one of its canonries in order to provide funds to prevent its actual fabric from crumbling to pieces. Barely able to maintain its daily staff, choir, and services, the Dean and Chapter are totally unable to provide additions to its splendour and beauty. Tens of thousands of pilgrims yearly visit it; the whole English-speaking race expresses love and veneration for it as the shrine of all our great historic memories. Yet no one does anything to immortalise himself by its adornment, and during so long a time it has received but one voluntary offering, and that from an American!



WINCHESTER CATHEDRAL.

public property, and was turned into the Record Office, in which, for three centuries more, were kept Domesday Book and all the other precious documents of the Kingdom. In 1865 it was happily restored from its condition of neglect and defacement by Sir Gilbert Scott.

Archdeacon Farrar mentions one fact that is rather remarkable. It is that Westminster Abbey is scarcely ever the recipient of any voluntary offering. One such gift was spontaneously offered it more than twenty years ago. With a munificence and public spirit which is only too rare, Mr. G. W. Childs, of Philadelphia, presented a fine stained-glass window to the Abbey in memory of the two religious poets, George Herbert and William Cowper; as he also presented a memorial fountain, in honour of Shakespeare, to the town of Stratford-on-Avon, and a window to St. Margaret's Church in memory of Milton. But with the exception of this one spontaneous gift, nothing has been offered to the Abbey, so far as I am aware, either in living

The other two cathedrals dealt with in this volume which will be visited by the American Pilgrims are Durham and Winchester. Canon Talbot, writing on the former, connects the origin of the Cathedral with the great St. Cuthbert, the saintly Bishop of Lindisfarne, whose body was transferred to Durham from the Holy Island in 995, and Durham was then made the site of the northern Bishopric. There is, however, says Canon Talbot, a tradition that the real body of St. Cuthbert was secretly conveyed away by the monks at some time and buried in a certain part of the Cathedral, which is only known to three members of the Benedictine order, who, as each one dies, choose a successor.

Winchester Cathedral was founded by King Alfred, under the learned St. Grimbald. The west front is one of the finest specimens of Norman architecture, and remains pretty much as it was left by Bishop Walkelin some eight hundred years ago. With the exception of a few minor



alterations the main structure has not been altered since the Bishoprics of Edyngdon, which terminated in 1367, and of William of Wykeham, which terminated in 1404.

The other cathedrals dealt with in this interesting volume are Canterbury by Canon Fremantle, Wells by Mr. S. M. S. Pereira, Lincoln by Precentor Venables, and Gloucester by the Dean.

**THE NEW TESTAMENT AND ITS WRITERS:** Being an Introduction to the Books of the New Testament. By Rev. J. A. McClymont, B.D., joint translator of Dr. J. T. Beck's "Pastoral Theology of the New Testament." (London: Adam and Charles Black.) 3s. 6d. nett.

We have not often taken up a book of such worth, and so well printed and bound, at so cheap a price. The explanation is to be found in the fact that it is a reprint of one of the Guild and Bible Class books of the Church of Scotland. Mr. McClymont thought that the favourable reception given to the volume in its humbler form warranted him in giving it another shape, and one fitting it to take its proper rank upon the bookshelves of the student. When the book first appeared in the familiar red paper covers, its worth and ability was at once and most emphatically recognised. The passages of Scripture which are referred to in the text are in this edition given in foot-notes, and many explanatory notes are added to them. It will be a great boon to all ministers and teachers who wish to lead a class through the subject and take the smaller volume as a text-book.

**FRAGMENTS IN BASKETS.** By Mrs. W. Boyd Carpenter. (London: Isbister and Co.) 3s. 6d.

Mrs. Boyd Carpenter has no mean gift, and it is devoted to the highest ends. The twelve chapters of this book she is pleased to call fragments. For our part, she may name them as she pleases, if she will but let us have more. They are products of the fancy, every one of them, akin to fable and allegory, and mystic tale. Dreamy children, who are just beginning to feel life, will rejoice in them, and will find no weariness in wisdom. There are not many persons of any age who will not find things taught in these pages that are not often taught. They can only be taught in style such as this. To say the thing right out would be to cast pearls before swine, to give that which would be wrested to destruction. Cast into this fascinating form Mrs. Boyd Carpenter has escaped the snare. There are defects, but we have had so much pleasure from this book, and have by its help seen so many things that it is good to see, we will not say one word about them, nor even wish them gone.

**THE OLD TESTAMENT AND ITS CONTENTS.** By James Robertson, D.D., Professor of Oriental Languages in the University of Glasgow, Author of "The Early Religion of Israel." (London: Adam and Charles Black.) 6d.

The Guild and Bible Class Text-books, published by the Church of Scotland, are marvels of cheapness and models of their kind. Professor Robertson is now well known, and his position well defined. His book on the early religion of Israel has been attacked vigorously enough, but it yet remains the most learned and able of all the books on the conservative side. This little volume is an admirable primer of Old Testament introduction, both general and particular. Each book is dealt with, its contents analysed, its style and construction described, its authorship and date approximately fixed. It is not too dogmatic, and in no way pugnacious. We trust it will have a most extensive sale, and a still more extensive study. He who knows this little book well will know a good deal more than many who make much noise in the world about the very matters here discussed.

**ESSAYS, ADDRESSES, AND LYRICAL TRANSLATIONS.** By the late Thomas Cambile Finlayson, D.D., Minister of the Rusholme Congregational Church, Manchester. With a Biographical Sketch by A. S. Wilkins, LL.D., Litt.D. Owens College, Manchester. (London: Macmillan and Co.) 7s. 6d.

Mr. Finlayson was one of the many cultured and able ministers drawn from Scotland to enrich and beautify the religious life of England. His work was quiet and unostentatious, but very thorough, and done from the highest possible motives, oftentimes in much bodily weakness. He had a very true vein of the highest poetry. We shall not soon forget the light and pleasure and stimulus that were brought to us many years ago by reading a very beautiful parable of his on Law, Miracles, and Prayer, which Dr. Cox printed in the *Expositor*. If we mistake not, Dr. Cox saw it in the pages of another magazine, and was so charmed with it himself, that he sought and obtained permission to reprint the paper. We are glad to see that this paper is included in the present volume. All the papers have something of the same charm about them. They will not bother weary brains by their too great profundity, neither will they tax the patience by a multitude of words. They are fresh and tender in spirit, and embody not a few of the gracious and saintly characteristics of their author.

**THE HOLY WAR.** By John Bunyan. With Prefatory Note by Alexander Whyte, D.D. (Edinburgh and London: Oliphant, Anderson, and Ferrier.)

We are very glad to see that Messrs. Oliphant, Anderson, and Ferrier have published this beautiful edition of the "Holy War." It is exceedingly well printed, and we hope that Bunyan's second great work in this form will have a wide circulation. We should like to see a companion edition of the "Pilgrim's Progress."

**THE YOUNG PREACHER.** By Theodore L. Culyer, D.D., late Pastor of Lafayette Avenue Church, Brooklyn. (Edinburgh: Oliphant, Anderson, and Ferrier.)

We are reminded by the present volume of Dr. Culyer's previous volume on "How to be a Pastor." It is full of the same brightness, the same fatherly manner, and the same good advice. The papers are on most subjects usually treated in such books, and are commendably short.

**HUMANICS, COMMENTS, APHORISMS, AND ESSAYS.** Touches of Shadow and Light, to bring out the Likeness of Man and Substance of Things. By John Staples White. (New York: Funk and Wagnalls.)

"The latent idea of the author in writing this book was to present to the public a work that absolutely could not be read." The author has very nearly succeeded. We have hardly ever had such a handful of chopped straw between our fingers before. The nutriment is a minus quantity, but now and again upon the straw there is a gleam. The preface is a barefaced bit of writing, and altogether in keeping with the first sentence. However, to quote one of his own profound "aphorisms," "If people could only understand each other, there would be more or less fellowship" (chap. xxxviii. ver. 14).

**TWO AND TWO MAKE FOUR.** The Christmas Number of the *Review of Reviews*. By W. T. Stead. (London: Mowbray House, Norfolk Street.) 1s.

Mr. Stead has produced a Christmas number as remarkable for its originality and freshness as anything that he has previously attempted. The title is really Mr. Stead's irreducible minimum of faith, and he endeavours in the story to show how an Agnostic commencing from that certainty ultimately triumphs over unbelief. The story, which is about as large as a three-volume novel, opens with a most brilliant description of the Liberator's smash. Mr. Stead has seldom written anything finer. Readers, however, will turn with keen interest to that section of the story in which Jasper Sterling, who is Mr. Stead under a very, very thin gauze veil, founds his daily paper, and Mr. Stead gives a description of it. The manifold activities of the paper are too numerous to give in this place. It is to be a kind of modernised Catholic Church, under the direction of Mr. Stead as the new Pope. We were somewhat amused to find that Mr. Stead had appropriated the Reunions Conference, organised in connection with this Review, as but the small beginning of a branch of this work, and that our General Editor, in the days to come, is to be one of Mr. Stead's many lieutenants. The plot of the story culminates in one of Dr. Lunn's pilgrimages to Lucerne, where the heroine, the daughter of a millionaire, is rescued by one of Dr. Lunn's young historical lecturers.

Bound up with this volume is the *Daily Paper*, concerning which we see as we go to press that the *British Weekly* has already expressed a very unfavourable opinion. We do not share the view of the editor of the *British Weekly*. The paper has many very striking features, not the least of these being the "Yesterdays of Long Ago." We should wish, however, that Mr. Stead, for his own sake and for the sake of the future of the paper, had left out the telepathic interview which appears with Lady Brooke.

**THE SAYINGS AND DOINGS OF BENJAMIN BOBBIN AND HIS FOLK.** By Thomas Champness. (London: 152, Fleet Street.) 2s. 6d.

We are very glad indeed to welcome this characteristic work from the pen of our friend, Mr. Champness. There is no doubt that he is right in saying there are lots of people up and down England who know nought about us Lancashire folk, and I thought happen if I told 'em a few tales they would see that we were worth knowing. The chapter on the question, "Whether Baptism is a Sacrament?" is one that ought to be read by all good Methodists. Benjamin Bobbin's belief that the Rev. Walford Green will be President some day on account of what he has done for the Superannuated Ministers' and Widows' Fund is probably a forecast likely to be verified in a very short time. We have no space to give extracts from these racy pages, or record the many Lancashire stories here told, but we hope our readers, who care for the preservation of a record of these county peculiarities and idiosyncrasies which are rapidly passing away, will at once secure this little volume for themselves.

**JONATHAN MERLE.** By E. B. Bayley. Fifth Edition. (London: Jarrold and Sons.) 3s. 6d.

We are glad to see that this excellent work has reached a fifth edition. It is one of the most powerful delineations of the present conditions of social life in our villages which we have ever read. The novelist is a writer of considerable power, and the book has not attracted that attention in literary circles which it deserves. We shall be glad to see the editions multiplied.

# CHAUTAUQUA=IN=EUROPE.



## A PILGRIMAGE TO THE OLD COUNTRY.

BY THE GENERAL EDITOR.

FOR several reasons Bishop Vincent's visit to Lucerne during the Conference of last summer is likely to have a considerable influence upon the character of that gathering in future years. This however, is only one of the results of Bishop Vincent's visit. Another result has been the determination to carry out for our trans-Atlantic cousins a brilliant

names of English history—a history which is their possession as well as ours—than of witnessing the material prosperity of a Birmingham and a Liverpool, which only differs in degree and in slowness of growth from that of Chicago and a score of other American cities. The great cathedrals in which is enshrined the piety of our common ancestors, the



and most valuable idea first suggested by my friend Mr. W. T. Stead, for Englishmen, in the *English Review of Reviews*, viz., "The Revival of the Pilgrimage." If I understand Americans aright, in visiting England they are much more desirous to have the privilege of hearing and seeing the living leaders of thought and action, of visiting places like Bedford and Stratford-on-Avon, associated with the great

great universities which gave their intellectual and spiritual training to saints and scholars whom both nations combine to honour, from Latimer and Cranmer down to Butler and Wesley, and last, but not least, our great national Valhalla at Westminster, are objects of transcendent interest to those Americans who are able to visit the home of their forefathers. I also feel convinced that the interest of a visit to any

of these places will be multiplied tenfold when the cathedrals have their history recounted by the dignitaries who dwell beneath their shade, when the colleges of our universities have their story told by great scholars enrolled amongst their professors, and when literary and religious shrines like Stratford and Bedford are visited in conjunction with lectures by eminent *littérateurs* who have shown true appreciation of the national worthies respecting whom they speak. Such is the origin of "The Pilgrimage to the Old Country," which is described and outlined in the following pages.

It is no small encouragement to me in attempting the onerous task of organising these educational travelling parties to know that I have the enthusiastic approval of the founder of Chautauqua for my plans. In a speech which he made during his visit last summer to Europe Bishop Vincent said "Dr. Lunn is turning the whole world into a university with the blue arch of heaven for its dome." If it be true that what America thinks to-day Europe will think tomorrow, I can look forward hopefully to the future of my

plan for combining the educational influences of foreign travel with lectures by the great scholars of the age upon those phases which they have specially studied.

But Bishop Vincent has done more than to express his approval of the scheme. He has made it in fact, as it has always been in intent, a part of his great Chautauqua work, and has placed the Chautauqua office machinery at my service. This overcomes a great difficulty, as it would have been almost impossible to have arranged the bookings with the Atlantic flowing between.

It is too early as yet to say much of the response which the idea has met with; but I may perhaps quote here the following extract from a letter from the Right Hon. James Bryce, M.P. He writes to say: "I am much interested in the Chautauqua movement—one of the most remarkable phenomena of modern America—and if I am in London when Bishop Vincent's party arrives, it will give me much pleasure to meet them in Westminster Hall, and explain, so far as I can, our arrangements to them. Their programme seems to be an excellent one."

## PROGRAMME AND ITINERARY.

### WEDNESDAY, JANUARY 10TH.—

The Pilgrimage will leave New York by the ss. *Paris*, of the American Line.

### WEDNESDAY, JANUARY 17TH.—

The Pilgrimage will arrive at Southampton, and will proceed to London in a special first-class train, calling at WINCHESTER to see the Cathedral *en route*, if the steamer, as is almost certain, arrives at Southampton in time to allow of the stoppage. **Rev. Canon Durst** will lecture on the Cathedral.

*Evening:* Reception by the **Rev. Dr. Lunn** and **Mr. Woolrych Perowne**, and *Conversazione*. Short Addresses by **The Venerable Archdeacon of London**, **Rev. Dr. Clifford**, **Rev. Mark Guy Pearse**, **Mr. Percy Bunting**, and others.

### THURSDAY, JANUARY 18TH.—

*Morning:* Service in WESTMINSTER ABBEY. Address on "The Abbey and its Associations," by **The Venerable Archdeacon Farrar**.

*Evening:* Lecture (before dinner) by **Mr. Walter Besant**, on "London and its Historical Associations."

### FRIDAY, JANUARY 19TH.—

*Morning:* LAMBETH PALACE, by special permission of **His Grace the Archbishop of Canterbury**.

*Evening:* Lecture by **Rev. H. R. Haweis** on "Tennyson."

### SATURDAY, JANUARY 20TH.—

*Evening:* Reception by **Lady Henry Somerset** and **Miss Frances E. Willard**, and *Conversazione*. Short Addresses on "English Social Problems" by **Mr. W. T. Stead**, Editor of the *Review of Reviews*, and others.

### SUNDAY, JANUARY 21ST.—

*Morning:* Service in St. Paul's Cathedral. Preacher: **The Venerable Archdeacon of London**, or some other Dignitary.

*Afternoon:* Service in St. James' Hall. Preacher: **Rev. Hugh Price Hughes**. Subject: "The Federation of the English-speaking World."

*Evening:* Service in the City Temple. Preacher: **Rev. Joseph Parker, D.D.**



## MONDAY, JANUARY 22ND.—

*Evening:* Lecture (with Lime-light Illustrations) on "Social Pictorial Satire," being sketches of English Social Life as exemplified in *Punch* by Doyle, Leech, Keen, and the Lecturer, by **Mr. George Du Maurier.**

## TUESDAY, JANUARY 23RD.—

The Party will leave London (Euston) by the special Saloon Train for Cambridge.

Public Luncheon at the LEYS SCHOOL, CAMBRIDGE. Chairman: **Rev. Dr. Moulton.**

Addresses on the "Public Schools of England," by **Rev. J. E. C. Welldon**, Head Master of Harrow; **Rev. Dr. Percival**, Head Master of Rugby; and on "The Position of Women's Education in England," by **The Venerable Archdeacon Wilson**, formerly Head Master of Clifton, and others

## WEDNESDAY, JANUARY 24TH.—

The day will be spent in seeing CAMBRIDGE.



WARWICK CASTLE.

## THURSDAY, JANUARY 25TH.—

*Morning:* ELY CATHEDRAL. Described by **The Venerable Archdeacon Emery.**

*Afternoon:* PETERBOROUGH CATHEDRAL. Lecture: "Saxon Peterborough in the Days of Hereward," by **The Right Rev. Mandell Creighton, Lord Bishop of Peterborough**, formerly Dixie Professor of Ecclesiastical History at the University of Cambridge, and Editor of the *English Historical Review*.

The Party will leave Cambridge in the morning, and return to Cambridge at night by special train.

## FRIDAY, JANUARY 26TH.—

*Morning and Afternoon:* BEDFORD and ELSTOW. Lecture on "John Bunyan," by the **Rev. Dr. Brown**, ex-Chairman of the Congregational Union, author of "The Life of Bunyan," and present Pastor of the Bunyan Meeting House.

The Lecture will be delivered in the Schoolroom of the Bunyan Meeting House, on ground purchased by Bunyan and his friends on his release from prison in 1672.

At the close of the Lecture there will be an exhibition of various relics of Bunyan's—his chair, staff, will, jug, and the first editions of his works, with foreign versions of the "Pilgrim's Progress," etc.

Elstow will be visited some time during the day. This village is closely associated with Bunyan's early life, and the spiritual struggles related as with pen of fire in his "Grace Abounding." It is one of the most charming of seventeenth-century villages, but little changed by modern innovations.

*Evening:* OXFORD. Lecture on "John Wesley," by **Rev. Hugh Price Hughes, M.A.**

**SATURDAY, JANUARY 27TH.—**

*Morning:* Lecture on "The World's Parliament of Religions," by **Professor F. Max Müller.**

*Afternoon:* The Oxford Colleges.

*Evening:* Lecture on "The Place of Oxford in the Religious History of the English People," by **Rev. A. M. Fairbairn, D.D.**

**SUNDAY, JANUARY 28TH.—**

10.30 *a.m.*: Service at St. Mary's. University Preacher.

11.30 *a.m.*: Service at Mansfield College Chapel Preacher: **Rev. R. F. Horton, M.A., D.D.,** Yale Lecturer on Preaching, 1893.

2 *p.m.*: Service at St. Mary's. University Preacher.

**MONDAY, JANUARY 29TH.—**

STRATFORD-ON-AVON. The suggested programme at this point would be to visit Shakespeare's Tomb at the Church of the Holy Trinity, the Memorial Theatre, and the Picture Gallery before lunch. An hour's Shakespearean Readings will be given in the Memorial Theatre by **Mr. Ernest Denny.** Luncheon at the Shakespeare Hotel, presided over by **Sir Arthur Hodgson, K.C.M.G.,** five years Mayor of Stratford-on-Avon.

After lunch a visit will be paid to Shakespeare's Birthplace in Henley Street, and Ann Hathaway's Cottage at Shottery. The Party will leave Stratford at about 3.30 p.m., and will drive in brakes through the exquisite country between Stratford and Leamington, arriving at Leamington at 4.30 p.m., where a Lecture will be given on "Shakespeare" by **Mr. Edmund Gosse,** Lecturer on English Literature at Trinity College, Cambridge. Chair will be taken by **The Right Rev. J. J. S. Perowne, Lord Bishop of Worcester.**

**TUESDAY, JANUARY 30TH.—**

*Morning:* KENILWORTH and WARWICK CASTLE.

*Afternoon:* CHESTER. Its Cathedral, City Walls, and Ancient Streets.

**WEDNESDAY, JANUARY 31ST.—**

*Morning:* HAWARDEN OLD CASTLE. By special permission of **The Right Hon. W. E. Gladstone.**

*Afternoon:* To York.

**THURSDAY, FEBRUARY 1ST.—**

*Morning:* YORK CATHEDRAL. Lectured on by **The Right Rev. The Bishop of Hull.**

*Afternoon:* **The Right Rev. Brooke Foss Westcott, Lord Bishop of Durham,** will receive the pilgrims at his palace, Bishop Auckland Castle. The night will be spent at Durham.

**FRIDAY, FEBRUARY 2ND.—**

*Morning:* DURHAM CATHEDRAL. Lectured on by **Rev. Canon A. S. Farrar.**

*Afternoon:* To Glasgow.

GLASGOW. Lecture by **Professor Henry Drummond** (not yet arranged).

**SATURDAY, FEBRUARY 3RD.—**

EDINBURGH. Lecture on "The Disruption," by the **Rev. Professor Lindsay,** of the Free Church College, Glasgow.

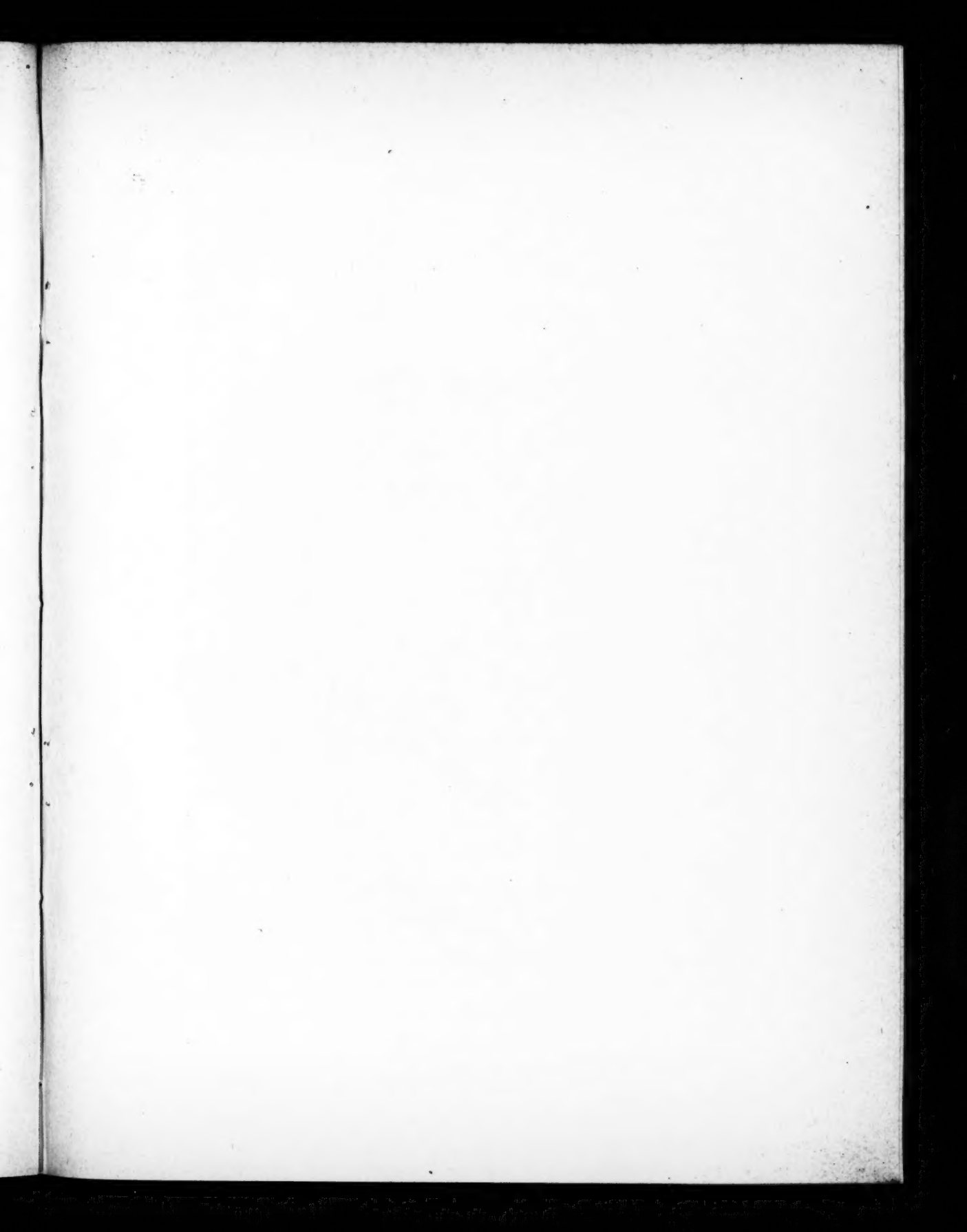
**SUNDAY, FEBRUARY 4TH.—**

*Morning:* Service at Free St. George's. Preacher: **Rev. Dr. Whyte.**

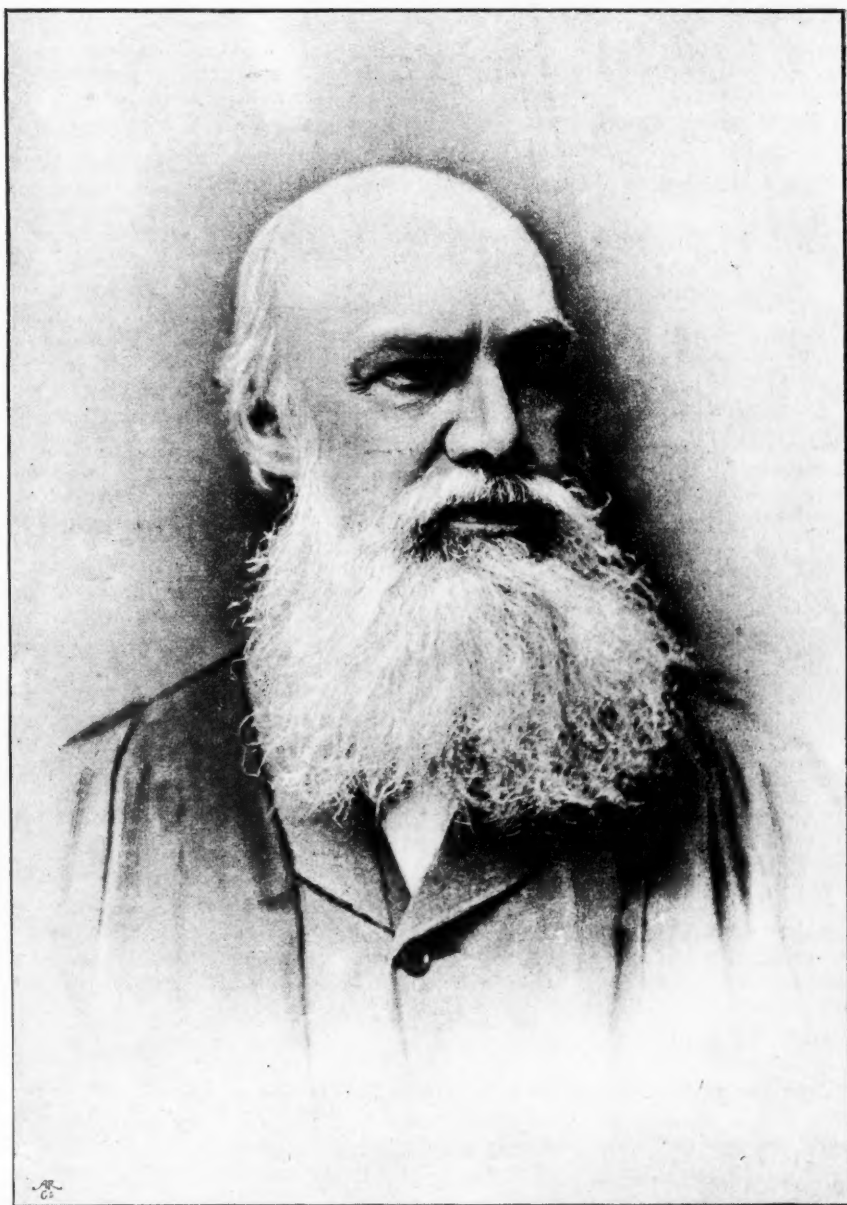
*Evening:* Service at St. Cuthbert's. Preacher: **Rev. Dr. Macgregor.**

**MONDAY, FEBRUARY 5TH.—**

EDINBURGH. Leaving at night in the sleepingcars for London, arriving in London on Tuesday morning. The Members of the Pilgrimage will be at liberty to return to New York at any time up to May 30th, or after that date by special arrangement.







*From a Photograph by]*

*[John Stuart, Ltd., Glasgow and Helensburgh.*

**PROFESSOR CAIRD.**  
(THE NEW MASTER OF BALLIOL.)

# THE PROGRESS OF THE CHURCHES.

## CHURCH OF ENGLAND NOTES.

**The New Master of Balliol.** Among all the possible names of distinguished alumni of Balliol suitable for the difficult post of successor to the late Master, none appeared more probable to those who knew the history and working of the College than that of Edward Caird, Professor of Moral Philosophy in the University of Glasgow. Had Thomas Hill Green been alive, he would have been elected; the same may be said of R. L. Nettleship, who died on the Alps last year. It is also believed that had the present Bursar and Dean of the College, Mr. Strachan-Davidson, had the advantage of stronger health, he would have accepted the post. He has a special charm of manner, and an experience of Balliol life and teaching, which would have made his appointment exceedingly welcome and popular to the existing generation of Balliol men, both tutors and undergraduates. But it has not unfrequently happened that he has had to winter abroad. Edward Caird, the brother of the eloquent Principal, was a "Snell" Exhibitioner from Glasgow some thirty years ago; gained a first in Moderations and in Literæ Humaniores, the Pusey and Ellerton Hebrew Scholarship, and a Fellowship at Merton. During the tenure of his Professorship at Glasgow, he has exercised a profound moral influence over the students of that University, and he is known far and wide as one of the most powerful teachers of philosophy in the kingdom. He represents the Transcendental School of Kant and Hegel, which was embodied so impressively by the late T. H. Green, in opposition to modern materialism. Theologically, it is probable from his "Essays" that he stands in the same position of undogmatic Christianity as Mr. Green. Under existing circumstances it was not probable that an exponent of any school of thought in the Church of England would be selected; and all true friends of Balliol will rejoice that a head has been chosen who will be a strong and independent personality, will maintain and increase the zeal of the College for intellectual work, and will exercise the same wholesome and strenuous influence on conduct and ideals which has been of permanent benefit to Glasgow.

### **The Christian Organisation of Labour.**

The meeting at the Jerusalem Chamber, Westminster Abbey, appeared to suffer from the rapidity with which it was organised, and the consequent want of cohesion amongst its members. That at the Holborn Town Hall was the outcome of the other,

and was most successfully organised. It called attention to the necessity for all members of the working classes to maintain healthy and human homes; to the fact that such a standard will in the end produce the best efficiency; and to the importance of forming permanent Boards of Conciliation for each trade. A very large proportion of the audience were young clergymen; and four or five of the speakers were members of the National Church. The platform was, in fact, a happy exemplification of the unanimity that often exists in social and philanthropic movements between Churchmen and Nonconformists. It was, of course, impossible to enter much into the details for carrying out the ideals proposed, but the ideals themselves were received with enthusiasm. The speakers would certainly not be held responsible individually for the various opinions expressed; each contributed his own quota; but there was a general consent that the modern system of employment was imperfect, by reason of its neglect to emphasise human and Christian relations between employers and employed.

### **The Unemployed.**

The feeling of the Church on this subject may perhaps be indicated by a sermon preached at St. Paul's Cathedral by the present writer on the first Sunday in November. Starvation ought to be out of the question, as, besides the work of the Guardians, the clergyman of every parish finds it his duty and pleasure to hear of cases of real distress, and to relieve them according to his power. The Metropolitan Visiting and Relief Association and the Society for the Relief of Distress never appeal to the public in vain. In all extended administration of relief it is desirable to take the working men themselves into co-operation, as none are so keen as they in distinguishing between genuine cases and imposture. The evils of overlapping must be cured by conference between the almsgivers of every denomination in each parish. The benefits of the poor law must be very jealously guarded, for, as Professor Fawcett showed, the artificial creation of employment by injuring existing trades, and encouraging the sluggish to think they need not obtain work for themselves, must end in national bankruptcy. All intelligent persons should turn their attention to the enormous superfluity of unskilled labour in London. Work must be found in other parts of England, or the superfluous labourers must be trained for the colonies. The children must be taught trades, and be sent to various parts of the empire where they are wanted. Elementary education must be made more practical and fruitful. It is not safe

for a trifling advantage to drive trades to other lands. Thrift, self-respect, and righteousness must be encouraged amongst all classes alike.

The clergy of Islington, headed by the Rural Dean, Mr. Barlow, with sixty-nine other signatories, call attention to the need of exertion. "We, the clergy of the civil parish of St. Mary, Islington, venture to approach you (the Vestry) on the question of the unemployed resident in the parish. It is obvious to yourselves and to us that many men, able-bodied and willing to work, are at present unable to obtain employment, and to earn their livelihood. The gravity of the case, we respectfully submit, demands the careful and immediate attention of those set over us in these matters. We venture, further, to earnestly suggest that the plan so successfully carried out in the Chelsea Labour Bureau be considered by you, in the hope that it may reveal some solution of the problem which is painful both to the unemployed and to employers of labour."

#### Reunion.

The *Manchester Guardian* records a delightful united meeting of clergymen and Nonconformist ministers of Bradford. It was invited by the Mayor, and the Bishop of Ripon was present. The Bishop suggested that united devotional meetings should be held. As an outcome of the suggestion it is probable that a united prayer-meeting will be held at the beginning of the New Year.

#### Churchmen in Parliament.

The determination of the Secularists in the House of Commons to weaken the National Church by a policy of neglect, obstruction, and injury has led to the formation of a committee of Churchmen in Parliament. Members of the National Church are, of course, very numerous in the House of Commons, but the committee contains between forty and fifty of those who are most interested and experienced in the affairs of the Church. The chairman is Mr. Edward Stanhope, and the hon. secretaries are Mr. Boscawen and Lord Wolmer. In the committee are included Sir John Mowbray, Sir Charles Dalrymple, Sir Francis Powell, Lord Cranborne, Mr. Talbot, Mr. Brodrick, Mr. Tomlinson, and Mr. Stanley Leighton. The evident hostility of Mr. Acland to voluntary schools has been the immediate occasion of this action.

#### Betton's Charity.

The proposal to convert Betton's Charity for elementary education into exhibitions to be held at Universities is exciting strenuous opposition. At present 20,000 children are benefited; but the exhibitioners from elementary schools would not be more than twenty. The founder's object was defined in 1845 to be "the education of children in charity schools in England and Wales where the education is according to the principles of the Church of England." Church elementary schools are the nearest representatives of such charity schools.

#### Parish Rooms.

The *Guardian* speaks with moderation and force about the proposed transfer to parish councils of parish rooms built by Churchmen as part of the Church property under the control of Churchmen for purposes of general utility as well as the stricter purposes of the Church:

"We regret that Mr. Fowler has not wholly justified the confidence we have repeatedly expressed in him. As regards elementary schools, indeed, the amendment he has placed on the notice-paper is entirely satisfactory. Even Mr. Dibdin admits that the protection accorded to them is complete. But as regards parish rooms the proposed amendment makes matters worse than they were before. Then it was open to any one to hold that they were not included in the Bill. Now a division is made between them, and the Bill is made to take in some by the fact that it expressly leaves out others. 'Any building proved to the satisfaction of the Charity Commissioners to be held in trust for any particular Church or denomination' is not touched by the Bill. It can hardly be doubted that these last words are meant to be equivalent of 'in trust for the religious purposes of any particular Church or denomination.' But why should a room built by Churchmen for secular purposes be made over to the parish council any more than a theatre or a club? Supposing that the same man spends one part of his money in building a music-hall, which he keeps as his own property and uses for profit, and another part in building a village concert-room, which he hands over to the vicar and churchwardens; why is the one to be secured to the owner by law and another to be taken from its owner and given to a public body? No one denies the usefulness of these parish rooms. No doubt exists as to the motive of those who built them, for the great majority of them have been built since 1860, with a full realisation of the present circumstances of the Church, and abundant opportunity for dissociating the parish room from the parish church had there been any desire to make the severance. We dislike using hard words, and our readers will bear us witness that as regards the Parish Councils Bill we have, if anything, been rather over-friendly than over-hostile. But the arguments which would justify the transfer of a parish room, built perhaps only the other day for the secular service of the parish, from the hands of those to whom the builders entrusted it to those of the parish council, would with very little extension justify any appropriation of private property that it might suit the purpose of a Government to propose."

#### The Record adds some suggestive details:

"The modern origin of the rooms clearly stamps them as part and parcel of the Church's equipment; a natural and inevitable outcome of her activity in recent years. Of the parish rooms dated in our returns, 48 per cent. were founded between 1880 and 1890; 20 per cent. were founded between 1890 and 1893. We have only found one room originating before 1850, and only 10 per cent. are prior to 1860. What the Bill really does is to strike a cruel and wholly gratuitous blow at one of the most recent and helpful of the Church's endeavours to brighten life in the villages. The device is only worthy of the Liberation Society."

In regard to the doles, the same paper points out that its returns show the origin of the doles to be as follows:—

"Doles founded prior to the year 1700, 22 per cent.; doles founded between 1700 to 1750, 16 per cent.; doles founded between 1750 and 1800, 10 per cent.; doles founded between 1800 and 1850, 17 per cent.; doles founded since 1850, 22 per cent. From this it is clear that any attempt to class the doles as an obsolete form of Church charity must fall to the ground."



**Jubilee of the Church Sunday School Institute.**

The Church Sunday School Institute has been celebrating its fiftieth year by a notable sale of work at St. Martin's Town Hall, London, in the framework of a very realistic Palestine village, with exhibitions of native industries. Some details of Sunday School progress may be quoted from a recent sermon at St. Paul's Cathedral.

"There is probably no modern institution which has made such extraordinary progress as the Sunday School. The proof of its importance is, that from a comparatively small and local institution, it has grown into a world-wide organisation. Starting with a few classes held in private houses, it has, without patronage and with very little support, become an essential part of the Christian system. In the year 1833, that is to say, scarcely more than fifty years from the starting of the first school, and within twenty-five years of the founder's death, a Parliamentary return gives the number of Sunday scholars in Great Britain as 1,548,890. In 1851, the last official census of Sunday Schools, the number had increased to nearly 2,500,000. The most recent and careful investigations serve to show that the numbers have now reached the enormous total of 6,750,000 in the Sunday Schools of our own country, and nearly 18,000,000 throughout the whole world. Of this, 5,733,000 are in England and Wales, with 616,000 teachers. As compared with this prodigious total, the attendance at day-schools is only 3,754,000, which shows that many continue at the one after they have left the other. Our friends the Nonconformists show us an example of activity in this respect which is well worthy of imitation. They base a large part of their system on the vitality of their Sunday work for children. In spite of their smaller numbers in themselves, they have apparently 3,233,000 scholars, whereas ours are only 2,500,000. Here is another opportunity for being provoked unto love and unto good works."

**Foreign Missions.**

Canon Scott Robertson has published his annual summary of British contributions to foreign missionary work. The grand total for 1892 reaches the sum of £1,363,153, which shows a falling away from the £1,421,509 of the preceding year, but is still above the £1,301,579 of 1890. The details of the year's total are as follows:—

Church of England societies	...	...	£584,615
Joint societies of Churchmen and Non-conformists	...	...	£204,655
Nonconformist societies in England and Wales	...	...	£354,396
Presbyterian societies in Scotland and Ireland	...	...	£207,327
Roman Catholic societies	...	...	£12,160

**Clerical Incomes and Agricultural Depression.**

An illustration of the prevalent agricultural depression and of the depreciation in the value of farms is afforded by the fact that the Dean and Canons of Canterbury are receiving less than one-half of the stipends to which they are entitled. The Dean is supposed to receive £2,000 per annum, and each Canon residentiary £1,000. It is stated, however, that the Dean's share of the annual income has fallen as low as £900, and that of the Canons to £450. Those members of the capitular body whose stipends are of smaller amount have not suffered abatement, but are in receipt of their full income. Winchester,

Peterborough, and other cathedrals, which kept part of their old estates as their source of income, instead of handing them over to the Ecclesiastical Commissioners, are suffering in the same proportion.

**The Church Army.**

One of the old proprietary chapels, for which in these days there is less use, known as Berkeley Chapel in Upper Berkeley Street, W., has been taken over by the Church Army as a mission church, for simple evangelistic services of a popular character. The chaplain in charge is the Rev. Swann Hurrell.

**The S.P.G. Meeting in Exeter Hall.**

The newly-formed London Junior Clergy Missionary Association, the chairman of which is the Rev. J. H. J. Ellison, vicar of St. Gabriel's, Warwick Square, has taken a leaf from the books of the Church Missionary Society, and held a popular meeting in support of the Society for the Propagation of the Gospel and other kindred associations, in Exeter Hall. The numbers desiring to attend were so great that an overflow meeting had to be organised in the Hall of King's College. The Archbishop of Canterbury, Canon Scott Holland, Sir Charles Turner, K.C.I.E., and Bishop Selwyn were among the speakers.

**Bishop Tucker.**

Bishop Tucker has been summoned home from Uganda, after an absence of about two years, to confer with the Church Missionary Society on the affairs of the vast provinces under his charge, and to offer information to the Colonial Office as to recent events and future probabilities.

**New Bishops.**

Archdeacon Meade has been elected by the Clerical and Lay Synod of Armagh to fill the vacancy caused on the bench of Irish Bishops by the death of the late Archbishop Knox, Primate. Canon Wynne, rector of St. Matthias, Dublin, has been elected to the vacant Bishopric of Killaloe. Dr. Cheshire has been consecrated Assistant-Bishop of North Carolina, U.S.A.

**New Editor of the "Quarterly."**

Mr. Rowland Prothero, who has been appointed to succeed Sir W. Smith as editor of the *Quarterly*, is a son of Canon Prothero, rector of Whippingham, was educated at Balliol College, Oxford, and was for some time a Fellow of All Souls'. His articles in the *Times* and *Guardian* on the Welsh Church attracted much attention. He contributed also to the *Guardian* lately an important series of articles on the poverty of the clergy. For a time he was assistant-editor of the *Nineteenth Century*. He has been co-operating with Dean Bradley in writing the life of Dean Stanley.

**The late Lord Ebury.** Not only evangelicals regret the loss of the venerable Lord Ebury, for his sympathies in religious and philanthropic work were wide and general. Born in 1801, he was the oldest Peer and Privy Councillor. He was nephew by marriage to the great Duke of Wellington, and uncle to the present Duke of Westminster. One of his brothers was Marquis of Westminster, and the other Earl of Wilton. He was constantly associated with Lord Shaftesbury, and retained to the last his keen interest in all that concerned the poor and the principles of the Reformation.

**The late Primate of New Zealand.** Dr. Hadfield, Bishop of Wellington, was for more than fifty years a conspicuous figure in the Church of New Zealand. It was at his consecration that the mandate of the Primate of New Zealand was first used, instead of that of the Crown. He was a strenuous worker for the extension of the kingdom of Christ in that distant province.

**The late Bishop of Perth, Western Australia.** Henry Hutton Parry, son of Dr. Parry, second Bishop of the Barbados and the Windward Islands, was educated at Balliol, taking his degree in 1851. He immediately proceeded to the West Indies, and became successively curate of Holy Trinity and of All Saints, Trinidad; tutor of Codrington College, Barbados; chaplain to the forces, and Archdeacon of Barbados. In 1868 he was consecrated Bishop-coadjutor to his father, and in 1876 was translated to the diocese of Perth.

**New Churches.** The Bishop of Oxford has consecrated St. Margaret's, Oxford, which has accommodation for 680, and has cost £8,159. Towards this, Canon Bright, Professor of Ecclesiastical History, contributed £1,000. The Bishop of Southwell has opened the new district church of St. John, Ilkeston, which has cost £1,600. A church-house, erected at Welshpool to the memory of the late Earl of Powis, was opened recently by the Countess of Powis, in the presence of a very large assemblage. The new building is erected upon a prominent site near the parish church, at a cost of upwards of £1,500. A refuge for boys brought before London police courts, to be used before sending them to reformatories or homes, has, at the suggestion of Mr. Dickinson, Thames Police Court Magistrate, been opened by the Bishop of London in Bethnal Green Road, under the auspices of the Church of England Temperance Society.

## PRESBYTERIAN NOTES.

**In Retreat.** Dr. Dykes has withdrawn his motion for closer relations to be formed between the Presbyterian Church of England and the Established Church of Scotland. The announcement has brought disappointment to many gracious souls which had, in their simplicity, accepted all the desires for Presbyterian union which found such ready utterance in Scotland at the late Free Church Jubilee, as "of the heart, from the heart." His sudden retracing of the first practical step taken in the direction of the desired common fraternity is, to say the least of it, as ominous as it is saddening. For it is an open secret that the check has come from Scotland, and that, too, not from the Established Church. Not to pay any heed to the sinister rumours which have been industriously floated about of the loss which our Foreign Missions and other schemes would encounter by the withholding of help from the North if this overture were persisted in, there remains proof conclusive enough that politics and not grace has thrust back this extended hand. Dr. Dykes said he withdrew his notice of motion because "current misapprehensions as to its purpose and effect would deprive it of that unanimous and cordial support so necessary to a proposal of this kind." This is doubtless as well chosen a phrase as could be devised to give a martial appearance of strategy to the retreat, but a retreat it is, all the same, a defeat and a retreat, and that too before a shot was fired. Why should it have been made? Thousands here and in Scotland will persist in asking this. Distinctly and decidedly our position in England should free us from all suspicions of political bias or manœuvring in the matter. We are the Swiss among the ecclesio-political Presbyterians of the North. Our ranks are composed of all classes, from extremest Voluntaries to extremest Church-and-State men, but here, on our own soil, we have nothing—as a Church—to create internal strife or discord on such questions. It would be as foolish for us, then, to seek occasions for disintegration by dabbling in the Church politics of Scotland, as by interfering in the Home Rule of the Presbyterian Church of America. But we have a right—distinct and clear—to use the means for perfecting Presbyterian union within our own borders, and this was what many had trusted Dr. Dykes would have helped to accomplish. Here, in our very midst, we have a section of the Presbyterian Church holding precisely the same faith in all that is essential to salvation, but divided from us by a veil of partition that has been woven on the political looms of Scotland. The Jews have no dealings with the Samaritans—let us allocate these clan-terms as we will. As things are, the only route by which these can hope to approach one another is *via* Edinburgh, and now the hope seems cut off. That is the deplorable aspect of this panic withdrawal; all prospect of union between the Established Church of Scotland in England and the Presbyterian Church of England, has been put back for another decade at least. One would fain catch, if he

*William Sinclair.*

could, at what might be implied by Dr. Dykes when he said that he was "precluded from moving his resolution in the terms of which notice had been given," but experience of the fate which has attended such efforts and retreats in the past makes us brood on the singular circumstance that it has invariably needed some ten years or so for gathering breath to make the attempts. The salvo of sounding phrases—blank cartridge—expressive of esteem, veneration and fraternal regard for the Church of Scotland with which the committee sought to cover this retreat, only adds to the sadness. It is not impossible for us here, as individual Christians, to hold the most conflicting political opinions and yet work heartily, loyally, brotherly together in everything that concerns the spiritual kingdom of the Redeemer. Is it always to be otherwise, when individuals are massed into churches? If so, so much the worse for the churches.

**Dr. Dykes' Vindication.** Since the foregoing was written a letter from Dr. Dykes, explaining his position, has appeared in the *Presbyterian*. As a personal statement it is all that could have been desired. Indeed, to those who know the Rev. Principal, it was anticipated. It calls for no erasure of what I have written, every word of which no one will endorse more heartily than Dr. Dykes himself. Since the letter itself, however, must be, in a minor sense, historical, since it vindicates the proposer of the overture for its retraction, and since it is in itself pregnant with issues of which more must yet be heard, justice all round demands that at least the essence of his letter should be given. He says:—

"It seems due to the interest of the subject, as well to those who sympathize with my object, that I should briefly explain both why it was brought forward and why it was withdrawn.

"I brought it forward because I have long had a painful conviction that our attitude as a Church to the Established Church of Scotland is neither worthy nor defensible. It is certainly exceptional. With every other Presbyterian Church of any magnitude in the three kingdoms we maintain more or less friendly relations. Among Presbyterian Churches out of Scotland we stand, so far as I know, alone in holding aloof entirely from the Established Church. No good reason can be given for this absence of the usual courtesies which sister Churches of our order are accustomed to pay to one another. We are united with our brethren of the Church of Scotland in the Presbyterian Alliance. We exchange annual visits with the Synod in England which is in connection with her communion. To have no word of greeting for her General Assembly when in spring we visit other Churches in the North appears to me to be inconsistent, unpresbyterian, and lacking in ecclesiastical comity. Besides, we receive members into our congregations from this Church as well as from the other branches of British Presbytery; and it is scarcely fair to them to put what they must deem a slight upon their mother Church.

"In proposing to put an end to this attitude of estrangement, it certainly never occurred to me that we were intervening in the question of Disestablishment as now agitated betwixt the Scottish Churches, or that we were doing anything unfriendly to the Free and United Presbyterian Churches, with which our relations are so very close. I never supposed that a simple exchange of greetings between ourselves, and our brethren in the Church of Scotland could be interpreted into a departure

from that neutrality which becomes us, and which we have always maintained (wisely, as I think) on Scottish questions. I believe that even in the North, where feeling is naturally keen, Churchmen are quite able to conduct their debate without forgetting Christian courtesy or ignoring the mutual respect and fraternity which they owe to one another as Presbyterian brethren.

"Had my proposal presented itself to all my brethren in the same light in which I regarded it, I feel convinced it would have been accepted with substantial, if not with complete, unanimity. Scarcely was it announced, however, when it became apparent that it was interpreted as wearing a party complexion. It was supposed by some to be a violation of our tacit agreement to be neutral as a Church on the State Church question. It was feared by others that it would be so misunderstood by our friends in the Free Churches of Scotland. Attempts were even made in the press to give the movement political significance or use it to inflame party feeling. Before the committee met again last week, it had become evident enough that under the influence of such misconceptions it would encounter strong and perhaps heated resistance, nor did it seem hopeful in so touchy a state of the public mind to remove misconception by any explanation. Of course, to carry through a kindly act of courtesy to a sister communion in the teeth of keen opposition—even supposing it to be carried—would miss my object, for the act would be robbed of all its grace and value, while in the course of controversy harm might be done instead of good to the cause of ecclesiastical concord.

"I am disappointed that the time has not arrived for giving effect to our sentiments of goodwill towards so large and venerable a member of the Presbyterian family as the Church of Scotland."

**Dr. Paton and Dr. Dykes.** A beautiful little touch of personal association between these two stalwarts was brought out by the latter at the great meeting in Exeter Hall which gathered to welcome the return of the hero of the South Seas. They were both for a time together as pupils in the Academy of Dumfries—Dr. Paton in the senior, and Dr. Dykes in the junior forms. Because of this, as well as for wider reasons, Dr. Dykes has ever since taken the closest interest in all that concerned the work of his old school-fellow. "Dr. Paton," he said, "represents the Presbyterian Mission in the New Hebrides group of islands in the South Seas which belongs to the romantic chapters of modern mission enterprise; and he is himself the embodiment of that spirit of heroic devotion to the service of the Lord Jesus in carrying the Gospel to the most degraded of the children of men which has been exemplified by others as well as by my friend Dr. Paton in that mission, and which has made its history and result to be cherished, not only by the churches of the Presbyterian order, who have carried on the work, but by the universal heart of Protestant and Evangelical Christendom." Dr. Paton's two desires in returning now are—to raise £1,000 for the needs of his mission, and—deepest of all—to speed the day when there may be at least one missionary on each island of the group.

**Dr. Paton and the Bicycle.** An amusing incident occurred in one of our Presbyterian churches lately. The esteemed minister resides a good way off from his church, and is in the habit of riding to and fro



Sunday and week-day, on a bicycle. Dr. Paton was addressing a crowded congregation in said church one Sunday evening, the minister sitting beside him in the pulpit. "One thing," said the doctor, warming to his subject, "you will never see in the South Sea islands—young men riding on bicycles on the Lord's Day." It was interesting to watch the face of the minister and see the intelligent twinkle which came into the eyes of many!

**East-end  
Church Aid  
Scheme.**

It is very satisfactory to learn that this most gracious scheme, which was largely due to the benevolence and good heartedness of Mr. Henry Robson, has already passed into most helpful action. Several churches have been greatly aided financially, while a grant for a missionary has been made to Milwall. Of the £3,000 required for the start about £2,500 has been raised. Mr. Robson has further succeeded in raising a considerable sum on behalf of the locked-out miners.

**Dr. Swanson's  
Death.**

In all the circumstances of the case no sadder blow has fallen on us by any death of late than that of Dr. Swanson. No man was more beloved; no man found a more genial welcome in the churches and manse of the land. A few weeks ago, seated in my study and recounting the story of his critical illness in May, he ended saying, "But I am living yet, and living-like!" A contradiction flashed through my mind as he spoke. He was *not* living-like. There was an enfeebled and depressed look about him, altogether unlike his old cheery self. The verdict was suicide while of unsound mind. That is enough; the rest we can leave with God. We had no better, nobler worker on the China mission field; we had no more inspiring preacher at home. We can but hope that in the dark cloud that rested on him at the last he yet "beheld the glory."

**Professors  
Briggs and  
Smith.**

The appeal taken by Dr. Briggs from the Presbytery to the Synod of New York has been dismissed on the technical ground that the General Assembly had passed its judgment on the case in the interim, and the inferior court cannot review the decision of the higher. This is another of several collocations which have given an uneasy impression that this case has never yet been tried on its intrinsic merits. It is unfortunate but seemingly unavoidable, Dr. Briggs himself being largely to blame for the line of technical defence he took at the Assembly. The appeal of Prof. Smith from the Cincinnati Presbytery to the Synod was in due form enough, but has been also dismissed by a majority of twenty-seven.

**Church Growth  
in Canada.**

The rapidity with which our Church grows in the north-west territories of

Canada has been strikingly shown by the Rev. C. W. Gordon in an address to the Synod of Lothian and Tweeddale. Since 1884 self-supporting congregations had increased from 5 to 49; preaching stations from 254 to 712; communicants from 3,783 to 15,091, and revenue from £3,020 to £40,000—the latter in ten years. About one-third of the annual immigrants are Presbyterian.

**Personal.**

The various sections of the Christian Church represented in this Review—*the Anglican, Congregational, Baptist and Methodist*—have their bases and strongholds in England. Not so the Presbyterian Church. So far as bulk and influence are concerned, its base lies in the North. What these other Churches are in Scotland, the Presbyterian Church is in England. In order the better, then, to represent Presbyterianism fully, it has been judged expedient to transfer the editorship of this department from the South to the North. The relief to me from a task which I took up in the midst of a very busy life, for the sake of what service I could render to that section of the church which is closest and, naturally, dearest to me, will be great, if by the change that section shall not suffer while other sections may be more advantageously helped. Unlike the editor who last resigned—Archdeacon Farrar—I have no particular objections to religious organs, but I cannot say that I am partial to that persistent survey of them all which needs to be maintained for the requirements of even a sectional department. The other literary work I have on hand, as it is more congenial, so it also demands more concentration of time and energy than I can further command at present for the Review.

*Reid Howatt*

**Editorial.**

The resignation of the Rev. J. Reid Howatt of his position as Presbyterian editor of this Review has enabled us to make a change in the *habitat* of our Presbyterian editor, which will probably enhance the importance of the Review as an interpreter of Presbyterian thought, and a record of Presbyterian movements. The unquestioned ability of both Dr. Donald Fraser and Mr. Reid Howatt has enabled us hitherto to triumph to a very considerable extent over the difficulty which results from an editor having his residence far removed from the centre of the thought and action of which his contributions have been an expression. Such editorial work must, however, always be carried on at certain disadvantage, and our readers will, therefore, welcome with pleasure the announcement that this section of the Review will henceforth be conducted by the Rev. Professor T. M. Lindsay, D.D., of

Glasgow. In announcing Mr. Reid Howatt's resignation, we can assure him, on behalf of both the editorial staff and the readers of this Review, of their best wishes in those other fields of literature in which his marked ability has earned him well-deserved distinction. We are glad to announce that Mr. Reid Howatt will not cease to be a contributor to our columns. We hope to publish at an early date a sketch of Sir George Bruce, and other papers from his pen.

(Gen. Ed., REV. CH.)

#### CONGREGATIONAL NOTES.

##### Congregational Churches and a Sustentation Fund.

The question is at length to be fairly presented to English Congregationalists—whether there is such a thing as a Congregational ministry, for the efficiency and sustenance of which all the Churches are to enter into definite obligation; or whether the old tradition is to be followed, according to which a Congregational minister is simply a pastor of an independent church, whose relations to the body at large are left to be determined by friendly feeling and the personal conscience. This is the significance of the vote of the Assembly in October, which postponed the consideration of reorganising the Church Aid Society as a Home Missionary organisation until the question of a Ministerial Sustentation Fund should have been adequately discussed. The question is by no means so simple as it seems. Inevitably, if the general obligation of the Churches to sustain a common ministry is affirmed, the correlative obligation must be recognised to enquire into the efficiency of that ministry. Many of our brethren look longingly upon the Sustentation and Augmentation of Stipends Funds of the Presbyterian Churches; they do not seem to know how rigorously entrance into the Presbyterian ministry is guarded. The education of the Scottish probationer is a continuous testing process of no light severity. He has to maintain himself during his university and college courses, and the bursaries for the help of needy students are only awarded after searching examination. A considerable number of men, unfit for the strain, are weeded out, who would find it easy to pass through a Congregational college and be presented as candidates to our churches. Next, the Presbytery within whose bounds the man has lived, examines him before he can be licensed as a preacher. The mode of introducing probationers to pulpits is under the administration of the authorities of the Church at large; and the regularity of a call has to be certified by the concurrence of the Presbytery before it can be given. The whole process, if severe, is honourable; indeed, it is honourable because so severe: any true man will feel that, if a

professional standing is to be assured him, he must be forward to subject himself to tests of worth and fitness. These sentences have not been written to raise a prejudice against a Sustentation Fund for Congregational ministers. The question had to be raised; the sense that it was urgent explains the action of the Secretary of the Church Aid Society in withdrawing the proposals of his own Committee until this other matter was discussed. Dr. Hannay knew that such a question was to emerge; he would have regarded the demand for its discussion as a token—not that the Church Aid Society had failed, but that, as a tentative scheme, it had succeeded, seeing that it had compelled the discussion of a larger problem and had supplied facts for the discussion. But the largeness of the question must appeal to all thoughtful men. If our Churches are to recognise mutual and common obligations in defined form, they will have to acknowledge each other's control in a way which is altogether new to them.

##### Conference on Church Aid.

Before this number of the REVIEW OF THE CHURCHES appears the Conference between representatives of the Congregational Union and of the Church Aid Society will have been held. It will be a conference with closed doors, although its conclusions and the general course of the discussion will be published. It is, however, already known that each of the two proposals, Sustentation and Amalgamation of the denominational institutions, will have a session to itself. Perhaps the Home Mission work, as distinguished from Church Aid, will have a third session. There is a difference between churches and mission stations, which the more highly organised denominations all recognise; the partial confusion of the two has been one of the difficulties our society has been entangled in. An immediate answer to the questions referred to this Conference is impossible; indeed, it is not to be desired. The needs of England, its spiritual claims on us as on other communities, require to be presented from many aspects to our people; and there is no way of presentation so effective as discussion of needs and difficulties. What is to be desired is that, whatever be determined on, our people should earnestly give effect to the determination. Speaking for myself, I may say the question of method is quite subordinate to that of purpose. I am not afraid that organisation will destroy the free spirit of the Independents. Nor am I afraid of the want of organisation. United action, the defining of mutual and common obligations to do good, as well as to do justly, to love one another, as well as to keep the laws, is much more than a temporary fashion of thought; it is the demand of a social condition which, in every country, is becoming more complex. The sturdiest Independents do not think on these points as their fathers did, because they are not living in the world their fathers lived in. But what is essential is that when "the genius of

Independency" has declared itself, and the form of co-operation most in accordance with it has been discovered, the co-operative spirit shall assert itself.

#### Need of Congregational Organisation.

The need of distinguishing between mission stations and churches wanting aid, and of defining the relations between them, is coming before the Congregational Union in the Foreign Field and in the Colonies, as well as at home. During the hundred years of the London Missionary Society's existence many churches have been formed, several of them among the African populations of the West Indies and South Africa. These churches have naturally adopted the Congregational polity; but Congregationalism is one thing among the inheritors of Anglo-Saxon traditions of self-respect and keen moral sense, another thing among the African people, whose religious sensibilities are far in advance of their moral enlightenment and steadfastness. In the West Indies especially, churches have existed for three or four generations which cannot be entrusted to native pastors without the guidance of British ministers. The withdrawal of the white man would mean an immediate moral degradation, in the sense of chastity, integrity, and truthfulness. The question has arisen, at whose cost is the white minister to be maintained? If he is left entirely to the support of his native congregation, it will be hard either to secure for him an adequate English sustenance, or to protect him in that independence of character which is essential to his moral influence. But the London Missionary Society needs all the resources of men and money it can procure to carry on its own work of preaching to the heathen; needs far more, if this work is to be extended. The question has been pressed upon the Committee of the Union by a letter from Jamaica asking for help. The letter is wanting in some of the higher elements of Christian self-respect; it looks like a threat to knock the churches down to a Presbyterian or Methodist bidder, if an offer is not forthcoming from the Union. Probably, the writers, in their anxiety to put their case strongly, have not done themselves justice. But it is a problem which needs speedy and grave consideration. The Colonial Missionary Society has been hindered in its policy of giving help only for new work by the disasters which floods and commercial complications have brought on the churches of Australia. From all sides the necessity of organising the Congregational forces, and awakening a new sense of common obligation, is pressing upon us. Congregational associations are being formed in large towns, like Manchester and Stockport; and Yorkshire has made a distinct movement onward, in the formation of new town settlements, under the direction of the County Union. The demand for "statesmanlike" leaders was pooh-poohed a few years ago; and perhaps the term was ill-chosen, as being pretentious and savouring too much

of worldly wisdom. But there never has been a time when the judgment of men, knowing well the Congregational habit of thought and equally alert to present needs, was more urgently called for than now. The pastoral pulpit must always be the chief sphere of service for the Congregational minister, and the public platform will always attract our men of eminent gifts and religious fervour; but the immediate future of Congregationalism will probably be determined in the council chamber.

#### Missionary Ships.

An interesting illustration of the place occupied by Christian missions in the public mind has recently been given us. It is known that the Manchester Ship Canal is to be opened for traffic next New Year's Day; and the suggestion was made that the *John Williams* missionary ship should be the first vessel to steam up from Eastham to Manchester. No proposal could have been more popular. Sir John J. Harwood, a trusted member of the New Connexion Methodist Society, the acting representative of the Manchester Corporation on the Ship Canal Board, was favourable to it. The masts of the *John Williams* are too high for the bridges, and it is doubtful if the ship will be ready in time, so the project has had to be dropped; but that it could be favourably, even enthusiastically, entertained in Manchester and Salford, as well as at Blomfield Street, marks the fact that missions to the heathen are recognised as lending interest and sanctity to the achievement of a great commercial community. Australia, too, has her L. M. S. missionary ship, the *Miro*, which is at work in New Guinea.

The following interesting letter from the Rev. James Chalmers to Mr. P. Pratt, agent for the L. M. S., Sydney, appears in the *Australasian Independent* :—

"It has grown upon me against my wishes that, good steamer as the *Miro* is, she is not powerful enough for the Fly River. I have just written to Mr. Thompson saying had I been in Sydney when she was bought no one could be more eager than I should have been to have had her. Only now do we know the Fly River as a fearful place for gales, seas, bores (tidal waves), and terrible currents. I have asked the directors to grant new engines and boiler, and extension of keel for rudder and pressure of propeller. The *Miro* is certainly intended for a river, but not the Fly River. We cannot avoid getting on banks in an unknown place, and only now is it known that there are fearful bores. We are getting to know new tribes and everywhere introducing the Gospel, so we must have a steamer and more power in her. We got up to Demeri, and getting the chief on board, I was anxious to secure him by going further up the river, so as to be ready for an early start. He was going to introduce us to many new places, and amongst others to those tribes which blocked Macfarlane's, D'Albertis', and Macgregor's advances up. We were making for the deep channel, drawing one fathom, when suddenly the water shallowing to five feet, the order was given, 'Stop her,' and we were firmly fixed. Knowing the danger of pressing her astern, I decided to remain for the rising tide, and so got out a kedge astern. The tide rose a little, and we were kedging off, when a terrific rush as of the Scotch express was heard, and soon we were sent flying on our beam ends, I and everybody else thinking we were over, and all over with us. It was a terrific bore that came on us, carrying everything over the



top of the bank at express speed. It carried us right into deep water, where paying out all chain we brought up. It was a terrible experience. The next day, finding the rudder would not work, I had her kedged on the left bank of the river on the mainland, and when the tide left her high and dry we found the rudder post bent and cracked, and the stern post just hanging by one bolt. We got all on board, and Loudan (the engineer) did capitally; he repaired everything satisfactorily, but then came the question as to how to get up sufficient steam, for the currents were fearful, and every night we had the bore—two big swift waves—only we were too high up on land for them to reach us. When the water did come we had plenty of tearing about. I have slept little for the last fortnight. To have the work done I decided to try and get down the river to the wider part. We kedged off into deep water and had to stand by all night because of the very strong current. We dragged about two miles, and nearly tore the bows out of her. The Samson posts would have simply left us to the mercy of every current, and I question if any of us would ever have been heard of again.

"I got two large paddles made, and we steamed down to Sumai, where we found calm water, and in one tide everything being ready, we got her fixed up. On steaming down to Saguané the feed-pump refused duty, and ever since, notwithstanding several trials, has steadily refused duty, so yesterday morning I took the whaleboat and with Mr. Holmes ran the gauntlet of heavy weather, and got in here to-day. We were drenched, and sometimes in great danger."

**A.B.C.F.M.** From the *Congregationalist* (Boston) we append a couple of resolutions passed at the Woman's Board of Missions, a branch of the A.B.C.F.M. The admirably worded preamble makes it unnecessary to add any explanation:

*Whereas*, The rules of the American Board of Commissioners for Foreign Missions distinctly recognise that most of the corporate membership of the board should be distributed according to the amount of donations made; and,

*Whereas*, Of the \$83,000 dols. of donations received during the past year by the American Board of Foreign Missions about 205,000 dols., or nearly one half, came from the women's boards, which are entirely unrepresented in the corporate membership of that honoured body; and,

*Whereas*, A large proportion of the missionary force is composed of women, many of whose needs and environment can only be fully appreciated by women; and,

*Whereas*, It is believed that the efficiency of the women's boards and their ability to secure contributions would be largely increased by having these women's boards legally represented in the voting power of the American Board of Commissioners for Foreign Missions; therefore,

*Resolved*, That we respectfully request the nominating committee of the American Board of Commissioners of Foreign Missions in selecting new members, for the one-quarter members not specifically divided among the States *pro rata*, to represent the names of one or more representative women from among the officers both of the Woman's Board and Woman's Board of the Interior as candidates for election as corporate members at its annual meeting.

*Resolved*, That, in addition to the above, we respectfully recommend to the general associations of the various States the propriety of including in their nominations a fair proportion of women, in order that there may be no ground for the feeling that the labours of women are expected to be cheerfully given without representation.

**Personalia.** It is now known that Dr. Bradford has declined the invitation to settle at Westminster Chapel. Dr. Jefferis, of Torquay, has declined two tempting invitations to return to

Australia. We learn that Dr. Bevan has also refused to leave Collins Street, Melbourne, for Pitt Street, Sydney. Whilst sympathising, in each case, with the disappointed churches, we do not regret the decisions. The work which these men are doing, where they are, is so good that disturbance of them would probably diminish rather than increase their usefulness. Moreover, what are our young men to do if important churches are encouraged in the habit of looking only to ministers of eminence to fill the vacant pulpits? There are spurs to be won at Westminster and elsewhere; many of our most successful pastors of influential churches were settled in their youth, and have given a life's continuous work to building the churches up. Among these *personalia*, it may be mentioned that that most interesting Broad Churchman, Norris, of Bemerton, has been worthily commemorated in a book, written by a Congregational pastor, the Rev. F. J. Powicke, of Hatherlow, in Cheshire. Bemerton will always suggest, first of all, the name of George Herbert, but there are a few readers who regard John Norris as even a more attractive personage, and who love to recall the admirably worded inscription to his memory in Bemerton Church. By such, Dr. Powicke's book will be prized; it ought to be the means of introducing Norris to a wider circle. The book was written as a thesis, in addition to examination, for the degree of Ph.D., granted by the University of Rostock. Dr. Powicke is keeping up the tradition of scholarly work done by pastors of small country churches, which has always characterised our Congregational history.

*Her. Chackumal.*

#### BAPTIST NOTES.

**The American Baptist Publication Society and Dr. Benjamin Griffiths.**

The American Baptists have long understood the immense importance of the fullest use of literature in the proclamation of the Gospel, and the extension of Home Missionary operations. Seventy years ago they created their Publication Society, and from that day to this they have been growingly alive to the enormous powers of propaganda in the press. But it is since the late Dr. Benjamin Griffiths accepted the direction of this publication work that it has exerted so large and salutary an influence in the prodigious prosperity of the Baptist Churches of the United States. He undertook the work at a time when the Society was depressed and its friends despondent. But he was a man to whom opportunities of hard work, self-sacrifice, and increasing usefulness were all that was necessary to attract

his devoted spirit. In the meridian of his life, but after the training and discipline of two missionary pastorates, he came to this work; and to a large extent the Society, as it now is, is his creation. In twenty years he more than quadrupled the receipts. It has organized nearly ten thousand Sunday-schools. It has branches in Boston, New York, Atlanta, and Chicago; and last but not least important or prophetic, it has recently planted one in Hamburg (Germany), under the care of Dr. Bickell. It has not only engaged in colportage work on a large scale, but it has issued weeklies and monthlies, for workers in schools and churches, as well as tracts. Its book-literature is scholarly, practical and extensive. The *National Baptist* says, "Its issues to-day rank with those of any publishing agency in the world for their scholarly character, their religious spirit, their mechanical execution and their wide circulation and influence. To anyone conversant with the facts the explanation of this progress lies in the one name—Benjamin Griffith. His power of labour was enormous; his judgment was so reliable as gradually to secure unwavering confidence; his decisions were prompt, but always expressed with courtesy; his devotion to the interests of the Society was so single-minded as to inspire a similar spirit in others." When the causes of Baptist progress in the United States are fully written out, high rank will have to be accorded to the sagacity, promptitude, ability and generosity with which the Baptists have used the forces of literature. What a revolution would be accomplished in the condition and prospects of British Baptists if only they could be made to partake of the same spirit! The churches that know how to use the press have the key to the future.

**he Inter-Seminary  
Alliance and  
Christian Union.**

The American churches have a custom so essentially Christian, and so calculated to nourish Christian Union that it ought to be introduced to the churches of England. It is called an Inter-Seminary Alliance, and the meetings for this year have just been held at the Yale Divinity School, New Haven. One hundred and eighty delegates were in attendance, representing thirty-three institutions of theological learning. The meetings were continued through three days. Bishop Randolph, of Southern Virginia, expounded the basis and motives of the Alliance. When speaking on the subject of "Christian Unity," he said, "This convention is a declaration by the future leaders of the Church that the spirit of Christian brotherhood is not incompatible with differences of church organisation or doctrinal belief. The fact of visible unity in Christianity perished with the Roman Empire. Then came a gradual dawning of the idea that unity is to be found not in external forms, but beneath the surface; not in temporal, but in external things; not in letter, but in spirit. The spirit of unity in Christianity will be your strength through all your years in that highest calling to which intellect and heart and

manhood can be addressed." Christianity is intrinsically missionary; and whoever fails to appreciate the missionary passion and purpose of the Gospel, misses at once the genius of the Saviour's teaching and the Spirit of His life. This fundamental idea will ultimately make all Christians one; and then as ethnic rather than sectional or denominational, will the religion of the Lord Jesus become universal.

Dr. Baldwin, secretary of the Methodist Board of Missions, led the way at the meetings with an address on "The Missionary Outlook," and papers were given on "Missions the Bond of Unity in the Church," "The Problem of the Country Church," "The Evangelisation of Japan," "Medical Missions," "The Christian Movement amongst the Students of Asia." The gatherings were full of spiritual quickening, and there can be no doubt that the real union of the Churches of the future was greatly promoted.

**Christianity and  
Morals in the  
United States.**

The proofs accumulate of the deepening interest of American Christians in the purification of the social and political life of the world. The *Standard* of Chicago says:—

"The elections of Tuesday, November 7th, were in two instances, at least, gratifying to the good men of all parties. The one nearest at hand was that of Judge Gary, whose re-election to the bench which he has honoured for over a quarter of a century was not only a mark of appreciation of his personal services and worth, but a forcible rebuke to those who opposed him because he fearlessly carried the anarchist murder trials to their conclusion. In face of this opposition, led in person by Governor Altgeld, Judge Gary ran far ahead of his ticket, receiving the votes of Democrats and Republicans alike. The other instance was that of the overwhelming defeat of Judge Maynard in New York. This was a case where Tammany insisted upon nominating for the Supreme Court a man who boasted that he had rifled the mails of an election return, and by secreting the same turned the control of the legislature over to his party. The people revolted at such a proposed reward for a criminal offence, and the leading Democratic papers were among the most severe in their denunciations of the candidacy of such a man for the judiciary. The result was a defeat almost unparalleled in the political annals of the State. Both these cases are encouraging, as they clearly indicate that when the people are aroused bosses are not able to control, no matter how perfect the machine."

Referring to the latter event, the *Christian Inquirer* of New York writes:—

"There can be no doubt where the State stands as to party predominance, but the result shows that hosts of Democrats have this year discarded party relations in the interest of morality. Throughout the State clergymen of all denominations preached and worked against the gamblers, and have given proof of the power, often, alas! latent of the churches, if combined for moral reform, to accomplish grand results.

"Let us hope that this year's elections will lead to more united, earnest effort among Christian people for purifying and exalting our politics. Let it once be known that the nomination of tainted and unworthy men, by either of the great parties, will be sure to drive off Christian voters and men who make candidates will be careful. Scarcely ever could a bad man be elected to office in this country if it were not for the

tacit connivance which Christian men give by casting their votes for him."

#### Church Extension.

The movement for church extension is making way. The church at St. Mary's, Norwich, leads with £1,125, thus splendidly supporting their pastor, the Rev. J. H. Shakespeare, the leader and inspirer of the movement. Other churches have welcomed deputations, listened to their statements, and responded to their appeals. It cannot be doubted that the Baptists of England need to be roused to a full appreciation and discharge of their duties towards their fellow-countrymen. He that provides not for his own house is worse than an infidel, and denies the faith. Surely the deep-seated principle of love of home, love of country, and of a pure Christian civilisation added to the love of souls and of Christ, ought to secure a ready and generous answer to the appeal of the prophets of this new enterprise. The conversion of England to Christ has not seized the Baptist imagination; or if it has, it has at present only a loose grip of the Baptist conscience and Baptist benevolence, and therefore we have failed to give home mission work the high rank it ought to have in denominational enterprise. The new method is co-operative, and approximates to the ideal plan of missionary endeavour. It will give system where it has been lacking; it will promote inter-dependence, harmony, and efficiency; develop a sense of unity, and, above all things, it will afford us an opportunity of discharging our highest duty to the English nation.

#### Christian Endeavour Societies

are growing rapidly amongst Baptists. The Rev. E. G. Gange, speaking of them recently, said, "I have tried many methods for getting hold of the young people—cricket clubs, literary societies, debating classes—but have never found anything which so readily took fire, and brought so much blessing, as the Christian Endeavour. I have gone to their prayer-meetings and sat down among them; they have done all the managing, and my witness is that not even at the table of the Lord have I enjoyed sweeter fellowship than when thus associating with about one hundred young people." The *Baptist* newspaper is devoting two or three columns a week to reporting this new departure in our work for the young.

No other organization combines so many attractive and necessary features. It gives a primary place to the cultivation of the devout life. Prayer and consecration are first, and always first. Personal effort is indispensable. The formation of habits of active sympathy and evangelical usefulness is encouraged. The corporate life of the Christian brotherhood is nourished. Indeed, it is felt to be the "one thing needful" to counteract the dissipating influences that abound on every hand in this pleasure-loving age to evoke sympathy with the Church and its institutions, and to promote a robust and useful piety.

#### The Rev. Benjamin Thomas, of Narberth.

Welsh Baptists have lost one of their leaders at the early age of fifty-seven. Mr. Thomas was a native of Pembrokeshire, a Bristol student, a typical Welsh preacher, of fine presence, imperial fancy, considerable literary gifts and burning enthusiasm. He was editor of the *Seren Cymru*, the organ of the Welsh Baptists; author of "The Life of David Evans," one of the most popular books in the Welsh language, and a contributor of valuable homilies to the *Pulpit Commentary*. As a poet he was full of pathos, humour, and living fancy. Men have said of him that, as a preacher, he came nearer than any other Welshman of the century to Christmas Evans, the seer of Anglesea.

#### The Deaconesses' Institute and Medical Mission

is one of the best institutions created by Baptists for supplying the needs of MID-LONDON. The head-quarters of the mission are in Leather Lane, Holborn; but some of the sisters are at work in Bermondsey, Shoreditch, Lambeth, and Westminster. It is a ministry of actual help to those in urgent need. The sick are nursed, the fallen are raised, the suffering are soothed, the struggling poor are comforted and aided, Christian sympathy, and guidance, and recovery are given. Most excellent work is being done from day to day; and if the funds were more abundant the work could be multiplied tenfold. Mr. Alfred Towers, Portsdown Lodge, Golder's Green, Hendon, is the Treasurer, and the Rev. E. Henderson, 21, Victoria Road, Clapham, is the Secretary.

#### Baptists in India.

The *Times*, writing on the Indian Census, says: "The Baptist denomination has achieved numerically the greatest results, especially in North Madras and among the Karens of Lower Burmah." This is seen from the following table:

Church of England, including American Episcopalians, etc.	...	...	...	168,126
Wesleyans and American Episcopal Methodists	...	...	...	22,938
Congregationalists and Welsh Calvinists	...	...	...	11,756
Baptists	...	...	...	196,520

Perhaps the most significant fact is, that in Burmah the native preachers number 610, and in the country of the Telegus, 201. The native ordained pastors of India have increased by ninety per cent. within nine years.

*Colford*



## METHODIST NOTES.

**New Organisation of Wesleyan Methodism.**

A startling plan has just been proposed by Dr. Rigg for the re-organisation of the Methodist districts. It has for years been thought that if the chairmen of the districts—thirty-five in number—could be relieved from circuit work, and allowed to devote all their time to the duties of their office, the stimulating effort in the Church would be very great. But such an arrangement would be very expensive. At the same time some of the districts are too small to require the undivided attention of an able man. Dr. Rigg's scheme attempts to meet these difficulties, while giving effect to the principle of devoting men specially to this superintending work. He proposes to group the districts into thirteen divisions, and place each division under a General Superintendent, who will have no other duties. [The suggestion that a minister already in charge of a special department might also undertake the task is obviously a mistaken one.] The first criticism on the scheme which occurs is that the General Superintendent would be a sort of bishop *in partibus*, with no council and no see which existed for any purpose except his own superintendency. This is a pity; but the difficulty might be remedied in time. A bishop in council is a different thing from a bishop by himself. In effect, the General Superintendent would be the chairman of each of the districts in his division—three bishops rolled into one.

No doubt the plan, which is very likely to be adopted, as it has passed a committee with very general support, and Dr. Rigg and Mr. Price Hughes are at one about it, will have a very great effect, and give new life to Wesleyan Methodism. The new officers will not be called bishops. That title is a good one, and one day will be vindicated for general use; but at present in England it connotes too much of the special characteristics of the Anglican Episcopate, too much snobbery, too much personal power, and too little real authority.

As to finance, the new scheme seems likely to cost some £8,000 a year (say for living and expenses £600 per man), and a serious effort will have in the end to be faced in order to meet this demand, which should be made the object of endowment. But the expenditure will amply repay itself.

**Town Missions.**

The advance of Methodism is shown by nothing so much as by the spread of town missions. They are equivalent to a mobilisation of the Methodist forces. The differences between a mission and an ordinary circuit are two, viz.: (1) That the town-centre chosen for the work is placed under the direct and permanent management of a single minister, who has larger powers, more independence, and more responsibility than falls to the lot of the circuit minister, and who does not contemplate

removal in three years to a new place. (2) That more varied agencies and methods are adopted, and usually a larger number of agents put at his service; and (3) that the funds are special and generally larger than can be obtained for the regular work. There is no lack of successful men in this work; some have succeeded well who had no particular reputation for mission-work. The concentration of force, the re-adaptation of plant and machinery, the supply of funds alone are needed. Missions are somewhat expensive. Of course they are; they are to the poor, and they attempt social work, which is all outlay and no return. But it is in this direction that the widest opening is offered for Methodist advance, and it is no wonder that the mission movement is spreading. It has reached the colonies. Sydney is showing a successful example.

**South Wales Missions.**

A new mission has just been inaugurated at Pontypridd, where one of the most eloquent of Welsh preachers, the Rev. John Evans, is gone to work in new fashion among the Welsh miners. Though not exactly a town mission, it is addressed to a vast centre of industry, and starts with every prospect of success.

**Dublin and Belfast Missions.**

In Dublin, again, similar work has been started. As usual, an old town chapel has been re-modelled into a hall, and placed as a mission centre under the management of the Rev. Wm. Crawford. There is abundant need for this kind of work in that somewhat turbulent metropolis. And in another centre of not infrequent disturbances, Belfast, four years' mission work has resulted in a new church, while that famous political rendezvous, the Ulster Hall, is occupied for evening services. A new mission hall, again, is in contemplation, with a Boys' Home attached.

While this new machinery is being rapidly developed, it is to be specially noted that it is only new machinery. The success is a matter of spiritual effort and spiritual power.

**Extension Meeting at Norwich.**

The Rev. J. E. Clapham spoke at Norwich the other day, at the inauguration of a new Methodist extension scheme for the city. He referred to a statement in the *Sun*, to the effect that Methodism was failing in the villages, which were now practically captured by the clergy. It was, he said, absolutely untrue. On the contrary Methodism in the villages was reviving. The President also insisted on the real growth of Methodism. On every hand there was movement in advance and a strong dissatisfaction with small results. Methodism had a great position and a great opportunity in this day. The last period had been one of consolidation, marked by some want of

enterprise. The present generation had paid £2,500,000 of old debts, and had in thirty-five years spent £9,000,000 on Church building. For some years they had been building at the rate of two chapels a week—say one for the town and the other for the country, or, say, one a rebuilding and the other an extension. The total debt on chapels only amounted to one year's income.

**West London  
Mission Medi-  
cal Branch.**

The West London Mission has held a special meeting at Prince's Hall on behalf of its medical department—Sir W. H. Broadbent in the chair. Archdeacon Sinclair, Dr. Symes Thompson, and Principal Dykes spoke, as well as Mr. Howard Barrett, late medical director, and still superintendent of the new Home for the Dying—St. Luke's House. This excellent institution takes in from fourteen to sixteen patients who are past hope, but terribly need a quiet home to fade and die in, with good nursing and Christian sympathy. Sometimes it is found that patients recover after all. On the other hand, Dr. Symes Thompson testified that in his experience it had often happened in the case of hospitals for Incurables—where the patients go to live and not to die—that after the excitement of successive elections had kept them going for years, their ultimate success left them, when they got in, without employment, and they died for want of stimulus.

**Lay Preachers  
of the  
Churches.**

At the recent meeting of the North of England Council of Lay Preachers, some statistics, were produced which are worth noting, of the chapels, ministers, lay preachers, and church members of several denomina-

Denominations in England.	Chapels and M. Rooms.	Ministers.	Lay Preachers.	Church Members.
Congregational ...	4,652	2,747	No published report.	
Baptist ...	3,798	1,841	3,515	197,103
Wesleyan Methodist ...	7,804	2,302	16,739	427,700
Methodist New Con- nexion ...	433	172	1,142	28,166
Primitive Methodist ...	5,850	1,112	16,619	195,027
United Free Methodist ...	1,616	378	3,337	78,386
Wesleyan Reform ...	200	17	465	7,681
Bible Christian ...	588	151	1,507	25,330
	24,941	8,720	43,324	959,393

**The late  
Dr. Price.**

Twelve years ago, at the first Methodist Ecumenical Conference in London, the audience were startled by a brief, but very eloquent speech given by a perfectly black negro, tall and burly. Born of a poor black woman in the slavery times, he devoted his life to the culture of his race, graduated himself, entered the ministry of the American Methodist Episcopal Zion Church, and founded Livingstone College in North Carolina for the higher education of the coloured people. For this institution he raised, by lecturing and begging, not far from £20,000. It counts now some 400 students, and has trained large numbers of negro doctors, lawyers, and divines. Dr. Price was recognised as one of the foremost of the negro race, and was offered political office, but preferred to remain a preacher of the Gospel. His recent death is a great loss to his church.

*V. W. Broadbent*

# PROGRESS OF THE REUNION MOVEMENT.

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UNDER the above heading it is our purpose from month to month to record interesting developments of the Reunion Movement, and to quote from important articles, sermons, and speeches dealing with the object which this Review was founded to promote. In almost every issue since the first number appeared we have been able to record discussions and contributions to periodical literature which have furnished indisputable evidence of the strength of the Reunion Movement. In our present issue we give a most important article called "Denominationalism and Sectarianism," from the pages of that excellent journal, the *Independent* of New York, by the late Philip Schaff, D.D. We also give in this section an account of the Nonconformist movement for federation which has been developing so rapidly in Hampshire. Signs multiply on every hand indicative of the growing strength of the centripetal forces; and alike in this country and America, and indeed in the whole English-speaking world, it becomes increasingly evident that the best men of all the Churches are eager to bridge over the chasms which now separate them from one another.

## DENOMINATIONALISM AND SECTARIANISM.

BY THE LATE PHILIP SCHAFF, D.D.

IN recent discussions on Christian Union, denominationalism and sectarianism are frequently confounded and condemned together. Denominationalism, as such, may be perfectly compatible with Christian Union, as much so as different army corps are with the unity of an army and different monastic orders with the unity of the papacy. But sectarianism is essentially exclusive, and opposed to co-operation for one common purpose; it is nothing but extended selfishness under the garb of religious zeal. Denominationalism subordinated to catholic Christianity, and made subservient to it, is a blessing. Sectarianism is a curse.

We must acknowledge the hand of Providence in the present divisions of Christendom. They are found in the most advanced and active nations of the world—in England and the United States. A stagnant Church is a sterile mother. Dead orthodoxy is as bad as heresy, or even worse. Denominations are a sign of life and interest in religion. The most important periods of the Church—the Nicene Age and the Age of the Reformation—were full of controversy. There are divisions in the Church which cannot be justified, and sects which have fulfilled their missions and ought to cease; but the leading denominations are historic forces, and represent various aspects of the Christian religion which supplement each other.

### GOD'S PURPOSE IN THE GREAT DIVISIONS.

Every one of the great divisions of the Church has had and still has its peculiar mission as to territory, race and nationality, and modes of operation.

The separation of Paul and Barnabas, in consequence of their "sharp contention" concerning Mark, resulted in the enlargement of missionary labour. If Luther had not burned the Pope's Bull, or had recanted at Worms, we should not have a Lutheran Church, but be still under the spiritual tyranny of the papacy. If Luther had accepted Zwingli's hand of fellowship at Marburg the Protestant cause would have been stronger at the time, but the full development of the characteristic features of the two principal Churches of the Reformation would have been prevented or obstructed. If John Wesley had not ordained Bishop Coke we should have no Methodist Episcopal Church, which is the strongest denomination in the United States. If Chalmers and his friends had not seceded from the General Assembly of the Kirk of Scotland in 1843, forsaking every comfort for the sake of the sole headship of Christ, we should miss one of the grandest chapters in Church history.

### IDEA OF NEGATIVE INFLUENCE REJECTED.

All divisions of Christendom will, in the providence of God, be made subservient to greater harmony.



Where the sin of past schism abounded, the grace of future reunion will much more abound. Taking this view of the divisions of the Church, we must reject the idea of a negative union, which would destroy all denominational distinctions, and thus undo the work of the past. History is not the "empty fabric of a vision leaving no rack behind." It is the unfolding of God's plan of infinite wisdom and mercy to mankind. He is the chief actor, and rules and overrules the thoughts and acts of his servants. We are told that He has numbered the very hairs of our heads, and that not a sparrow falleth to the ground without the will of our Heavenly Father. The labours of confessors and martyrs, of missionaries and scholars, of fathers, schoolmen and reformers, and the countless host of holy men and women of all ranks and conditions, who lived for the good of their fellows, cannot be lost, but constitute a treasure of inestimable value for all future time. The Apostle encourages his brethren to be "stedfast, unmovable, always abounding in the work of the Lord," because their "labour is not in vain in the Lord" (1 Cor. xv. 58). Whatever is built upon the foundation of Jesus Christ will stand.

#### VARIETY IN UNITY.

Variety in unity and unity in variety is the law of God, in nature, in history, and in His Kingdom. Unity without variety is dead uniformity. In variety is beauty. There is no harmony without many sounds, and a garden incloses all kinds of flowers. God has made no two nations, no two men, not even two trees nor two flowers alike. He has endowed every nation, every Church, yea, every individual with peculiar gifts. His power, His wisdom and His goodness, are reflected in ten thousand forms.

"There are diversities of gifts," says Paul, "but the same spirit, and there are differences of administration, but the same Lord. And there are diversities of operations, but it is the same God who worketh all in all. But the manifestation of the Spirit is given to every man to profit withal" (1 Cor. xii. 4-7).

We must, therefore, expect the greatest variety in the Church of the future. There are good Christians who believe in the ultimate triumph of their own creed or form of government and worship; but they are all mistaken and indulge in a vain dream. The world will never become wholly Greek, nor wholly Roman, nor wholly Protestant, but it will become wholly Christian, and will include every type and every aspect, every virtue and every grace of Christianity, an endless variety in harmonious unity, Christ being all in all.

#### DENOMINATIONAL PECULIARITIES RETAINED.

Every denomination which holds to Christ the Head

will retain its distinctive peculiarity, and lay it on the altar of reunion; and it must cheerfully recognise the excellencies and merits of the other branches of the Kingdom. No sect has the monopoly of truth; the part is not the whole; the body consists of many members, and all are necessary to each other.

Episcopalians may prefer their form of government as the best, but must concede the validity of the non-Episcopal ministry.

Baptists, while holding fast to the primitive mode of immersion, must allow pouring or affusion as legitimate baptism.

Protestants will cease to regard the Pope as the antichrist predicted by Paul and John, and will acknowledge him as the legitimate Head of the Roman Church; while the Pope ought to recognise the respective rights and privileges of Greek patriarchs and evangelical bishops and pastors.

Those who prefer to worship God in forms of a stated liturgy ought not to deny others the equal right of free prayer as the Spirit moves them.

#### HOW TO ADJUST DOCTRINAL DIFFERENCES.

Doctrinal differences will be the most difficult to adjust. When two dogmas flatly contradict each other, the one denying what the other asserts, one or the other, or both must be wrong. Truth excludes error and admits of no compromise.

But truth is many-sided and all-sided, and is reflected in different colours. The creeds of Christendom, as already remarked, agree in the essential articles of faith, and their differences refer either to minor points or represent only various aspects of truth and supplement each other.

Calvinists and Arminians are both right, the former in maintaining the Sovereignty of God, the latter in maintaining the freedom and moral responsibility of man; but they are both wrong when they deny one of these two truths, which are equally important, although we may not be able satisfactorily to reconcile them. The conflicting theories on the Lord's Supper, which have caused the bitterest controversies among the mediæval schoolmen and among Protestant reformers, turn, after all, only on the mode of Christ's presence; while all admit the fact that He is spiritually and really present, and partaken by believers as the Bread of Life from Heaven. Even the two fundamental differences between Romanists and Protestants concerning Scripture and tradition as rules of faith, and faith and works as conditions of justification, admit of an adjustment by a better understanding of the nature and relationship of Scripture and tradition, faith and works. The difference is no greater than that between Paul and James in their teaching on justification; and yet the Epistles of both stand side by side in the same canon of Holy Scripture.

We must remember that the dogmas of the Church are earthly vessels for heavenly treasures, or imperfect human definitions of divine truths, and may be improved by better statements with the advance of know-

ledge. Our theological systems are but dim rays of the Sun of Truth which illuminates the universe.

Each denomination should prepare a short, popular and irenic creed of the essential articles which it holds

in common with all others, and leave larger confessions of faith to the theologians whose business it is to investigate the mysteries and to solve the problems of faith.

## THE REUNION MOVEMENT IN HAMPSHIRE.

### FEDERATION OF THE FREE CHURCHES.

BY REV. EDWARD C. CHORLEY.

AN important step towards the Reunion of the Churches has just been inaugurated by the formation of a Free Church Federation for the county of Hampshire. The inception and success of the movement are alike due to Rev. J. M. G. Owen, of Southampton. Mr. Owen, as secretary of a Nonconformist Association in that town, saw such advantage in a Union of Free Churches, avoiding as it did friction and undue overlapping, that he thought the Union might be so extended as to embrace the entire county. The idea was most warmly taken up and a provisional committee appointed to work out the details. The Committee set itself to investigate the state of Nonconformity in the county, with a view to devise some method of mutual intercourse and mutual help, based upon mutual knowledge. It was found that Baptists, Congregationalists, Bible Christians, Presbyterians, Friends, Methodists (three sections), Salvation Army, together with several undenominational agencies, were occupying Hampshire. The first step taken was to

#### COMMUNICATE WITH THESE CHURCHES,

asking for such information as would enable a sound judgment as to the position of Nonconformity in the area. From information, most gladly forwarded, the Committee prepared a map showing the position of each chapel, mission-hall, and preaching-place in every civil parish, together with a tabulated view of the number of members and Sunday-school scholars.

From replies received, it was abundantly evident that there was a strong desire, most loudly expressed from the rural districts, for a closer

#### BOND OF UNION

between the various sections of the Free Churches. United we shall stand, but divided as we now are, we must fall, was the unanimous cry of the brethren in remoter parts of the county. Twenty years ago such an expression of opinion would have been impossible, but now the advocacy of the Reunion of the Churches finds no warmer sympathisers than among the dwellers in villages and country towns. They, at any rate, are ripe for the step, and they will most gladly welcome a practical proposal to that end. It was most encouraging to find the feeling in favour of some kind of combination so strong, and the sense of the defects of the present system so keen, that the Free Churches were willing, nay, anxious, to sink minor differences of creed and polity, and unite with all those who love the Lord Jesus Christ in incorruption.

The work of the Committee was, therefore, to find some

#### BASIS OF UNION

on which all could agree; to provide a nerve centre, the ramifications of which would extend to every Free Church and, if possible, to every Free Churchman in the county. An organisation was needed which would provide the maximum of help with the minimum of interference. Cherished convictions of doctrine and forms of church government had to be sacredly respected and most carefully guarded, and yet some basis found on which churches could unite to protect common liberties and glorify a common Master. It was essential the scheme should allow ample latitude for local exigencies and yet be orderly in its method and definite in its objects; it must be a Christian commune without crushing the best features of individualism.

Very wisely, the Committee, before wedding itself to any particular plan, proceeded to

#### TEST THE FEELING OF THE CHURCHES

as to the shape the movement should take. The county was divided into ten sections, including the Isle of Wight. The help of Nonconformists in these centres was sought in convening informal meetings to discuss some outlined proposal. The next step was the issue of circulars to all the Free Churches, inviting them to send delegates to

#### DISTRICT CONFERENCES,

of which eight were held in different parts of the county attended by about two hundred representatives. At the close of the Conferences meetings were held for the exposition of Free Church principles. The delegates, to a man, enthusiastically welcomed the prospect of closer union (a) in the rural churches with each other, and (b) a connecting link between town and country churches. Unanimous testimony was borne to the fact that the churches are ripe for some closer union than has hitherto characterised their relationships. Even some who doubted the feasibility of any steps yet agreed as to its advisability.

Fortified by this expression of feeling, the Committee proceeded to draw up a scheme, an outline of which follows. I have, both in the history and constitution of this movement, kept to detail in the hope that other counties may be helped by this record of method and success. The proposals of the Imperial Federation League, the object of which is, whilst preserving to each colony the right of self-government, yet to federate them into one whole, formed the basis upon which the Committee proposed to work. The object

is to accomplish for the Nonconformity of Hampshire what Sir Henry Parkes is trying to do for Australia, and its proposal took the form of a

FEDERATED FREE CHURCH, the aim being to unite the Evangelical Free Churches of Hants upon all questions affecting their common interests. The membership includes all Nonconformist associations, ministerial fraternals, union of Free Churchmen, churches, and any individuals who may reside in parishes remote from any Nonconformist place of worship. The promoters have adopted the political machinery of the Local Government Board in its attempt to promote civic life by the extension of self-government in urban and rural districts. The organisation of the Free Church Federation is divided into county, district, and parish councils.

PARISH COUNCILS will be formed, where possible, in all civil parishes as defined by the Local Government Bill. All the Free Churches in the parish will be invited to elect delegates to the Nonconformist Council, and thus a close bond of union will be formed between small and often weak churches of the rural district. In any parishes where there are only one or two Free Churches, or where it may be, for other reasons, impossible to create a Parish Council, such churches may join the district association.

The Parish Councils will be affiliated to

DISTRICT COUNCILS, which will comprise delegates from all the associations within its prescribed area, and will form a miniature Free Church Conference. By this method isolated country churches will not be left to struggle alone, but will be linked to the wealthier and more influential Nonconformity of the large towns. A large measure of "Home Rule" is allowed these organisations. They will frame laws, adopt methods, and appoint officers as may be best suited to the requirements of their respective districts. The two minor associations are federated into a Nonconformist

COUNTY COUNCIL, which will be composed of delegates appointed by the District Councils, and representing every section of Free Church life in the county. An annual moveable Conference will be held in the autumn at which reports of the District and Parish Councils will be considered. The interim business of the County Council is entrusted to a Federation Council, composed of representatives of the whole area.

This scheme was submitted to and adopted by a large Conference of delegates held at Portsmouth at the end of October, at which officers and Council were elected and the machinery put in working order. That was a red-letter day, a new era in the Free Church life of the county.

The avowed objects of the union are—

(a) UNITED EVANGELICAL WORK, both in town and country. It was felt there was a call

to purity of doctrinal teaching to counteract growing sacerdotal influence, especially in country villages. And though the Federation represents wide differences of creed and polity, it is hoped that a common basis of union may be found in purely evangelical mission work, without denominational distinctions. This proposal has been most heartily endorsed.

(b) NONCONFORMIST LECTURESHIPS, to promote an intelligent understanding of its history and principles, chiefly among young people. This step is in no way antagonistic to the Anglican Church, but in pure self-defence. The Federation would gladly embrace *all* churches, but the priestly claims of the new generation of the clergy not only make that impossible, but make some measure of defence inevitable. The best method is by lectures on the history and fundamental principle of Nonconformity, which the Federation will undertake as circumstances permit.

(c) CENTRAL COMMITTEE OF PRIVILEGE. Ample reason for some such step was produced, and it is moulded after the fashion of the Privilege Committee of the Wesleyan Conference. Trustworthy evidence was given at some district meetings of petty tyranny, boycotting, wrongful dismissals. In many schools the "conscience clause" is inoperative, and in some parishes parochial charities are used in the interest of one section of the Church. If any such cases are brought under the notice of this Committee, they will be carefully investigated and, if authentic, steps will be taken to remedy the wrong.

(d) EMPLOYMENT BUREAU. This, too, is the outcome of felt necessity. Servants passing from country to town often find themselves compelled to conform to the Church of their employer, and serious spiritual injury is the result. It is hoped by means of the Bureau to place such in households where convictions will be respected and not violated.

That bane of religious work, OVERLAPPING, will be most steadily discouraged by the Federation. Where possible, it will encourage withdrawals in existing places; and in all rushes to occupy new ground the Federation offers itself as arbitrator, so as to avoid a repetition and continuation of overlapping.

The trend of the Federation is most certainly in favour of a

REUNION OF THE CHURCHES in the area affected by its operations. Whilst respecting individual and denominational convictions, internal feeling and external pressure is bringing union within the sphere of practical Church politics; and where fusion at present is impracticable, federation is both possible and necessary. Already the example of Hampshire is being followed in Northamptonshire and Essex, and we are in measurable distance of having "One Faith" and "One Church" as already we have "One Lord."



# OUR PHILANTHROPIC AGENCIES.

BY THE VENERABLE ARCHDEACON FARRAR, D.D., F.R.S.

## I.—THE ST. GILES' MISSION.

IN the year 1892 I had the honour to write for THE REVIEW OF THE CHURCHES a series of papers on "*The Great Philanthropies*." In those papers I gave some account of the work of the Bible Society, the Society for the Promotion of Christian Knowledge, the great Missionary Societies, the chief Temperance Organisations, the work of the Salvation Army, the work of Dr. Barnardo's Homes, the protection of our shipwrecked sailors by the Lifeboat Institution, and other agencies for good. The work was to me most interesting, and I have every reason to believe that it materially aided the institutions whose benevolent efforts I endeavoured to summarise. Further than this, the papers fell into the hands of more than one wealthy reader, and I have good grounds for hoping that some at least of the societies whose cause I wished to plead may profit hereafter by what I said. I hold it no small privilege to have been enabled to advance the pure and lofty aims of various bodies of Christians to whom most of us can individually render but little personal service. If good men—often unknown and regarded as insignificant, often with utterly inadequate resources, often amid the sneers and hisses of a cynical and callous world—had not thus banded themselves together to further the kingdom of Christ and to ameliorate the condition of their fellow men, the world in which we live would have been far more miserable, far more hopeless than now it is. The charity of most of us is so cold, the selfishness of custom is in most of us so strong, the zeal which should glow in our hearts is for the most part so deeply smothered under white embers, that we need incessantly to be reminded of our duties to our brethren who are in the world. Those duties are so incumbent upon us that they are suffered to lie unnoticed in the lumber-room of disregarded things. In these days dark and menacing spectres threaten us on every side. Anarchy and Socialism which, on the Continent, have committed such deadly atrocities, are making their voices heard in England. The

conflict between the colliding selfishness of capital and labour is ever growing more acute. Where the confines of a torrid zone and an arctic zone lie very near each other, there will certainly be a zone of storms. Disturbances are, sooner or later, inevitable in countries where the extremes of poverty are closely confronted by extremes of wealth; where there are branches of commerce in which the employers of labour are millionaires and the employed are barely able to secure a miserable maintenance out of the labour which represents their sole capital in life.

The remedy for these evils and these dangers must come from the Gospel. Pope Leo XIII., in his famous encyclical of 1891, laid it down that the Church of God alone, by virtue of the Gospel entrusted to her, was capable of grappling with the problems of modern civilisation. The healing of the sores of Lazarus—which must ultimately infect the life of Dives if they be suffered to produce an endemic plague—can never come from any bare, bald, and ruthless reiteration of asserted laws of "political economy." Such laws are, in some cases, nothing, but a reduction to formulæ of the lowest instincts of human selfishness. They ultimately issue in a supposed demonstration of the theorem that there can never be a higher rule for the government of society, as regards its commercial relations, than that of "Every man for himself, and the devil take the hindmost." Political economy as the science of observed results, as an induction from what is likely to issue from the average tendencies of man as he generally is—has its own value and importance. It cannot be left out of account. But our lower instincts, on whose declared permanence and immutability it is founded, need to be rectified, to be ennobled, to be inspired and controlled by higher motives. A Christian at least has no right to despair of that golden time when the advantage of all shall be the highest object of each; when the altruism of the religion of love shall

control the egoism of the gospel of selfishness. However distant may be the time when we shall say,

"Blest years, the glad pre-eminence of saints,"

we still believe that those years will come.

Meanwhile there is now, and probably there will be to the end, "ample room and verge enough," not only for the present activities of Christian philanthropy, but for their tenfold efficiency and zeal. I have spoken of some of our larger unions for good works. The minor philanthropies are not to be neglected because they are "minor." The wind will make a building very cold if the interstices are not filled up. This is the meaning of the old Greek proverb, which may be rendered:

"Great without small  
Make a bad wall."

The agencies of which I shall speak are only "minor" in the sense that they work in less extensive fields. But the cultivation of neglected corners of the vineyard is most essential, not only because they, too, are entrusted to our charge, but also because they tend rapidly to spread the area of devastation and misery. A patriotic Scotchman, actuated by loving memories of his home, and proud of his national emblem, introduced a thistle or two into his Australian garden. But, alas! thistle seed, like nettle seed, "needs no digging," and from the Scotchman's thistle have spread countless millions of flourishing, useless, and stubborn plants, covering vast leagues of barrenness. They grow as tall as a horse and horseman, and render many square miles of land unserviceable with their impermeable growth. So it is with waste places in the moral and social world. They become prolific of sorrow and sin. Most of us have heard of that neglected Irish girl, named Jukes, who landed in New York and from whom have sprung, now in the third and fourth generation, a small army of beggars, felons, and prostitutes.

I am going to speak to-day of the St. Giles' Mission. The founder and superintendent of the Mission for thirty-two years of active service was Mr. George Hatton, who remains its president, though he has been compelled by long continued weakness to give up the active work. It is named from the poor district of London in which it originated, and the enlargement of its sphere of operations has been mainly due to the self-sacrificing love and energy of Mr. Wheatley, who is the general superintendent of its various branches. Mr. Wheatley is by trade a goldbeater, and has a business of which he has almost relinquished the personal management into the hands of others, in order that he may devote the entire service of his life to the work of undoing the heavy burden and letting the oppressed go free. So insufficient are the funds available for the efficiency and enlargement of his work—alas! that this should be the case with almost every existing charity!—that last year no less than £1,000 were withdrawn from Mr. Wheatley's business—and he is, I believe, anything but a rich man—to render possible the continuance of his endeavours to

save the lost. This work is done for the good of society, and it requires the anxious self-devotion of all his time. It is hard that society should so little appreciate what is done for its salvation—and what saves us from so much taxation and law-forced charity (which is no charity)—as to require from its benefactors so large a pecuniary sacrifice in addition to the effort of their lives. For Mr. Wheatley has abundant and authoritative testimonies to the reality of what he has achieved. The magistrates of our Metropolitan Police Courts are persons of large experience. They are not likely to be deceived in matters of practical



EXTERIOR OF BOYS' HOME, BROOKE STREET.

value to the classes whom it is their function to judge and to punish. On October 13th, 1893, Mr. Wheatley received this kindly message:—

"The Magistrates desire me to send you an additional donation towards your excellent Mission, hearing your funds are low, as they would much regret any enforced limitation of your good work among Discharged Prisoners and others."

The claims of the Mission have also been warmly urged on the public by a letter, signed by the Lord Mayor, Sir John Bridge, Aldermen, Sheriffs, and other experienced magistrates, in which they say:—

"Those of us who are magistrates are particularly conscious of the value of the Institution which so largely assists us in the disposal of numbers of juvenile offenders who come before us day by day."

The Mission work has five branches; namely, (i.) The General Mission work; (ii.) The important Work among the Children; (iii.) The Prisoners' Mission and Home; (iv.) The Boys' Homes and Preventive work; (v.) The Women's Homes and Rescue work.

(i.) Of the first of these branches I will not here speak, because it resembles the work carried on by hundreds of the clergy and Nonconformist ministers in multitudes of poor parishes. There is a Mission chapel in Little Wild Street, with Sunday and week-night services, Bible classes, prayer meetings, lectures and temperance gatherings. Branches of this Mission are also established in Seven Dials, by Miss Ling; in Brewer's Court by Mr. Andrews; and in Brooke Street. "Open-air work at the corners, crowded by the vicious, the careless, the ungodly, is vigorously carried on, and has been much blessed; so also the house-to-house and lodging-house visitation." In this way the Gospel is preached to many thousands of the poor, and relief is constantly given to severe and widespread distress, especially in cases of illness, or where the innocent children are suffering. There are further, six Sunday schools with ninety-five teachers, with an average attendance of 1,464 scholars, and Bands of Hope with 385 members. In connection with this work there is a Holiday Home for children by the sea-side, which last year extended its benefits to 227 children.

(ii.) It would not have been just to pass over this branch of the work, but I purpose to dwell chiefly on the more distinctive effort to reach and save some of our criminal population, and especially those who have fallen into sin in early years. This is the special effort which most deserves attention and assistance. Let me first quote a brief record of what has been done.

In a meeting at the Mansion House to assist the St. Giles' Mission, the Lord Mayor (Stuart Knill) said that as a City magistrate he had become familiar with the good work, and he did not know of a better. The object was to help the helpless, and none were more so than discharged prisoners. When the offenders are boys inquiry is made about them, and instead of a youth being sent to prison another chance is given him of being turned into a useful member of society. The work paid well in the benefit which redounded to the nation at large. Increased aid and sympathy should be extended to it.

Mr. F. A. Bevan read a statement, from which it appeared that 6,834 cases had been dealt with during 1891, while the number of convicts or "long term" men discharged to the care of the Mission was on the increase. It was to prevent boys who had committed a first offence from lapsing into crime that their efforts were more especially directed. Such boys needed to be saved from drunken and careless parents, from filthy and immoral homes, and from evil associates, who would, if possible, turn them into confirmed criminals. The Mission saved them at a most critical juncture. There had also been 1,760 women and girls admitted into the Refuges and Homes

during the year 1891. Mr. Bevan added, however, that though the work was very large, its extent may be estimated by the fact that last year alone 19,970 meals were provided for discharged prisoners, all of whom were personally addressed and appealed to, and 5,659 were in various ways assisted. No less than 511 "first offenders" were admitted into the Boys' Home, to save them from the prison taint; 158,410 meals were provided for them, and for many of them situations were obtained, and they were enabled to make a fresh and honest start in life.

(iii.) The work among prisoners was begun by Mr. Wheatley in 1876. The essential feature is the visiting of the metropolitan prisons—Holloway, Pentonville, and Wandsworth—morning by morning all the year round. Adjacent to each of these prisons the Mission has a home or an iron room, and as each prisoner leaves the gloomy gates he is personally spoken to, invited to a free breakfast, exhorted to leave his evil ways, and aided to turn over a new leaf, if he is willing to do so. The address after breakfast is simple, it sets forth the peril and ruin of a criminal life, and points to Jesus Christ as the Saviour of all men. Then each discharged prisoner receives an individual offer of assistance. Such is the extent of this work that out of 21,426 released from the prisons since the Mission began, no less than 19,964 have accepted the free breakfast, and have heard the religious call. Of these 5,564 have signed the pledge to save themselves from the curse of drink, which is so constant a source of their destruction.

The moment at which a felon leaves prison is an intensely crucial one, and for such critical moments the spirits of evil are ever actively on the watch. Round the prison doors, or hovering near them, not unfrequently may be seen evil-looking groups of men and women trying to get hold of those who have already sinned, and whom they desire to make sevenfold more the children of hell than themselves. Even the preliminary breakfast, if it leads to nothing else, may save them from fatal temptation, which warped and facile natures are unfitted to resist. For if they are turned loose, and unfriended into the wide world, with stained characters and damaged prospects, and often with the shame of the jail-bird taint upon them which tends to make them shunned, the first persons who are likely to be on the look-out for them, and to enveigle them into the meshes of new crimes, are their old "pals." The first place to which they will take them is the public-house, and there they will be invited to stand treat, to spend what little sum they may have earned or saved, and will be led into fresh schemes of wickedness, which will be set before them as inevitable. They know full well that in days when tens of thousands of honest men are unemployed, it is a task of enormous difficulty for a felon to find work; and while this dread is in their hearts, desperation, joined to the fresh sense of freedom from prison-restraint, has, in countless cases, driven men headlong into the wretchedness of unclean living. On the other hand, if at such a moment the



help of loving sympathy be extended to them, their past experience may have made them tender to good impressions. That the result of the effort to save them has been eminently blessed is proved by the statistics for last year.

Assisted to go abroad ... ..	46
Sent to sea ... ..	51
Restored to their friends ... ..	161
Assisted with gifts of money, food, tools, clothes, etc., and by work being found them ... ..	6,576
Number of convicts, who on their release from penal servitude have been assisted by the Mission ... ..	373

(iv.) Yet even this work, touchingly needful as it is, may be considered of subordinate importance to the

rescue of the young. The first offence of a young boy is often the result rather of unfortunate surroundings and pressing temptations than of any natural propensity to guilt. The "fear of man," which brings a snare to us all, often works very powerfully in the heart of a boy. Not unfrequently, too, the real criminals are the parents whose needs and whose urgency have thrown temptation in his way, and led him into small thefts. Drink too, is here as in all other cases, a direct cause of crime, for the children of drunkards are invariably neglected children. While the father, and often the mother with him, are boozing themselves into stupor

or into brutality at the public-house, the poor boys are not looked after, but are left to the tender mercies of the streets, in which they fall a ready prey to villains who are always on the look out to seduce and entrap them into criminal courses. And when a boy has once been in prison, even for a short time, he is very apt to be met by old prison-hands, eager to stamp upon him the brand of Satan. Mr. Wheatley had, I believe, much to do with the "First Offenders Bill," which has saved so many hundreds from the otherwise all but indelible infection of prison life. He was, so to speak, trained to his work by Mr. Lloyd Jones, the late Ordinary at Newgate, and he has been and is in constant communication with prison-chaplains and other persons of experience. "This is a case for Mr. Wheatley" is a remark frequently heard from the magistrates in the police courts, and he is called to one or other court almost daily to take steps on behalf of some boy who has been led astray. It is true that infinitely more care is now taken for the protection of juvenile criminals than used to be the case. The separation of boys in prison from older and deeper-dyed transgressors has had a salutary

effect, but it is in no small measure due to efforts like those of the St. Giles' Mission, that juvenile crime has so greatly decreased in spite of the fatal increase of betting and gambling. Mr. Wheatley co-operates with the magistrates; makes enquiries for them, and has saved and transmitted into honest citizens many a boy who has been committed for his first delinquency. There are at this moment more than 100 boys in his homes. During the year 5,000 have passed through his hands, from mere children up to youths of seventeen and eighteen. Ninety per cent. of boys thus dealt with do not revert to evil courses.

The following figures show the year's work among boys:—



BOYS AND MATRON HAVING MEALS IN THE HOME.

Admitted in the Homes ... ..	282
Re-admitted ... ..	159
Not admitted, but assisted in finding work ... ..	206
Sent to Sea... ..	49
Restored to Friends ... ..	114
Number of Situations found ... ..	564
Boys now in the Homes ... ..	106

The method employed is as follows: Boys brought up before a magistrate are frequently reminded that enquiries about them may be made. They are often bound over to appear for punishment, under the First Offenders Act, if called upon to do so. They are then "handed over" in many cases "to Mr. Wheatley," or remitted to the care of the St. Giles' Mission. He makes a report about them to the magistrate after three months, or if they commit any fresh offences. From the first an effort is made to produce a religious impression on their minds, and the good effects of this is sometimes traceable years afterwards. They are then taken to one of the four Homes provided by the Mission. The rent of these Homes alone amounts to £500 a year. They may be there for one year or for two years, till their position is secured. The great object is at

once to furnish them with clothes, and to find them a situation. The employers who are willing to take them are always informed of their history, and the Mission becomes security for them to the amount of two pounds or upwards, as long as they remain on the Mission premises.

In each Home there is a master and a matron; the boys go out in the morning to the work found for them, and are at work all day. As a rule, to which the exceptions are rare, they are amenable to discipline, for they know that if they are rejected from the Mission, their only alternative is the prison or the infinite wretchedness and squalor of a criminal career. When at home in the evening they are brought under the influence of religious teaching, and are not allowed to congregate together unwatched. Surveillance is in their case a law necessitated by their past career. Otherwise corruption would soon spread among them with the virulence of an epidemic. They are not massed together during the day, but only meet at meals. The difficulty of protecting them from evil lies in the impossibility of any watch over them as they go and return from their daily work. In their walks, if their inclinations are irredeemably evil, they are inevitably liable to the temptations of poisonous literature, and of bad companions of both sexes. But flagrant cases of misdoing are rare. I enquired carefully of Mr. Wheatley about the moral control of these poor outcasts. He tells me that corporal punishment is excessively uncommon. It is not relied upon, and is scarcely applied to one boy in a thousand. The punishment usually sufficient for misconduct is to take away a boy's boots, or his Sunday clothes for a time. For graver offences there is the punishment of "the goose," of which the disgrace is the chief penal element. A knife board is laid on the floor, and a boy has to spend his time in moving a tailor's goose in a groove. This is felt to be a discredit, and though it is sometimes nominally inflicted for three days, yet a boy who shows the least penitence is usually excused on the first or second day. The necessity for the punishment does not seem to arise in the case of more than one boy out of five hundred.

The total results of the Mission training are the conversion into decent and profitable members of the Church and commonwealth of a number of lads not naturally depraved, who in the unhappy complication of modern society, and the seething life of great cities, would otherwise to a certainty swell the horrible sum total of a professedly criminal population which usually is in a constant course of development from bad to worse. These boys, if unredeemed, would grow up to prey upon society, and to add to the national burdens of rates, taxation, and general discomfort. Their rescue does not cost a thousandth part of what would be the expense of their ruin. The whole St. Giles' Mission, in all its branches, is maintained for

about £5,000 a year, a sum which many a millionaire might give out of his own pocket and never feel it.

(v.) It only remains to add that one branch of the Mission is devoted to the recovery of lost women and girls. There is a home for fifty girls in Drury Lane. If they are found to be homeless, or sleeping on door-steps, they are provided with a refuge. A bath is prepared for them, their clothes are fumigated, and a meal of coffee and bread and butter is given them. Some such girls wander up from the country in the love of excitement or the vain hope of bettering themselves, and they inevitably find their way into common lodging-houses, and fall into bad hands. If they are fit to become servant girls they are trained for service, or, after a stay of three or six months, are sent back to their parents, who are often respectable persons. If they have actually fallen they are sent to another Refuge. These are described as "the moral dregs of womanhood, the wreckage, the sad waifs and wastrels from every rank and clime—hiding miserably in the last dire refuge of despair." Yet even of these the agents of the Mission will *not* despair—"albeit they are far-fallen, repulsive, and hard of access." Drink in most cases drags them down into "this awful whirlpool of woe and shame," or keeps them there when once they have sunk into it. Even in these dens the missionaries are now welcome, though once they were met by "insults, ridicule, abuse and abominable missiles thrown at them." And even of these last, some—not a few—are saved.

I earnestly trust that this account of the Mission may help to increase the funds of which it stands in urgent need; and I will conclude with the eloquent words of Lord Chief Justice Coleridge:—

"The heart of England is not callous to the sufferings of her children. Men upon these subjects are for the most part either indolent or ignorant. They do not think about them; they do not know about them, and they turn away from them as they turn away from other unpleasant subjects, not with a cynical, callous, determined dislike, but simply with unawakened sympathy, because they do not know, have not studied and do not understand the matter. But once let the heart of England be really aroused, let the conscience of this country be really excited and convinced that it is its duty to do something for those whom its own wealth and prosperity, and the consequences of its own wealth and prosperity, have in many cases made what they are, and I do not believe for a moment that there will be any lack of workers in the cause or any lack of enthusiasm for the great objects which that cause undertakes to follow. As far as I know history, there has been no time in which the general duty of the community towards the unhappy has been more widely recognised, nor in which it has been more seriously, honestly and heartily performed."

*W. B. Farrer*

# THE CHRISTIAN CHURCH AND THE COAL WAR.

I.—BY THE LORD BISHOP OF WAKEFIELD.

I do not know how any man who cares for his fellow-creatures can regard the strife which has disfigured the lovely autumn of 1893 without great pain and sorrow. To one living in the very midst of the scenes of conflict and of suffering, the pain and sorrow are terribly intensified. But has the Christian Church, as a Church, anything to do with such a matter? Would she not be right in saying, "You must settle these sublunary matters for yourselves. They do not belong to my province. I have higher and holier things to attend to"? Nay, surely Religion, and therefore the Church, which has the care of Religion, is not a thing too ethereal to mingle with the cares and troubles and trials and difficulties of earthly life. I do not believe in a religion which is like some hot-house flower, too delicate to bear the cold rough winds of the outer world, and must be grown under a glass case. If religion is not a strong, hardy, serviceable thing, to be taken into the office by the master, and into the pit by the man, it is not much worth cultivating. I do not believe in a religion good for the inside of a Church, but not good for the outside; good for Sunday, but not good for Monday; good to die by, but not good to live by. So I think the Church would be wholly wrong if she did not feel a very close concern in a conflict between employers and employed, in which, of necessity, all sorts of moral questions are involved. But does that mean that the Church can wisely or hopefully interfere to advise upon the details, and suggest the solution, of the dispute? Surely not. The Church has neither the knowledge nor the power to arbitrate. The questions between the coal-owners and the miners are difficult and complicated, and no one not thoroughly conversant with the trade can form a trustworthy opinion upon facts stated and arguments adduced. I do not say that when there seems to be an approach between the two parties, when the gap between them is apparently lessening, it may not be right in any one, who has the opportunity, to suggest a way out of the difficulty, and especially to press Christian motives upon the combatants. This the Bishop of Durham did in a happy moment a little while ago with the best effect. This I have myself tried to do in the recent "Coal War," but, alas! without effect. My proposal, made just before the meeting of the Mayors at Sheffield, was the

resumption of work by the miners on the full wages; but with an understanding, to be arranged in a conference of coal-owners and miners, that upon prices lowering to a certain point, the men should submit to some proportionate reduction in wages. The Mayors at Sheffield made a somewhat similar suggestion, and it was a great grief to me and to many that the coal-owners declined to accept the suggestion. But these attempts are not made by the Christian Church as such, and I do not think outsiders should be too ready to intervene.

But there is a whole field of action surrounding the actual technical and economic questions in which the Christian Church has every right of action, and in which it is her bounden duty to act. If she has any mission at all in the world, surely it is her place to form the principles, and guide the motives of men. A contest like the one before us cannot take place without touching religious principles and motives on all sides. And the Church must act like her Master. He refused to settle the dispute between two brothers as to a division of property. Yes; but He did not say it was no concern of His. On the contrary He at once uttered His solemn warning against the sin of covetousness. So with the Church. Surely she has her message to both employers and employed. I venture to repeat what I have said publicly in my own diocese as to the Church's duty. She cannot say to the employers, "You can well afford to pay such and such wages;" but she *can* say, "Give to your workmen that which is just and equal;" she *can* say, "You are bound to study the interests of your men. You are not giving them that which is just and equal if you give them only their wages—even liberal wages—but give them no kindly regard, no thought for their welfare, no interest in their homes and lives. They are not mere machines, and you wrong them if you treat them as such." Again, the Church cannot say to the miners, "You ought to be content with such and such wages;" but she *can* say, "You have no right to impute evil motives, and to say bitter, unchristian, uncharitable things. You, too, are bound to consider other interests—the interests of other trades, aye, even your employers' interests—and not to act on purely selfish motives. The Gospel of Christ is a Gospel of love, and you have no right to destroy love and encourage hatred." Oh! how one longs to say to both masters and men, "Sirs, ye are brethren!" It is not quite easy to see any evidence in the recent utterances of the dispute that such a saying as "Whatsoever ye would that men should do unto you, even so do unto them" was ever heard of. Again, truthfulness is a Christian virtue, and I am afraid a contest like this does tempt



to much infringement of the rule of "speaking the very truth from the heart."

But besides these directly moral and religious questions, surely the Church would not be stepping out of her province in insisting that the settling of trade disputes by strikes and lock-outs is a senseless, barbaric, ungodly method, which must of necessity bring sad loss and suffering upon the innocent, injure the trade of the country, and create class enmity and bitterness. She would be well within her right and duty to advocate the establishment of a Board of Arbitration or Conciliation, to which should be submitted all trade differences, and the verdict of which should be accepted by both parties. And in saying this I ought to add that such a Board of Conciliation or Arbitration ought certainly to include representatives of other trades besides that of mining, if its counsels are to be worthy of general acceptance. Above all, the Church would surely be right in showing that the interests of masters and men, of capital and labour, are really identical, not as defining economic principles, but as declaring a fact, which, if recognised, would be the solvent of class animosities, and the promoter of peace and goodwill.

One thing more with regard to the avoidance of these bitter quarrels in the future I feel constrained to say. At present in this Coal War masters and men are at direct issue as to facts, each accusing the other of misrepresentation and one-sided statement. It is urged by the masters that the men take the lowest earnings they can find, and cite these as representing the normal wage; that they systematically talk of the masters' demand for a 25 per cent. reduction, as a docking of one quarter of their wages, when they know what was asked was a docking of 25 out of the 40 per cent. increase which has taken place upon the wages of 1888, leaving them still 15 per cent. above that level; that they enormously exaggerate the coal-owners' profits; that they take no account of the large capital invested, and the risky nature of the investment. It is urged by the miners that the masters grow rich by grinding them down; that they do not increase wages as readily as they should when prices rise, and that they try to lower wages when it is unnecessary; that they cannot trust the masters' figures because they take as instances a few well-managed mines, where the wages are at the best, and cite them as a fair sample of the whole, or that they parade the wage *per day*, withholding the fact that often the men can only get two or three days work in the week. They even profess to suspect the masters of keeping a double set of books, one for themselves and one for public inspection, an accusation absurd upon the face of it, since any such hateful practice would be very soon found out and exposed. These are some of the counter statements freely made in the coal dispute, and some of these statements are not easily verified or confuted. Does it not, then, seem very desirable that the plan of co-operative production should be tried, or more thoroughly tried (for I believe it has been tried partially), in coal-

mining? It seems to me that co-operative production is probably the only way in which many of the difficult problems arising out of the relations of capital and labour can be solved. When capital and labour are represented by the same persons many a question of difference between employers and employed would receive its answer. Men would at least find out how much they could afford to pay themselves. I do not urge this simply for the sake of solving economic enigmas, for I believe it ought to be, and will some day be found to be, the best way by which men can reap the fruit of their own industry and carefulness. This, or some form of profit-sharing, which has some, though only some, of the advantages of co-operation, deserves all possible encouragement. How one wishes that the hundred and sixty thousand pounds expended by the Miners' Union on the strike could have been invested for the men in some good coals-pits, in the management of which they might have found out the truth of many a disputed assertion, and at the same time, one would hope, have lifted themselves to a higher level in the world of industry! We all want the miners to have the best wages possible. Our real doubt is as to that word "possible." When one takes into consideration the enormous amount and variety of trades dependent on coal, and the tremendous competition of foreign manufacture, it does not seem possible to lay down a minimum of wage irrespective of the demands of the trade of the country. It is, alas! too easy to drive trade away, and so to kill the goose that lays the golden eggs.

Perhaps, too, it may not be quite useless to ask miners to consider the logical outcome of this system of pure protection which they are so resolutely trying to put in force. Supposing agricultural labourers united their forces and said, "We, too, have a right to a living wage, and we do not see why our minimum should be any lower than that of the miners," and supposing they succeeded in securing this, and so the price of bread went up, as the miners say the price of coal must go up, would the miners be quite satisfied? Would they say, "Of course, if we claim to raise the price of coal that we may have higher wages, we have no right to complain if we have to pay more for our bread and our clothes and our shoes, that the wages of other workers may go up too?"

Now I have something on my mind to say as to the actors in the sad drama we have been witnessing. The leaders of the miners have sometimes spoken harshly and cruelly, but they are not therefore harsh and cruel men. We must remember that they are not accustomed to weigh language very carefully, that strong words are discounted by the hearers, and that a popular speaker is often carried off his legs by the sympathetic fervour of his audience. I think, from what I hear, these leaders for the most part, though naturally out-and-out partisans, do not wish to be unjust or unreasonable. The coal-owners, on the other side, I honestly believe, wish to do right by their men, and to let them share in such prosperity as may come to them. It is not true that they would

grind their men down to the lowest wage in order to enrich themselves. Then what as to the miners? They have been turbulent and riotous here and there, I know. And for some things some of them have done—such as intimidating the public, destroying property, wrecking the homes of men who have gone back to work, and endangering life—I have been thoroughly ashamed of them, and have told them so. But they are good fellows—most of them. I have liked them much, as I have lived among them. They have their faults, like coal-owners and bishops, but they are hearty, friendly, and kind-hearted. I have been specially glad to know how kind they are to the lads who work under them in the pits. And I know that a vast majority of them condemn the acts of violence I have referred to. Of course they are carried away by the excited eloquence of impassioned speakers, and of course they believe in whatever is old them by such speakers which chimes in with their

own wishes. But talk to them individually, and you will find them far from unwilling to hear what may be said on the other side, though they may very likely close the argument, as one did the other day, by the incontrovertible assertion, "Nay, but we believe in Pickard." It is very sad that when many of us have been trying so long to be bridge-builders between the rich and poor, between employers and employed, there should come this widening of the gulf, defeating our endeavours, at least in the area of the Coal War. Well, the Christian Church must go on preaching a crusade against all oppression, and injustice, and selfishness, and uncharitableness: she must uphold righteousness, and brotherly-kindness; and she must make ceaseless prayer for the coming of the day when the Angelic hymn shall find its fulfilment, and there shall be "peace on earth, goodwill toward men."

October 28th, 1893.

## II.—BY REV. ALDERMAN FLEMING WILLIAMS.

THE suggestion that my contribution to this Round Table Conference on "The Church and the Coal War" should take the form of a simple recital of personal experiences places me, as will be at once obvious, in a position of some embarrassment. I must, however, accept the risk of being misunderstood rather than withhold such help as my experiences may afford towards the solution of a very difficult and intricate problem. It is true that for years I have studied with keen interest the principles and methods of modern industrialism, and that upon several critical occasions I have played some small part in securing the settlement of a few complicated trade disputes. Like any one else placed in similarly advantageous circumstances I have accumulated a mass of practical information which constitutes my only qualification for taking part in this timely discussion.

The most careful students of social science will, I think, be amongst the first to admit that the principles involved in the recent coal war are substantially identical with those at stake in all the industrial conflicts of, especially, the last few years. Of course, it is true that the superficial aspects of recurring industrial conflicts vary with the temper and circumstances of the trades and localities in which they occur, but below all merely local and transitory details, there is a profound and pregnant identity in their compelling causes. For any right appreciation of the moral and economic significance of such movements as this last disturbance in the coal trade it is above all things essential to distinguish between the accidental and permanent

forces operating in such upheavals. The inability or indisposition to appraise at its true value the importance of the discrimination I have indicated, has betrayed many a writer and speaker upon the subject into the most grotesque and mischievous absurdities. The perpetual attempt to discredit the demand for a "living wage" as inconsistent with the possibilities of "economic law" springs from an utter misconception of the real character of the facts of our industrial experience. A curious illustration of the ease with which an otherwise capable man may entirely misunderstand and misinterpret facts lying within the range of his constant observation, was furnished at the now famous Jerusalem Chamber Conference.

The speaker—a distinguished and venerable figure in English political life—claimed for *existing commercial methods* the immobility of astronomic law! Of course if that claim could be sustained such readjustments of our industrial methods as would become necessary in order to provide a "living wage" for the workers could not, in the nature of the case, be effected.

The speaker, whose name I intentionally suppress, was perfectly logical in his conclusion that the commercial prosperity of England was suspended upon our power to resist such claims as were then being put forward for the miners, and their clerical abettors. Over and over again in the course of my experience I have found the path of peaceful industrial evolution embarrassed and complicated by this same, apparently, invincible ignorance as to the true character of familiar industrial phenomena. As I write I have by my side a pile of newspapers containing an almost photographically accurate record of the discussions provoked by two of the most eventful trade complications in which I have taken a direct part. Glancing

over these now faded pages one is almost startled to discover how old arguments, discredited, and refuted by subsequent experience, are reproduced to-day with perfectly dreary vivacity and assurance! "Immutable laws of political economy," "the law of supply and demand," "foreign competition," "drive capital out of the country," these and a score of similarly familiar phrases, which men are to-day placing on the rails in order to wreck the hope of the toilers, present a curiously antiquated appearance in the light of accomplished facts. In the year 1887 Northampton, the metropolis of the boot and shoe industry, was the scene of one of the most fiercely contested industrial wars of recent years. Unrestricted competition was ruining the industry of the town. Profits and wages were falling under the pressure of a system which deprived the ablest and best men engaged in the trade of all power to arrest the downward tendency.

Enormous quantities of goods were being produced, but with constantly diminishing advantage to manufacturer and workman alike. It looked as if the famous story of the Kilkenny cats was about to be repeated in the industrial experience of Northampton. The cats, as will be remembered, were locked in an ambiguous embrace on either side of a clothes-line, and when the misunderstanding which resulted had worked out its full consequences, there was nothing left of the combatants but the knot which had been tied in their tails! Unrestricted and bottomless competition at Northampton had brought the trade of the town within measurable distance of a similar catastrophe. Then occurred the revolt of the workers, and for a longer period than even the recent coal war lasted, the physical endurance of men was pitted against the cruel insensibility of a monstrous system. The men asked for a minimum wage; for the fixing of a point below which wages should not be allowed to fall. A few of the largest manufacturers were perfectly willing to concede the men's demand, but were unable to do so unless *all* manufacturers were brought within the same compulsion. The majority of the manufacturers declared that a "Living wage and a Board for determining that wage was simply impracticable, it would destroy their foreign

trade, extinguish Northampton as a competitor for the markets of the country, and would introduce a novel and perilous partnership between masters and men in the future conduct of trade."

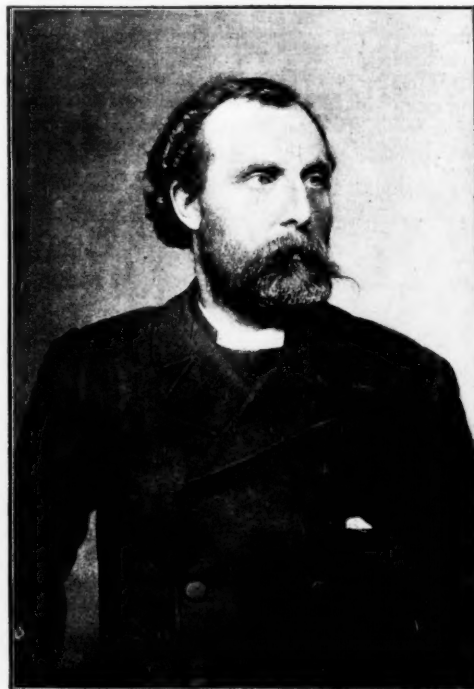
The long conflict, with all the bitterness and misery and loss it entailed, was at last ended. An agreement was entered into between employers and employed, the details of which are too technical for insertion in this article, but the effect of which was to recognise the principle, not only of a minimum, but of a *living* minimum, and to establish a Board of Conciliation, with provision for the summoning of a court

of final appeal. Work was resumed on January 1st, 1888, and from that day to this the arrangement (signed on *Christmas Eve* of 1887), has worked smoothly, evenly, and prosperously for all concerned. Of course considerable modifications in the old industrial machine had to be effected. Unscrupulous adventurers who had entered the boot trade without any qualifying knowledge of the business, and whose presence was a bane and curse to all concerned, were simply driven out. The change of the *point* of competition from *cheapness* to *excellence* of production, weeded out of the trade all those parasites, whose only qualification for engaging in the industry was their utter lack of moral scruple in sweating, through their paid managers, the helpless, because hungry, creatures applying at their doors for work.

I dwell with all this detail upon the case of Northampton, because it is a "living document" upon the most vexed question of the hour.

What people are saying cannot be done has been done, and done so successfully that the precedent set of Northampton has been followed by all the largest centres, with one exception, of the same industry in England. Northampton itself dates its present prosperity from the signing of that living wage agreement!

In the year 1884 we reached a deadlock in the leather trade of London. As at Northampton three years later, so here in London, unrestricted competition was the bottom cause of the trouble. For weeks we had tens of thousands of starving men, women, and children cast upon our hands in the East-end of London.



From a photo by]

[A. Bassano, 25, Old Bond St., W.

REV. ALDERMAN FLEMING WILLIAMS.



Out of the wordy chaos there emerged at last a clear, articulate demand for a "minimum" price below which work should not be done by any manufacturer in the metropolis. I was requested by the respective presidents of the masters' and men's associations to preside over a Conciliation Board charged with the duty of formulating such a minimum "statement," as it was called.

The task referred to the Board proved to be one of enormous difficulty, but after weeks of anxious deliberation our task was completed, and a mass meeting of the men summoned to receive, and as we expected, to endorse our report. The meeting was held in my church, and to the surprise and consternation of all, resulted in the rejection by the men of the Board's proposals. It was in the course of the discussion which had such disastrous consequences for the first attempt to formulate a minimum wage for the leather trade of London that I heard of the "living wage." The men rejected our minimum because it could not furnish a living wage. At that time the "living wage" standard of remuneration for labour was unknown to social reformers. The "efficiency" wage of economic writers was, of course, perfectly known, but the idea that wages should be determined in view of more than the necessity of preserving the worker's "efficiency" as a mere tool in the production of wealth had not found conscious lodgment in the mind of society. The change which has since taken place in public sentiment represents an immense advance along the path of industrial progress.

The forces which have brought about this change in public sentiment on the question of the remuneration of labour are the precise forces which compel such industrial complications as this last coal war. There is nothing new in the unhappy spectacle of strikes and lock-outs. From time immemorial such brutal methods of settling the status of antagonistic interests have been amongst the commonest phenomena of our industrial experience. The new fact about these occurrences is that they cannot be settled upon the old basis of *crushing down the workers' standard of life*. No question goes more directly to the very heart of the problem raised for Christian men by the coal war than this: Why were the miners unable to accept the reduced wage which their employers declared was called for by the state of the

market? The employers were genuinely amazed at the immovable obstinacy of the men, as well they might be! For generations it had been the practice of the trade to throw upon wages the loss incurred through competition, and the masters appear to have gone on entering into ruinous contracts in the assured belief that the old plan would work for an indefinite period. Suddenly the plan breaks down. The men say that they cannot do as their fathers had done: that come what may they will not accept the depression of their life's standard of demands to the old level. And the men are right. A power of awful authority urges them forward out of the hovels, the ignorances, the squalid brutalities of the crude, wild past. If there is a religious duty in the world it is the duty of strengthening and succouring men in their struggle to reach and to realise the higher and Diviner possibilities of their being. That duty always seems to me resistlessly persuasive when I remember the part which the Christian Church has played in creating it. We have preached to these men a gospel of self-reverence; we have opened schools in their midst; we have brought public libraries to their doors, and in a hundred ways placed them under the influence of educational forces calculated to raise their whole conception of the dignity and rights of life. We have done more; we have, by educating the intellectual, the moral, and the spiritual capabilities of the workers, confronted their employers with a task of unprecedented criticalness. Our work tends to make the present industrial system impracticable, and dare we refuse to help men and masters alike in securing those re-adjustments which an advancing Christian civilisation renders inevitable? I do not plead for partizanship on the part of the Church; I plead for impartiality, but I protest against a cowardly and criminal neutrality. The organised moral sentiment of society betrays its most sacred function when it refuses to utter its judgments upon those intricate moral issues which in a nation's, as in an individual's life, determine fate and destiny. The Church as such has nothing to do with classes, but with those Divine principles of eternal righteousness which are equally binding upon the whole. Wherever those principles are in peril, it always seems to me, the Church is pledged to a championship which should be indifferent to all consequences. There is no wrong that cannot be righted, and right can never result in final confusion.

### III.—THE REV. PREBENDARY R. M. GRIER, M.A.

THE position of a sincerely religious man in the midst of an industrial war cannot be an easy one; it becomes much more difficult if he is a minister of Christ as well. Probably he has intimate friends amongst the masters, whilst those amongst whom he chiefly labours are the men. The maintenance of the work, in which his whole soul is wrapped up, may

apparently depend upon the liberality of the one, the external success of it upon his popularity with the other. Under these circumstances it is only natural that Mr. Worldly Wiseman, who is for ever turning up, should urge him to observe a strict neutrality, and then only to interfere when he is likely to do so with credit by restoring peace. And unquestionably if he

consults his earthly interests and immediate reputation, he will follow the advice. For whensoever he opens his lips about the dispute he is tolerably certain to be misunderstood and misreported. I have been stupid enough during the last few months to read speeches with which I have been credited in the newspapers, and am now not surprised that an old acquaintance of mine made it a rule to believe only a tithe of what he saw, and nothing of what he said.

Still it is not by a politic silence that Christianity has won her triumphs in the past, or will win them in the future; and it is neither with the employers nor the employed that the servant of God has primarily to do. He cannot be a diplomatist any more than a mere partisan. The key-note of his whole life and teaching must be loyalty to Christ, and the question constantly present to his mind "What would He have me to do?" It is to depose the Son of Man from His position of "Lord of lords and King of kings" to imagine that a fierce struggle between members of the same human family, especially in a country called by His name, is no concern of His Church.

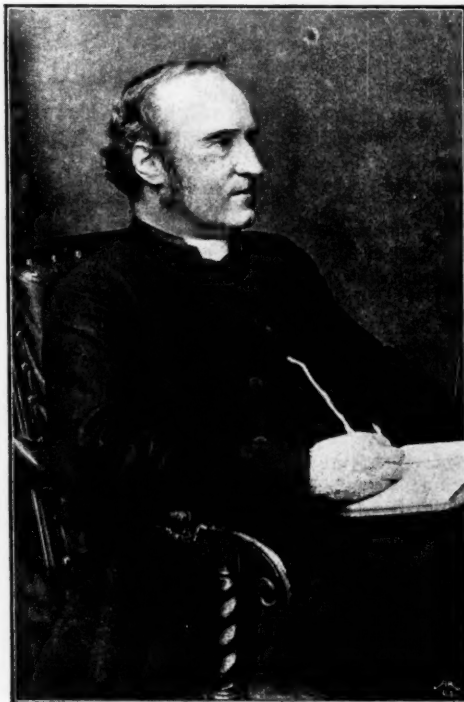
1. Now He has defined His Kingship. "Pilate said, 'Art Thou a King?' . . . Jesus answered . . . 'To this end was I born, and to this end came I into the world that I should bear witness to the truth.'"

The first duty then, as it appears to me, of His disciple in regard to trade contentions is to ascertain, so far as he can, the truth about them; in other words, to find out what are their real causes; and his second fearlessly to state what he believes. No doubt he will be called a cobbler for his pains, and bluntly told in language, unsoftened by being given in the original Latin, to stick to his last; but though he may not be familiar with the intricacies of the business round which the strife is raging, the motives and bearings of the controversy need not, I submit, be beyond his comprehension or his province. It by no means follows that St. James knew all the details of the subjects about which there was vehement difference of opinion in his days because he said "Whence come wars, and whence come fightings among you? Come they not hence? even of your pleasures which war in

your members?" The same question should, I believe, be met with the same reply at the present moment. There is not a lock-out or a strike which may not be traced to a like source. Love of gain, of power, and of luxury will, I am persuaded, wholly account for the ever-recurring conflicts between Capital and Labour in modern Europe. Christ has been left out of the concern and we see the result. This truth cannot be too strongly emphasised. All the civilised world over it has been calmly assumed that within certain very wide limits, we are at liberty to make money, hoard it, and spend it as we please. A more stupendous and fatal blunder it is difficult to conceive.

In Feudalism there was at least a vein of nobility. The idea of service was inseparable from it—was woven into its texture from the top throughout. A nation was divided into families; in each there was an acknowledged head: he was required to serve, and to him all other members were expected to look for guidance and help. The system failed through the folly, incompetence, and wickedness of many whom it exalted; and has been succeeded by another, which has nothing noble in it, which is vile and faulty in itself. According to this "the cords of a man" are a money-payment. Human labour is a commodity, the value of which is determined by the higgling of the market; and human beings, with their wonderful capacities of loving,

originating, willing, have become "hands." Employers have banded themselves together to get as much work out of others for as low wages, and their employes have retaliated by banding themselves together to get as high wages for as little work as possible. Men, of course, are either worse or better than their creed; in feudal times they were often much worse, and in our own they are often a great deal better. But it is as rare as it is refreshing to hear a higher theory of trade propounded by those engaged in it than that it is an organised selfishness; and theories to a very great extent affect the conduct of those who hold them. Here is the "*Fons et origo Mali*." The love of money has been regarded not as a root of all evil, but as an eminently respectable spring of all human effort.



From a photo by [Russell & Sons, 17, Baker St., W.]  
PREBENDARY GRIER.

"Like masters like men." Can we wonder that these should attach vast importance to what educated people prize so highly, especially when they risk their limbs and lives to gain it? The pity is that, when they have it, so many of them use it as they do. They often reduce themselves by gambling and drinking to abject poverty, and then prove their direct descent from Adam and Eve by ascribing their wretchedness to others. Nor are they altogether wrong. For it is mainly to the class above them that belong those who own the liquor-shops, who license them, and who stand in the way of their being closed. But for the pleasures which war in our members, I am convinced that there would be none of the fightings which distract this country. This is a fact which should, I submit, be boldly proclaimed by Christian men in the scorn of consequence at the present crisis.

2. From what I have already written it will, I think, be plain that I should not feel justified in leaving the sufferers from a lock-out or strike unrelieved if I had it in my power to relieve them. There can, I presume, be little doubt what Christ would have us to do in the midst of a starving people. They may be in want through their own unreasonableness. I wish that I could believe them to be on that account any the less our brothers. To ask us to let them be coerced into submission by the hunger of their wives and children is to demand of us the surrender of our humanity. Christianity is not a mere annexe, a kind of *negligeable* part of political economy. This, thank God, is now becoming generally acknowledged by all religious denominations. The doctrinaire view that we should not even indirectly help to prolong a strike has not affected them. They have for the last ten weeks been vieing with one another in a godly emulation to keep the wolf from the doors of the unemployed. In this neighbourhood there is not, so far as I am aware, a minister of religion, there is certainly not a clergyman of the Church of England, who has not done all that he could to relieve the present distress. A clerical friend of mine, as staunch an old Conservative as ever sang "God save the Queen," must, out of his

private purse, have spent hundreds upon hundreds of pounds in unrecorded bounties to the miners of his parish. Who can blame him?

It may have been very advisable that the men should return to work before; it was vastly more important that whensoever they did, they should not have hatred in their hearts, but should know that they had friends in every rank in life. The whole future of this country depends upon our being able to make every section of society consciously a part of a Christian nation.

3. Still, according to their opportunities Christian men will do what they can to prevent strife, and restore peace. "Where jealousy and faction are, there is confusion and every evil deed." On the appearance of the first symptoms of a struggle they may perhaps avert it by pointing out the seriousness of the threatened conflict, the inevitable waste it will entail, and in this free country, where differences between class and class should be settled by the Legislature, the folly of it. Then, if their efforts fail, they may counsel concession on both sides, and try to induce each to think more kindly of the other. At such a season words are certain to be rashly used, and their importance exaggerated by heated opponents. Wise men can suggest that they are not to be too severely judged, particularly when used by imperfectly educated men. But I need not proceed. Christian tact and ingenuity will always make for peace, and that without tampering with truth.

4. One word of caution. In promoting peace, we must not expect to escape criticism and censure. The disciple is not above his Lord. He was the Prince of Peace and was crucified. Before a final readjustment of the relations between Capital and Labour can be effected through the substitution of love and equity for greed and selfishness, all those who try to bring it about, must be prepared for difficulties, delays and disappointments which will sorely try their patience. Coleridge has happily said, "In the assertion of new truths or renovation of old ones it must be as in the ark between the destroyed and the about-to-be renovated world, the raven must be sent out before the dove, and ominous controversy must precede peace and the olive-wreath."



# THE ROUND TABLE CONFERENCE.—XVI.

## RELIGIOUS TEACHING IN BOARD SCHOOLS.

THE PRESENT PHASE OF THE RELIGIOUS DIFFICULTY IN OUR PUBLIC ELEMENTARY SCHOOLS.

II.—REV. J. HIRST HOLLOWELL.

MR. RILEY, in his long and interesting paper, rightly and courageously assumes that Nonconformists are "Christian people." It may be surprising, but it is none the less true. Further, we shall agree with him that "instruction in morals" must be part of "education." As to the further statement that "moral teaching depends upon the teaching of religion," I venture the criticism that moral teaching is religious teaching, though not the whole of religion. I am also of opinion that much moral teaching can be given to young children with advantage without explaining to them the relation of moral duties to Christian doctrines. Every parent gives such teaching. Of course, we believe that doctrines of religion strengthen the sense of moral obligation. But they do not create it. God created it in creating man.

Mr. Riley understands the Act of 1870 very differently from his party generally. They are never tired of saying that the Act calls Board schools into existence simply to "supplement" denominational schools. But Mr. Riley says, "the existing law seems to have been devised for the very purpose of superseding entirely the voluntary or denominational schools." Both views are incorrect.

In thousands of parishes and towns there is no such "supplement." The children are forced into the schools of a religious body, and nearly always into those of the Anglican Church. In many other places the denominational schools are the very large majority of schools. These two categories comprise the great part of England and Wales. Of "supplementing," there is hardly any; of "superseding," there is none. In a few places, no doubt, including London, Birmingham, Leeds, and Nottingham, there is a preponderance of School Board accommodation; but even there the supply of denominational education is in excess of the known demand.

Mr. Riley complains that children of "Church people" (of course he means the Episcopal Church) "are being swept wholesale into the great Board schools." His sensitive spirit is pained by the fact. But I assure him that very few of these children need to be "swept" in. They and their parents are quite willing they should go in. That, perhaps, is what troubles the Anglican mind. There is a good deal of ruthless "sweeping" into Anglican Schools in the rural districts, but Mr. Riley resents it not. Berkshire has 252 schools, of which

206 are Anglican and only 18 Board. Dorset has 277 schools, with 234 Anglican and only 23 Board. Hertfordshire has 230 schools, of which 179 are Anglican and only 32 Board. Lancashire has 1,781, of which 891 are Anglican, 271 Roman Catholic, and only 192 Board. There are 427 British and Wesleyan schools, and it is manifest that the Board schools would afford no choice of schools at all. Northamptonshire has 320 schools, of which 253 are Church of England and only 48 Board. Oxfordshire has 264 schools, with 214 Anglican and 27 Board. Salop has 307 schools, with 252 Anglican, and only 31 Board. Wilts, lying low in the educational scale, has 365 schools, of which 304 are Church of England, and only 29 are Board schools. It is quite clear where the "sweeping" goes on. Ten and a quarter millions of the people have no School Boards at all in their districts. Cornwall and London are the only county areas where the Board schools reach to about fifty per cent. of all existing schools; and London, over which Mr. Riley makes moan, has 408 Board schools out of a total of 912.

Mr. Riley claims that there are "more children of the Church" in the Board schools of London "than in all the London Church schools," and he wishes to know "what guarantee" there is that "the children of Christian parents will be brought up in the Christian faith" in the London Board schools. There are of course only these guarantees: that the Bible is in the schools, that the Bible contains the Christian religion, and that the Bible, if left to speak for itself, will utter the Christian message. No other guarantee is, in my judgment, possible.

Mr. Riley makes, rather than writes, history when he intimates that Secularists and Atheists received the Act of 1870 with enthusiasm, or, in his own words, "went solid for it." Nothing could be less true. The Act of 1870 has done nothing for the Atheist beyond giving him a time-table conscience clause.

Mr. Riley says that Board schools may banish the Bible altogether, and that ninety Boards in England and Wales have done so. Well, seventy of these are School Boards in the villages of Wales—in the microscopic Ystradfyodwgs, Pencarregs, Eglwyswrws, and Llansaintffraids of the Principality. And are these places communities of Atheists? Let Mr. Riley visit these villages, and if he does not find more religious life and doctrine among their young people than he can

find in any English town or village where his church has a monopoly of schools, I will forfeit a round (but small) sum in relief of the Metropolitan School Board rate. As to the twenty-one English Boards reported as dispensing with religious teaching, they are twenty-one out of 2,000 Boards in all England! The largest place in the list is Heckmondwike, which for church accommodation and religious activity is equal to any place in England; while the other twenty are nearly all such places as Mallerstarg in Westmoreland. Local government means local liberty, and a few places exercise this liberty in excluding religious teaching from the Board schools. There are always some exceptions to a rule. There were, for instance, thirty-four small churchy School Boards that illegally taught the Church Catechism, until the Government threatened them with withdrawal of grant.

Mr. Riley compares the schools of these ninety Boards to the "schools of modern France," as schools in which "God has been struck out." He wrongs the ninety English and Welsh schools, and no less wrongs the French schools by that somewhat insulting remark. In Paris, for a time, the name of God may not have been heard in the municipal schools, but Mr. Riley ought to have known better than to say that this is so in France at large. One of his own clergy, the Rev. T. D. C. Morse, drew up for the Royal Commission on Education a translation of parts of the *Règlements Organiques* of 1887. These contain the programme of moral and civic instruction that forms "part of the regular curriculum of compulsory subjects." The object of the instruction is thus stated:—

"Masters and mistresses shall teach the children during the whole duration of their school-life their duties towards their family, their country, their fellow creatures, towards themselves, and towards God." Mr. Riley might also have mentioned that one whole day a week, viz., Thursday, is set apart as a holiday in France "to enable parents to have their children taught in the religion to which they belong, outside the precincts of the school," and that a week's absence is allowed before confirmation time for religious preparation (p. 128, Final Report).

Mr. Riley tells us he cannot understand the 14th section of the Education Act—the Cowper-Temple clause. Let him try again. The clergy seem to understand it. They demand its repeal in order to introduce catechisms and formularies of denominations into Board schools. The clause means that they must not be introduced. It also means that the substance as well as the form of the sectarian catechism, so far as it is sectarian, must be kept out. Consequently the London School Board did right to exclude sectarian *teaching* as well as sectarian *formularies*.



From a photo by]

[Pinder, 241, Yorkshire St., Rochdale.

REV. J. HIRST HOLLOWELL.

Mr. Riley throws the word "undenominationalism" about in a wild manner. The word belongs to the slang and cant of the controversy, and can be neglected with advantage. To say that we want to teach the Christian religion as a mere "residuum," after "dropping everything to which any one can object," is offensively absurd. We say, Let the whole Bible be read in the schools, subject to prudent selection of passages. "Jael the wife of Heber, the Kenite," is of course not on the same level as Dorcas of Joppa. Is the Bible a residuum? Is the Athanasian Creed the primal revelation? Surely the Bible teaches all the great truths, and does it better than the Prayer Book, which is itself read without note or comment twice every Sunday in Mr. Riley's church. The "Gospel of Christ" is precisely what is presented, not what is suppressed in Board schools. The dregs of religion

are found in some of the many venturesome explanations. The real wine runs in the words of the Book. If Mr. Riley would not put the question into a "logic-mill," but would bring his natural common sense to bear upon it, he ought to see that a compromise which gives us the open Bible in the schools, and teachers of high character to read and explain it without dogmatism, is a priceless advantage from the Christian point of view.

Many of Mr. Riley's statements will injure his cause, or fail to help it. What good can come from saying that "the Board is composed of men of various beliefs and of no beliefs?" So is Parliament. So is the Church of England, as far as "various beliefs" are concerned. So is the nation. The situation is

created by these varieties, and must be faced. To say, again, that "the Fatherhood of God and the brotherhood of man are the recognised notes of Unitarianism," is a high tribute to Unitarians, but a bad reason for disturbing a compromise under which such truths are taught, with many others.

Mr. Riley evidently insists that only orthodox Christians should give religious instruction in Board schools. Of course that means that no Unitarian, or person who has not made a definite profession of religion, shall be a head teacher; and this is belated Toryism. Mr. Riley is as one born out of due time. Religious tests for the teaching profession are no more just than for any other profession, and would not be tolerated. But to say that the School Board refuses to give any guarantee to a Christian parent that his little child shall not receive its religious training from "an infidel or an apostle of free love," is a libel on Mr. Riley's own party. They are a majority on the appointing committees, and, without applying any tests, they can easily get to know the moral and religious work done by the teachers. Every teacher under the Board agrees to teach what the Board requires to be taught, and must be trusted as a person of honour to do so. If a candidate for the office of teacher is of good character, and of proved willingness to do what is asked, that must satisfy the Board. If after appointment a teacher inculcates infidelity, or free love, he can be dismissed for disobedience.

I take it that a teacher is within his right in giving the obvious sense of the Bible, but he is not there either to teach Unitarianism, or to attack it. He is not sent into the school to make up a theology as he goes along. If the Unitarians are willing that the New Testament, with its attributions to sublime power to Jesus Christ, should be read to, and impressed upon, Board scholars, they go as far as we have any right to ask them to go. Nor is there the slightest need for asking them to make further concessions. We who could accept formulated doctrines of Incarnation and Atonement, ought to be too high-minded to abuse the generosity of spirit of those who cannot. If the rank and glory of Christ are not apparent to children through the diction of majestic simplicity in which the Bible is written, Mr. Riley will not better the case by turning Bible-teaching into Trinitarian controversy. Jesus Christ will shine by His own light. I have presided over a School Board employing 600 teachers, by whom the Bible was freely read and simply explained, and I never found that the relation of Jesus Christ to the Godhead needed the fussy interference of the School Management Committee.

The only "explanations of the doctrine of the Holy Trinity suited to the capacities of children" known to me, are in that very Bible which seems to the mind of Mr. Riley so defective an instrument of religious education. I wish Mr. Riley well out of his forlorn enterprise. He will have it that a School Board must discover how much religious knowledge a teacher possesses. That is a difficult work. Then he would

have the Board decide whether Unitarians are Christians. This also would entail a liberal consumption of time. I might ask whether a Unitarian who can write or sing, "In the Cross of Christ I glory," is not as much a Christian as a Churchman who believes in the Saviour of the Creeds, but holds that salvation can only be realised through ceremonies? It is too delicate a matter for persons elected by ratepayers to settle. It would be quite academic enough for a Church Congress.

The Dean of Kennington is quoted on the "Nonconformist conscience," and on Nonconformists "denying the Lord that bought them." Nonconformists are not going to apologise for their conscience, and they glory in the fact that the ministry of "the Lord that bought them" has never been sold by them in Tokenhouse Yard.

The "Deputations" have come and gone, and he would be a foolish man who should try to construct a system of theology from Mr. Riley's questions to them, or from their impromptu answers to him. Mr. Riley is wholly unfair to the deputations. They were made up of men who are willing for the Bible to be read in the schools, and for the full doctrinal import of the Bible to be thus conveyed, with non-theorising explanations, to the scholars; and yet he quotes their objections to creed-teaching as if they implied objection to the meaning of the Bible itself!

Dr. Clifford was perfectly right in giving laconic replies to the new Catechism of the Thames Embankment as put to him by Mr. Riley. There is no Trinitarian sect, and the compromise means the use of a book generally held to be Trinitarian. But nothing would justify an attack either on Unitarian or on Trinitarian belief by any Board School teacher. If Mr. Riley wanted to serve the interests of religion only, he would know when he was well off. For shrewd reticence Mr. A. J. Shephard was a model for all persons brought up before this kind of tribunal. To represent Mr. Matthews as saying that a compromise based upon the use of the Bible in the schools is "not Christian," shows how utterly unfair it is to fix men's views from School Board cross-examinations. Mr. Belsey evidently meant that any kind of creed teaching, as apart from Bible teaching, is "an addition to the compromise." There no doubt he is right, though it is permissible for us to hold that the doctrines in question are embodied in the Scriptures.

Mr. Riley asks: "Are the modern Nonconformists of England content that when the sacred Scriptures are read and explained to the children of Christian parents silence should be kept as to who He was that bad little children come to Him, silence as to His redeeming love, the power of His saving Cross, and all His glorious Resurrection means to us?" I answer that any teacher who reads the Scriptures in their simplicity will be sure to let children know who He was; how He treated children, how He loved a sinful world, and that His Cross and Resurrection brought hope to men; and the teacher can do all this without obtruding doctrinal differ-



ences' into the school life of little boys and girls.

If it be true that partiality is shown to the Jews, that matter should be looked into. Jewish holidays and Jewish teachers one can understand. But anti-Christian teaching would be another matter. I venture to doubt whether the teaching given is anti-Christian. Seeing that the Jews are a small proportion of the population, and that they reject what Christians hold to be the more important half of the Scriptures, ought not a conscience clause arrangement to be made for them, to enable their own ministers to give religious instruction out of school hours? This would be far preferable to distinctively Jewish teaching by Board school teachers—if such is really given. The latter would undoubtedly be contrary to the compromise.

Dr. Martineau's suggestion that every type of doctrinal teaching should be permitted in Board schools ought not, in my judgment, to be for one moment entertained. It is the same "comprehension" principle applied to the schools which some of the co-religionists of that eminent thinker would like to see applied to the State Church.

To endow mutually destructive opinions out of the rates, or out of the tithes, does not commend itself as according either with sound statesmanship, or with a high standard of honesty. In this remark I intend no personal criticism. That would be impertinent. If personal authority could certify the moral soundness of any arrangement, Dr. Martineau's name would be sufficient for me. But I hold that to take money from the rates to support both Unitarian and Trinitarian, Protestant and Catholic, Christian and Jewish, Evangelical and Sacramentarian teaching in Board schools, or any other schools, would be an intolerable hypocrisy, damaging to the conscience of scholars, teachers, and the public, and certain to be followed by the secularisation of the schools. This latter result may some day come. Logic and peace seem, to some observers, to require it. But few Nonconformists would lift a hand to hasten that day. The decision of the question must rest with the ratepayers, and in my opinion they will only consent to secular education when it appears to them the one way of stopping the wrangle of parties about the souls of their children. This wrangle is fast becoming unendurable, and when it reaches that point, and the public mind recoils with disgust from attempts to stiffen the religious ideas of little children into day-school creeds, Mr. Riley and his party will have themselves to thank for the banishment of sacred teaching from Board schools. The priestly mind, and especially the priestly mind of the ecclesiastical layman, learns nothing from history, or the laicization of the French

schools would read it a lesson. It persists in forcing religion into the streets like a football, to be tossed from side to side, as if it were a question of drainage or water supply, until what is holiest sinks to the level of vestry politics, and men of reverence are glad to be rid of an unwholesome babblement by the shortest remedy to their hand.

It is plain from his concluding paragraphs that Mr. Riley wants the Bishop of Salisbury's scheme to become law. Under that scheme the School Board would be bound to supply any and every form of religious teaching on the demand of two or more families! This ridiculous proposal would convert the schools into religious parrot-houses. No such suggestion could ever have emanated from the public. It is the patented invention of an hierarch. It would be more becoming in the Bishop to see that some consideration is shown to Nonconformist parents at Salisbury before entering the larger arena of legislation. Mr. Riley laughs at the idea of there being "a common religion" in England as "preposterous." If so, what becomes of the argument for an Established and National Church? Surely the Bible is the nearest approximation to a common religious standard that can be found, and in holding by that standard Nonconformists are holding by all for which their fathers contended and bled. Mr. Riley's admiration for our forefathers is open to some suspicion. If he loved them much, he would dislike their descendants a trifle less. He claims to be set for the defence of the "Second Person of the ever-blessed Trinity," and implies that Nonconformists have almost ceased to worship and adore the Redeemer. He will learn in fit season that the "Second Person of the Trinity" is not dependent upon resolutions of the School Management Committee for His place in the worship and obedience of mankind. As long as the New Testament is read in our homes, churches, and schools, nothing that the High Church party can devise will add one ray of lustre to the crown of Christ. If the very words of the Bible do not proclaim the Son of Man to be a Divine Saviour, all the explanations, creeds, Acts of Parliament, and resolutions on earth will fail to do so. For it is written:

"And when He had opened the book, He found the place where it was written, The Spirit of the Lord God is upon Me, because He hath anointed Me to preach the gospel to the poor; He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind. . . . And the eyes of all them that were in the synagogue were fastened on Him. And He began to say unto them, This day is this scripture fulfilled in your ears."

## III.—BY THE REV. W. J. HENDERSON, B.A.

It is generally unsafe to gauge knowledge by practice, else the readers of Mr. Athelstan Riley's article might be excused the reflection that he needs to receive that Christian instruction which he is so wishful to impart. Nonconformists, to whom special appeal is made, are not likely to be conciliated by a writer who suggests doubts as to the Christian beliefs of deputations representing the Presbyterian, Congregational, Baptist, and other bodies which earnestly teach to young, as well as old, such fundamental doctrines as the Deity, Incarnation, Atonement, and Resurrection of our Lord Jesus Christ; nor will they swiftly see the courtesy and charity of the gratuitous charge that certain Nonconformist "leaders cannot resist the temptation to win the applause of the world by posing as 'liberal in their views' and 'broad in their sympathies,' and who court the flattery of the mob." This is unfair, and therefore unchristian. Similarly there is a curious piece of wonderment how any "*sane*" person can entertain such an idea of "religious liberty" as commends itself to certain distinguished men. These men, it is said, include Lord Chief Justice Coleridge, Dr. Adler, Professor Huxley, and others who, whatever their opinions may be, are not generally supposed to be deficient in intellectual power. Is it quite necessary to question the sanity of your opponents in order to win your case? Mr. Riley is concerned lest injury should be done to Christian Nonconformity, and yet it is he who asserts that "deputations which claimed to represent Nonconformity of every shade . . . treated the fundamental mysteries of the Christian faith as unessential to the instruction of children in the New Testament." It is asked whether the view is endorsed that it does not matter who gives religious instruction, and whether we think that "the spirit of the nineteenth century requires doubts to be deliberately placed in the minds of the little ones for whom Christ died"? If "the spirit of the nineteenth century" is so diabolical it will get no help from the chapels and Sunday schools; and as to the Christian character of those who teach and preach the Lord Jesus, is it not well known that Nonconformists lay special stress upon the truth that none but those who adore and love the King are fit to be His evangelists?

The article before us is unfitted for its purpose because: it supposes an indifference to Christian truth on the part of those who spend their lives in teaching

it to all who will listen, and because it does not show an understanding of the views of the men whose co-operation is invited. Nonconformists do *not* "turn their backs upon their forefathers" when they maintain that the Christian Religion ought not to be regulated and taught by secular authority; they are *not* guilty of "a betrayal of all their forefathers held dear" when they resist the imposition of rates and taxes for religious purposes. If they followed Mr. Riley's lead they *would* betray the principles for which their ancestors were fined, imprisoned, and slaughtered by the ecclesiastical body to which the writer of the article belongs. They are keeping in old paths when they treat as anti-Christian that concurrent endowment of contradictory tenets advocated in the paper here criticised. Mr. Riley asks "Orthodox" Nonconformists to consent that School Boards should arrange for the teaching of Unitarianism in Board schools!! He is hugely mistaken in the supposition that the "Orthodox" will give facilities, in State-supported schools, for the denial of our Saviour's Godhead and atoning work. Congregationalists and Baptists are accused of being in a "conspiracy" with Unitarians, but here appears the arch-conspirator who, to gain his ends, will give scope for Unitarian teaching. Is the priest, Anglican and Roman, also to have a place found for him? Are baptismal regeneration, auricular confession, transubstantiation to be taught in Board schools if demand is made? It is an impracticable proposal.

Evidence is advanced to show that the present arrangements for providing a religious education are unsatisfactory, and the force of the evidence is very great. But no attempt is made to remedy some of the evils of which complaint is made. (1) Mr. Riley is grieved to think that School Boards are "composed of men of various kinds of belief and of no belief." (2) Of the Board Inspectors, who are charged with the superintendence of religion, he asks despairingly, "Are they Christians?" and adds, "They may be of any or no religion." (3) The case does not improve when you get to the "local managers whose duty it is to see that the regulations of the Board for Bible instruction are carried out. Are they Christians? Nobody knows." Well, it *does* look as if the arrangements in force were designed to show us how *not* to do it, and it *is* natural to think that Christian functions, amounting to those

belonging to an Episcopate, can be discharged only by those who are Christian in heart, mind and life. But what reform is suggested? None at all with regard to these authorities. Would there be a glad resort to the Corporation and Test Acts, so as to get some profession of religion from such as seek religious tasks and honours? The censor of the present system feels the anomalies, but he gives no aid to their removal; and one wonders that the inference is not drawn that the work desired—viz., the full and free instruction of the young in Christian truth—is beyond the powers of a body elected by the whole community. (4) The plight is quite as bad as regards the *teachers*, for it is remarked that “the one question never asked is, ‘What are your qualifications for teaching the principles of morality and religion?’ For aught we know they may have never opened a Bible, or having opened it, they may not believe a word of it from cover to cover.” Two plans are mentioned as solving this part of the problem. Mr. Riley’s first proposal is that the teachers be informed that the children are to be distinctly taught that Christ is God, and such explanations of the doctrine of the Holy Trinity are to be given as may be suited to the child mind. For this work special teachers are to be selected. Who is to select them? Those, who according to the foregoing account, may themselves be wholly ignorant or indifferent? With sacerdotal managers, what chance would a Nonconformist teacher have of appointment? In how many cases children would be “protected” only by the conscience clause! The fact is bemoaned that “in all our large towns the children of Church people are being swept wholesale into our great Board schools.” Should it not be remembered that in many of our small towns and in our villages the children of Nonconformists are swept into the schools of the dominant sect, and that from these institutions, which derive their chief support from national sources, Nonconformist teachers are excluded? Adopt the system of enquiring into the religious faith of candidates and the village injustice will be repeated in the cities. Dissatisfied with his first plan—though not for the reasons just adduced, but because it bears hardly upon the Unitarians—Mr. Riley advocates a scheme for teaching every form of religion that may be asked for. Does he consider how such a scheme would have looked to the Nonconformist forefathers whose name is so repeatedly invoked? Would they have approved an arrangement for denying in any State-supported school the Lord that bought them? To them the plan would have been utterly loathsome. The influence of the London School Board upon provincial bodies is noted by the writer, but the example of London in providing a new Pantheon—if it ever does—will not be extensively imitated, for many School Boards could not afford to keep the large staff required by undertaking to find an instructor for each form of religious belief.

The way to bring up the children in the nurture and admonition of the Lord cannot be found in the direction to which Mr. Riley’s face is turned, and how-

ever affectionately he may appeal to Nonconformists he will fail to make them see what is non-existent. There *are* methods free from the entanglements of a State-provided faith. (1) The Sunday schools could be made more efficient. (2) The clergy and other ministers of religion could get the bulk of the scholars to attend classes superintended by themselves. These classes could be held out of ordinary school hours. In a multitude of places—in nearly all villages and small towns—every child could be known by some Christian minister. Instruction would be untrammelled. No one would be compelled to countenance, in any way whatever, doctrines and rites with which he did not agree. In provincial towns of moderate size only a small minority of elementary school children absent themselves from Sunday school, so that invitations to week-day classes could be given at once. It is found that parents and children value the personal endeavours now made by some ministers in the way indicated. If the hours are properly chosen lay help can be obtained. The Archbishop of Canterbury recently said: “the *Church* always held it to be one of her paramount duties, committed to her with the words, ‘Feed My lambs,’ to evangelise not only men and women but children also”; and Bishop Thorold, speaking at Manchester, has advocated the idea that the clergyman himself should manifest interest in the religious training of the young by “occasionally *himself* imparting full and exact teaching of the faith.” For “occasionally” substitute “regularly on week-days,” and to the clergy add the ministers, making a staff of say 30,000, who by their knowledge and godliness and sacred profession are naturally called to this holy task, and how much of the “religious difficulty” would be left in town after town, and village after village? What all disciples of Christ desire would be greatly advanced; whereas even the fullest religious tuition practicable under any conceivable scheme of “common Christianity,” “undenominationalism,” “unsectarianism” (which perhaps deserve a good deal of the wrath expended upon them by Mr. Riley) would lull Christians into a false security. (3) Reference might be made to the Birmingham plan of permitting religious addresses to be given to Board school children before the commencement of the day’s lessons as indicating another method of treating the problem, and as showing that there is no necessity for permitting the next generation to grow up destitute of saving knowledge. Between “orthodox” people of all sorts and Mr. Riley the question is not regarding the *end* to be desired—it has respect only to the *means* to be employed; still less is there any question regarding the blessedness of adoring and obeying the Son of God our Saviour and Monarch; and therefore let us “for the love of Jesus, the faith, and for the honour of the name we bear,” refrain from raising false issues, and let us turn our attention to methods more likely than any the State can provide, to make the Divine Shepherd known to the Lambs of His Flock.



IV.—MR. PHILIP VERNON SMITH (*Chancellor of the Diocese of Manchester*).

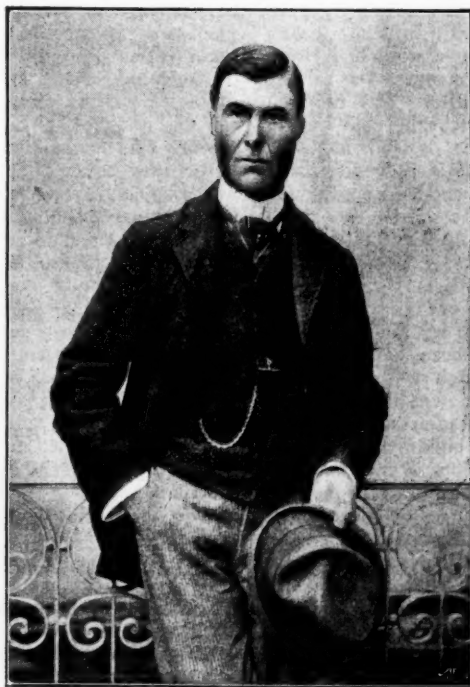
A CRISIS, as its Greek etymology indicates, is a time of judging and sifting. In whatever sphere it occurs, it tends to throw us back on first principles, to clear away sophisms, and to make manifest the true line of action. Such a crisis is now upon us in London in reference to the religious teaching in our Board schools, and the agitation on the subject in the metropolis must necessarily more or less affect the whole country. The question is not whether the law should be altered, but how the existing law should be worked. That law permits, but does not oblige, School Boards to give religious instruction in their schools, with the two reservations—(1) that no catechism or formula distinctive of any particular denomination is to be taught, and (2) that parents are to have the right of withdrawing their children from any religious instruction which is given. The London School Board has hitherto given Biblical instruction in its schools, but the issue is now raised whether that instruction shall be distinctly Christian, and shall include the doctrine of the Incarnation, that is to say, the Godhead of the Founder of Christianity. A more momentous crisis it were hardly possible to conceive.

What are the first principles to which it recalls us? They are, I conceive, these:—(1) Religion lies at the root of all education; and inasmuch as it ought to actuate and permeate all a man's daily life, the teaching of it ought not to be dissociated from secular instruction in his early years. (2) The duty of imparting to a child the best practicable instruction, both religious and secular, lies primarily upon the parent; but when the child's education is either voluntarily or compulsorily surrendered by the parent to an extraneous body of persons, the duty of imparting religious instruction is transferred to the persons who undertake the education; and those persons, according to their lights and abilities, ought to provide for the child religious instruction of the best practicable kind. (3) Christian educators ought, therefore, to teach the Christian religion, including the

doctrine of the Incarnation. (4) A parent, however, who has surrendered his child's education to others, under compulsion, ought to have the power of withdrawing the child from religious instruction; and he may not unreasonably be allowed the responsibility of exercising a similar power even where the surrender has been voluntary.

These first principles have been obscured by certain sophisms which it may be hoped that the present crisis will dissipate. (1) It is objected that the provision in our Board schools of definite religious instruction is inconsistent with "religious equality."

But take what course you will, the attainment of absolute religious equality, just as of equality in other matters, is a sheer impossibility. Make your religious instruction definite; and persons who hold definite views of another complexion, or indefinite views, are aggrieved. Make it indefinite; and those of us who possess definite religious opinions of any kind, as well as those who are opposed to religion, are disregarded. Abolish religious instruction entirely, and all who value religion are outraged. You are as far from equality as ever; though the inequality has, it is true, become irreligious instead of religious. We must, therefore, accept religious inequality as inevitable, and recognise that its hardship is practically removed by the conscience clause.



From photo by [Fradelle & Young, 246, Regent St., W.]  
MR. PHILIP VERNON SMITH.

(2) But in the second place it is maintained that it is neither necessary nor desirable to teach dogma as part of our religious instruction in Board schools. Dr. Clifford urged this view upon the Board, and objected to the children being taught that Christ was God because it was dogma. But it is impossible to give religious instruction without dogma. The propositions that God is our Creator and Father, or that God is Love, are, *pace* Dr. Clifford, equally dogma with the proposition that Christ is God; and it is impossible to give even Unitarian teaching without inculcating those truths. The fact is that the persons who object to our children being taught any-

thing in the nature of dogma are confounding two kinds of dogma, that which deals with facts, human or Divine, and that which is speculative or philosophic. The proposition that Christ is God is a dogma of the first kind; statements as to the nature of His Deity and its relation to His Manhood are dogmas of the second kind. Similarly the doctrines of the Atonement or Forgiveness of Sins and the Resurrection are dogmas of the first kind, but attempted explanations of the how and why of the Atonement or the how of the Resurrection are dogmas of the second kind. By all means keep elementary religious instruction free from dogma of the second class; but free from dogma of the first class it cannot be, unless it is of an absolutely agnostic character, unless, in fact, it ceases to be religious and is confined to dry morality.

(3) It is, however, further urged that it is possible and proper to give instruction in the Christian religion without teaching the Incarnation. It is obvious that if Biblical instruction is given without this fact being definitely taught, it is scarcely possible to preclude the contrary from being taught either expressly or by implication. It is, however, boldly asserted that such contrary teaching is justifiable, and that Unitarian doctrine is Christian. No doubt Unitarians claim to be called Christians, but, as was well pointed out by Mr. F. C. Holiday, a member of one of the recent deputations to the London School Board, they have strictly no right to do so. "Christ" is not a proper name, it is a title. It involves a claim to the possession of Divine attributes, and a Divine nature different in sense and kind from those which any other man, by virtue of his Divine sonship, ever has possessed or ever will possess. One of the earliest extraneous notices of Christians speaks of them as accustomed to come together on a fixed day before dawn and sing an antiphonal hymn to Christ as to God (*Christo quasi Deo*. *Plin Epist. ad Trajan.* 96 [97]); and those who deny to Him this honour may, if they please, call themselves Jesuits or Nazarenes, but have no real title to the name of Christians.

(4) There remains a fourth sophism, which, for the credit of our common Christianity one almost blushes to mention. It has been actually objected by a leading Nonconformist Divine that to require the fact of the Godhead of the Saviour to be taught in our London Board schools would be to let in the thin end of the wedge of "Sacerdotal" teaching. Apart from the unworthiness of the suspicion, surely the objection recoils with fatal force upon its author. If the teaching of the Deity of Christ necessarily leads to Sacerdotalism, the holding of that doctrine must do so too; or in other words, every disciple of Jesus

of Nazareth, must either be a Sacerdotalist, or a Unitarian. A man who is either the one or the other may logically hold that Sacerdotalism is the natural outcome of the doctrine of the Trinity; but such a notion cannot be too warmly repudiated by all who claim to be Trinitarians and not Sacerdotalists.

Having then cleared away the sophisms of religious equality, undogmatic teaching, silence as to the Godhead of our Lord, and ulterior suspicion, what is the attitude which we ought to adopt in the present controversy? That, I submit, which was approved by the London Diocesan Conference last April, when, with only one dissident, they resolved as follows:—

"That as the great majority of the scholars in the Board Schools are the children of Christian parents who have a right to demand that proper provision should be made in these schools for giving instruction in the faith of our Lord Jesus Christ, this Conference declares that no settlement of the religious question can be acquiesced in, which will not guarantee to those children the teaching by Christian teachers of those doctrines which are common to all Christian denominations, such as those of the Incarnation, Atonement, and the Blessed Trinity."

This practically means a teaching based on the facts affirmed in the Apostles' Creed, as well as on the Lord's Prayer and Ten Commandments. It is probably the *maximum* upon which we have a right to expect the agreement of all Christians. It is certainly the irreducible *minimum* which, as we believe, we may accept without treachery to our Lord and Master. Any religious instruction which falls short of this, falls short of being Christian, and ought not to be acquiesced in by those who "profess and call themselves Christians." The character of the teaching which shall be given in Board schools on religious as well as on other matters, must of course, in the long run, depend on the votes of the majority. But each individual Christian who possesses a vote, and still more every one who by speech or writing can influence the votes of others on the question, has the power of helping to determine on which side the votes of the majority shall be cast. To the extent of our own votes and of those votes over which we can exercise a legitimate influence, we are all responsible for the religious instruction given in our Board schools. If the cardinal principles enunciated above are correct, it is the duty of all Christians, properly so-called, to whatever body they belong, to use their utmost endeavours, by their votes and influence, to secure that the suffrages of the majority shall be steadily given for the teaching in these schools of those facts of Christianity which are summed up in the Apostles' Creed.

This Conference will be concluded next month by Rev. Dr. Clifford (Baptist), Rev. Isidore Harris (Jewish), and Rev. Hugh Price Hughes (Methodist).

# ARTICLES OF THE MONTH.

## TATIAN AND THE FOURTH GOSPEL.

### A VINDICATION OF ORTHODOXY.

ST. JOHN'S Gospel has been the Hougoumont around which the battle of modern criticism has raged most fiercely. Every year makes it increasingly likely that the red squares of orthodoxy will be successful in repelling the attack of the different schools that in turn have arisen with their new theories, attempting to bring down the authorship of this Gospel to a late date.

The *Contemporary Review* for November contains an article by Professor Rendell Harris, showing the light upon this problem which has been thrown by Tatian's Diatessaron. It was in September, 1891, that Professor Schürer acknowledged in the *Contemporary Review* that the Johannine Gospel was, at least, some thirty or forty years older than Bauer admitted, that it arose not 160 to 170 A.D., but at latest about 130 A.D.

Professor Sanday followed Dr. Schürer's article, as our readers will remember, from the extracts which appeared in this *Review*, by a paper in which he practically said: "Take back your olive-branch and bring a flag of surrender instead." Professor Rendell Harris says that there is a growing change of opinion abroad on the question of the Fourth Gospel, and that the new conclusions suggest that Bishop Lightfoot's defence was a successful one.

### A JOHANNINE GAME OF CHESS.

To a good chess-player the interest of the game does not lie in the opening or closing moves; the former are usually conventional, the latter are self-evident; the "gameness" of the game is centred in a limited number of moves which do not attract the attention of an unskilled bystander; the moderate player is most interested in the selection and development of the opening gambit, and the tyro finds his joy in the closing passages which enable him to say which of the two sides has won. And the Johannine question is something like a game of chess in this respect; a certain number of objections have been, from time to time, urged against the supposed antiquity of the book; it is said to be ill-attested, or the actual attestations are said to be themselves spurious in character or wrongly assigned as to date. A large part of the literature of the second century has met with similar treatment: this is the conventional opening of the critical game. To one who is conversant with the literature of modern criticism, such statements produce no more excitement than to be told that one's adversary in a game of chess has moved his pawn to the king's fourth. The supreme interest of Lightfoot's work, on the other hand, consists in the fact that his moves constitute the turning-point of the struggle. All the rest of the controversy is either mere preliminary or foregone conclusion. I propose to point out, however, where he somewhat understated his case, and that the game might in reality have been much shorter; and I shall also draw attention briefly to some curious critical conclusions which follow from the conjunction of Lightfoot's work with the documents that have been discovered, and the discussions that have taken place upon them, since the publication of his memorable articles.

### LIGHTFOOT AND TATIAN'S HARMONY.

And now let us come to Lightfoot, and see how far his statements with regard to the antiquity of the Gospel of John are susceptible of verification, especially in the matter, so hotly contested, of the existence of a Harmony of the four Gospels, made by Tatian in the second century, which gave the story of the Gospels in the form of a mosaic made by alternate extracts from one Gospel or another, and known in the early Church by the name of the Diatessaron or Quaternary Gospel.

It is well known that this Diatessaron of Tatian has come to light in two leading forms, which are obviously derived from a lost primitive—the first is the Armenian translation of Ephrem Syrus's Commentary on the Diatessaron, in which a large part of the Diatessaron is embedded; the second, the Diatessaron itself has appeared in an Arabic translation made from a ninth-century copy of a lost Syriac text. Over and above these two leading authorities, a mass of references and quotations, whose number is constantly increasing, have been unearthed in the extant literature of the early Syrian Church and elsewhere.

Now, while Lightfoot was writing, the Commentary of Ephrem Syrus, which had been published by the Armenian Fathers at Venice as early as 1836, was actually on his shelves. He has himself confessed as much in a foot-note at the close of the "Collected Essays":

"I had for some years possessed a copy of this work in four volumes, and the thought had more than once crossed my mind that possibly it might throw light on Ephrem's mode of dealing with the Gospels. . . . I did not, however, then possess sufficient knowledge of Armenian to sift its contents."

### THE DIFFERENT PHRASES OF THE HARMONY.

It must be admitted that if Lightfoot had been able to quote Ephrem's text, or to refer to Mössinger's translation of it, and to extract the elements of the Gospel on which Ephrem was commenting, he would have made his case much stronger. To take a single point, the production of a text of the Gospels, which was obviously harmonistic and began with John i. 1 ("In the beginning was the Word"), would have been a fact of more weight than fifty arguments on the question as to whether Dionysius Barsalibi spoke the truth when he said that Mar Ephrem had written an exposition of the Diatessaron, and that its commencement was "In the beginning was the Word." It appears, therefore, that Lightfoot defended his case from a weaker position than was accessible to him.

What is true of Ephrem's Commentary is also true in a lesser degree of the Arabic version of the Harmony, which was published at Rome in 1888, accompanied by a Latin translation. It is well known now that, as far back as the middle of the last century, this copy of the Diatessaron had been announced in the printed catalogue of the Arabic manuscripts in the Vatican Library.

### THE EFFECT OF THE RECOVERY OF TATIAN'S HARMONY ON THE JOHANNINE PROBLEM.

Let me now pass on to consider a little more generally what is likely to be the effect of the recovery of Tatian's Harmony upon the Johannine problem. In the first place it will react upon the opinions which are current with regard to supposed quotations from St. John's Gospel in



second-century writers. I will begin by taking the case of Tatian himself. If we turn to the "Apology to the Greeks," which is the only one of Tatian's own writings that has been preserved to us, we shall find several passages in which it has been common for apologists to recognise traces of the use of the Fourth Gospel. Three places, in particular, have been appealed to; in the first he uses the expression: "God is a spirit"; in the second he quotes the saying: "The darkness comprehended not the light"; and in the third he expresses himself as follows: "Follow ye the only God. All things have been made by Him, and apart from Him hath been made no one thing"; of these supposed references two are verbatim and the third almost so.

Now, it is manifestly absurd to question the identification of these allusions to St. John's Gospel when once we have recognised that Tatian was so well acquainted with the Fourth Gospel as to have transcribed the whole of it at least once, and to have carefully examined the relation of the contained narrative to that given in the Synoptic Gospels. The Harmony has a broad back; if we are discussing the question of possible acquaintance with St. John's Gospel, it can carry these smaller quotations as easily as a bird carries its feathers.

We can scarcely doubt that the recovery of the Tatian Harmony will lead to the ungrudging admission that Tatian shows an acquaintance with the Gospel of John in the rest of his writings. Nor will the influence of the Diatessaron in criticisms be limited to Tatian's own writings. But if the existence of the Harmony compels the recognition of contemporary quotations in Tatian's own writings, it must operate in a similar manner in the period before Tatian; for the existence of the Harmony is the same thing as the pre-existence of the Gospels harmonised. And this argument will be most forcible, critically, in the line of Tatian's own intellectual and spiritual ancestry, for here we are most sure of finding the antecedent Gospels. We must expect, then, to find that Tatian's master, Justin, was acquainted with the four Gospels which his pupil had so carefully studied, and a new light is thus thrown upon the much discussed question as to whether there are any traces in Justin's writings of the use of the four Gospels and, in particular, of the Fourth Gospel. The whole face of the question has been changed by the regression of the lower limit for St. John's Gospel which is involved in the recovery of the lost Harmony. In popular language, *the date of St. John's Gospel has gone back, and on that account a number of supposed quotations from St. John which were formerly considered doubtful must now be admitted.*

#### FRESH LIGHT FORTHCOMING.

Having said thus much with regard to the influence of the recovered Harmony on the question of the Fourth Gospel, I will conclude by pointing out the directions in which fresh light will shortly be forthcoming.

The first direction is, that we may expect before long to understand a great deal more than we do at present with regard to the origin of the variants of the New Testament text. We shall find that the greater part of them are already in existence in the second century, and that to some of them, at least, dates and authors can be assigned. Tatian will be responsible for not a few. I need scarcely say that when we are able to attach a chronological indication to the variants, and to locate a great part of them in the second century, there will be small occupation left for those who wish to fix the period of origin of the Gospels as late as the demonstrable time of their greatest corruption.

We may confidently expect much more light in this direction. I am well aware that the critics who write

against the genuineness of Christian literature are, as a rule, quite superior to the science of textual criticism. Some of them will live to find out the mistake they are making. The problem of the origin of the Gospels belongs naturally to the textual critics, and without their co-operation, no one can be trusted to decide finally upon it.

The other direction in which fresh light is to be expected shortly is in regard to the question as to the relation between the Tatian Harmony and the Old Syriac Version of the Gospels. Between the two there is an intimate textual connection. Either Tatian used, in making his Harmony, this previously existing Syriac translation, in which case the lower limit of the Gospels must be pushed back another stage in order to allow for the preceding rendering from Greek into Syriac; or this Syriac Version, in its earliest form, is a translation made with Tatian's text in the mind of the translator, and probably with a view to replace Tatian's work. In this case the Old Syriac Gospels become an important witness, if further testimony were needed, to the Diatessaron of Tatian.

I have little fear that anyone will work at the subject, even for so short a time as six months, and retain in his mind any doubts as to whether the Gospel of John is an early product of the Christian literature. The more we know our Tatian, the more we shall be persuaded that the Gospels were well established in the Christian Church when Tatian undertook to combine them.

#### CHILDREN AND SEXUAL QUESTIONS.

##### DOES KNOWLEDGE PRESERVE PURITY?

THE Americans are considerably in advance of ourselves in the courage with which they deal with sexual problems. It is not surprising therefore to find a vigorous article in the *Arena* for November by a lady contributor (Mrs. Laura E. Scammon), in defence of the position that knowledge is the preserver of purity. She thus sums up the situation in the opening of her article:—

The youth of the world—which in years so few will be all there is of the world—young men and women, girls and boys and little children, have been taught falsehoods, when they have been taught anything, about the most intimate facts of their physical being and their most important relations to each other. Ignorance, we have assured them, is most praiseworthy; knowledge is destructive of innocence; the truth is a guilty secret.

They have become possessed, as we knew they would, of more or less knowledge, partly instinctive, partly obtained from clandestine sources; and this knowledge—if we dare to dignify by that name the illicit mass of hint and hearsay and half-formed opinion—every fact known or inferred, is smirched with secrecy, deception, and suggestion of evil. If

The lie which is half a truth is ever the blackest of lies, what is it here, where distorted, foully bespattered and stained with sensuality, it yet is enveloped in the vague fascinations of a pilfered pleasure? That stolen fruit is sweet seems especially true of the apple of the tree of knowledge.

##### A GUILTY, SNEAKING MOCK-MODESTY.

Instruction regarding the simplest physiological fact affecting their relations to each other is imparted to persons who have reached maturity with a difficulty which reveals the density of the false sense of shame in which the subject is shrouded—a guilty, sneaking mock-modesty which well may warn one who attempts such deferred instructions that the mission has been accepted too late for its best fulfilment.

It may not be an easy task to meet the children we have deceived—even through mistaken kindness—to acknowledge our cowardice, to recant the thousand and one skulking subterfuges, if not open falsehoods, to strip from facts all unwholesome marvels and false allurements, and present the simple, clean, living truth. Indeed, of all the dragons which a good father and mother may encounter in the jungle paths of parental duty, I know not one with a sharper tooth. But will it be an easier task to meet our youth when, bereft of all that makes youth lovely, they raise suffering eyes and the accusing cry, "Why did you not tell me?"

#### WHY RIDICULE CHILDREN'S QUESTIONS?

An article upon the "Questions of Children," translated from the German for the *Popular Science Monthly* for June, says:—

"A child whose questions are not answered by its parents will either turn to others who are willing to gratify its desire for knowledge, but who, perhaps, are unable to distinguish between what is good for a child to know, and what is not, or else it will lose its fine natural susceptibility and learn to look upon life in a dull, spiritless way, without interest or curiosity. Worse, however, than not answering a child's questions is to ridicule them. Nothing wounds a child so deeply as finding its inexperience abused, and its earnestly-meant questions made the subject of mockery."

And the author further declares that in questions usually considered foolish, the folly is not with the child, but with the older person who fails to understand how a child's mind works. And the writer who could see these truths can yet give, on the next page, the following example of questions, from a little child met in proper fashion by the parent, that is, by herself:—

"Mother, does the angel who brings the little babies carry them in a box or just in his hand?"

"Unprepared for this question, I answered, hesitatingly, 'No, not in a box.'

"'But they have dresses on, haven't they?'

"'No, darling; the little babies come naked into this world.'

"'But, then, mother, how can the parents tell whether it is a girl or a boy?'

"'Once more I am at a loss, but make out to say, 'Oh! we see that in their faces.'

"The little one is satisfied for the moment, for she turns again to her toys. Suddenly an idea strikes her:—

"'Mother, father said the other day that I have the face of a boy. Perhaps I am not a girl at all.'

"This time I can answer without hesitation, 'No, dear, you are certainly mother's own dear little girl; but now don't ask any more questions, but come and help me to bake in the kitchen.'

This conversation, full of acknowledged incapacity, evasion, and implied falsehood, is given by one of the most cultivated minds of the day, translated by another, and published by one of our best reviews as an example of the kind and correct treatment of children in regard to such questions! Is it not time for public lessons in truth-telling.

My friend's nine-year-old son said to her last Sunday: "Mamma, I don't want to hear any more Bible stories. There isn't any Santa Claus, and there isn't a single stork in this country; and just as likely as not there never was any Jesus." Did not my friend wish that she had told her child the truth?

#### ARE THERE NO INNOCENT BOYS?

If innocence and ignorance are synonyms, there are no innocent boys. To the best of my belief, no boy of sound mind and possessed of the normal masculine craving to

"know what is going on," attains the age of twelve years without having his curiosity with regard to the origin of his physical being satisfied, or at least appeased. With those boys who attend the public schools the age may be regarded as certainly two years younger. This *quasi* knowledge, coming to the boy from companions somewhat older than himself, who yet feel that the little they know is more than they have any right to know, is imparted in dark corners, under smother of tight bed-covers, by means of whispered hints and guesses; it is veiled in the dark and awful mystery which boys innately love, and glimpses only are afforded by the youthful hero who has taken captive this dragon-guarded secret. Or it comes in coarse, unchaste language from low and untaught dependents, a shock from which his finer sensibilities will never recover; or by vulgar jests and tales of *double entendre* from foul lips, it may come in form so hideously false, so indescribably vile and depraved, as to soil the soul of the boy past any earthly power of purification.

Will any sane mother run such perdition risks for her son? Dare she maintain that she has not the courage to teach him the art of self-defence against the streams of molten hell-fire these devils of the pit would pour into his ears?

#### HOW TO TEACH SEXUAL LESSONS.

Dear young mother, conservator of innocence, promoter of purity, diffuser of sweetness and light, listen to my simple advice. Talk to your little children, the girl and the boy alike, about the great and precious gifts which nature holds in her choicest treasure-box, his and her own pure, sweet baby body. Begin so soon and so simply that neither they nor you will remember the time—and certainly before the formation in the childish mind of false notions that could interfere with the most perfect freedom.

Do not, at first, enter into long explanations, but teach from nature's simple and pretty lessons. Take them among the leguminous plants of the garden; hold in your hand the ripened pod, and point a lesson from its protection and dehiscence. Lead them through orchard paths when the boughs are ablur and the air adrift with the scented snow of falling bloom; show them the bud, the blossom, the formation of the tiny emerald sphere within the folded leaves—leaves that have performed their part and may fly if they like, now that the lusty young fruit no longer needs protection from frost or blast, and can develop without their further aid.

Soon the lessons may proceed from the vegetable to the animal kingdom. Here they will learn the use and not the abuse of the procreative faculties. They will observe the manifestations of instinct unguided by reason, and may be led to recognise in themselves the power of reason to guide and govern instinct. Give them pairs of pets of various kinds—birds, dogs, rabbits, kittens; and let each become the sympathetic *accoucheur* when little, furry, four-footed babies are born, and observe that even the lady-crab in her glass globe pales with the pang of parturition. When questions arise that cannot be answered by observation, reply to each as simply and directly as you answer questions upon other subjects, giving scientific names and facts, and such explanations as are suited to the comprehension of the child. It is possible that this course of instruction may open your eyes to some defects and mistakes of your own education. It did mine.

Treat nature and her laws always with serious, respectful attention. Treat the holy mystery of parenthood reverently, never losing sight of the great law upon which are founded all others—the law of love. Say it and sing it, play it and pray it into the soul of your child, that *love is lord of all*.

## HEROISM IN THE MISSION FIELD.

## THE MEN WHO DIED AT LOKOJA.

THE REV. A. R. Buckland continues his valuable series of papers on the above subject in the *Sunday Magazine*. On June 25th, 1891, he says, there died at Lokoja, on the river Niger, the Rev. John Alfred Robinson. On March 5th, 1892, at the same place there died Mr. Graham Wilmot Brooke. They fell in an attempt to pierce the Sudan from its western side; an attempt upon which the shadow of failure seems at present to rest, but an attempt attended with so much encouragement that eventual success cannot be doubted. Indeed, the first steps towards a renewal of the work are already being taken. Both were remarkable men, but neither the one nor the other answers in any respect to the portrait of the modern missionary as drawn by the modern critic.

The two men were, in different ways, admirably suited for their task. Mr. Robinson was a scholar, who brought a trained intellect to bear upon the task of setting the claims of Christ Jesus before the Mohammedans of the Niger Sudan. The linguistic and translational part of the work was that upon which his interest chiefly centred. Mr. Brooke was an evangelist pure and simple, but wholly free from the bondage of conventionality. Each was a distinct and strong personality; but the one fitted into the other. They had the same enthusiasm; they trusted the same methods. Masters of the Hausa language and equipped with some Christian literature in that tongue, they knew that a field of almost unexampled magnitude and interest lay before them.

## THE PRINCIPLES OF THEIR WORK.

The Sudan was the true object of the mission, an area some 3,500 miles by 500, containing a population which has been roughly estimated at 80,000,000. The particular nation upon which it was sought to concentrate attention was that of Hausas, a people distinguished alike in war and in commerce, yet hardly pressed by sterner nations—the Arabs and the Fulas. Their language is spoken by some 15,000,000 of people, of whom, perhaps, 300,000 read and write it in the Arabic character.

The principles upon which the work was to be carried on were modern, yet also very ancient. Given health, the literary part of the undertaking was only a question of time; but active evangelistic work in the crowded towns and villages within reach of those who made Lokoja their centre was not so easy. It seemed to these pioneers that it was impossible to expect open doors if the missionaries went as British subjects, with the shadowy but still threatening power of Great Britain behind them. They resolved, therefore, as George Maxwell Gordon did in the Punjab, to sink, as far as possible, the European; to use native dress and native food; to lay aside any claims which Englishmen might have upon the protection of their country's flag, and to tender formal submission to native rulers amongst whose subjects they preached. This seemed to them the best protection against native fanaticism, and the best means of securing freedom from the restraint which the civil power likes to exercise over missionary enterprise where there are signs that a breach of the peace may ensue.

## A SIX MONTHS' WORK.

The plans complete and a little body of workers secured, Mr. Robinson left first for the field. Shortly afterwards, on January 20th, 1890, farewell was taken of the others at Exeter Hall. Mr. Wilmot Brooke and his wife, the Rev.

Eric Lewis, and his sister, and Dr. C. F. Harford-Battersby were in this company.

On April 4th the party reached Lokoja. They found the Christian congregation to number about a hundred, chiefly formed of African immigrants from Sierra Leone and native servants of the Royal Niger Company. The spiritual life of that congregation was burning low, and its example was not salutary. But without delay the mission party settled down to work. The congregation was taken in hand; translational work systematically pursued; the hospital worked by Dr. Harford-Battersby; visiting, nursing, and the instruction of Christian adherents committed to the ladies. Thus the Sudan mission began its work without a shadow even of the tragic element so early apparent in the life of the Nyanza mission on the other side of Africa.

At the end of six months Mr. Robinson had, however, a chequered story to tell. The spiritual life of the old congregation, which was not missionary in its constitution, had been renewed under measures of discipline and under personal pleading such as are too rarely employed in congregations at home. The use of native dress had been found helpful with the people and a comfort to the wearers. On an early advance up the Niger the population had welcomed the change, and cried, "Ah, that is a sensible dress for this country. Now we know that you really want to come near us." Native food had been used without inconvenience or harm. The medical work had proceeded steadily, making, as it always does, an entrance for the evangelist into many homes which might otherwise be closed. The first baptism was that of a Mohammedan patient in the hospital. The workers had found the language easier than they had ventured to expect; but saw reason to believe that little could be done in the interior until they had at least one Gospel printed in idiomatic Hausa.

## THE BEGINNING OF TROUBLES.

Sorrow, however, had fallen upon the little party. In September Mr. Wilmot Brooke fell ill of typhoid fever, and to save his life returned home for a little while. But a still sorer trial was awaiting the mission. In May considerable brain exhaustion had shown itself in Mr. Robinson, who, for some relief, had handed over to Mr. Brooke the secretaryship of the mission. But just then the presence in Lokoja of a Mallam of considerable learning offered an unusual opportunity for linguistic inquiry. Into this Mr. Robinson, despite his enfeebled state, plunged with ardour. The result was an alarming attack of what was at first supposed to be hæmaturic fever. But the fever yielded to treatment, and then the real trouble was seen to be brain meningitis. The end speedily drew near. "To the last," wrote his colleague, "he was wonderfully free from acute pain, and quite free from delirium; but on the 25th (of June) his strength sank rapidly, and he became quite calm. Towards midnight, after a long period of quietness, he awakened suddenly and completely, and, with a strong and vigorous voice, called out, 'God be praised,' then sinking back, he fell asleep." Mr. Brooke has described his friend's character in terms innocent of flattery. "Possessed of rare energy of mind and body, and with great power of adapting himself to circumstances, so that he seemed equally at home whether managing a steamer on the Delta or living as a native among natives in Bida; at repairing buildings with his Kru labourers, or at work with his lexicons and concordances in his little room at Lokoja—this mission could never have been started without him; and we never expect to get such a leader or such a companion again."



## OLIVER WENDELL HOLMES.

SKETCHED BY REV. H. R. HAWEIS.

MR. HAWEIS has rather a weakness of making the different individuals whom he sketches mirrors in which to reflect the writer of the sketch and his own views and feelings. However, this does not always make the sketch less interesting, and in the December number of the *Young Man*, he tells us some very charming incidents of his intercourse with Dr. Oliver Wendell Holmes, who he thinks belongs to that little group of chosen men who will be looked back to in future centuries as the creators of American literature. Of that bright, particular band he alone remains. Howells, Julian Hawthorne, James, etc., belong already to the second and not the first period.

When Dr. Oliver Wendell Holmes visited us in 1888, I cannot say that I saw very much of him; our chief companionship was at Boston, U.S.A., in 1885. From the moment that he landed in England he had something like a triumphant, social progress, which astonished no one more than himself. The Duke of Westminster invited him to Eaton Hall. Invitations poured into his Dover Street hotel in such numbers that he was obliged to engage the services of a young lady secretary to answer his notes and telegrams, and keep off the crowds of admirers and interviewers who besieged his rooms. Emerson had come and passed; Longfellow had had no such reception. It was more like the universal homage that was offered to Liszt when he appeared amongst us a few years ago, and moved through London like an old picture that had stepped out of its frame to bring back the life of an almost forgotten past.

## AN INTERESTING LUNCHEON.

—I had invited Dr. Oliver Wendell Holmes to meet the Bishop of Gloucester (Dr. Ellicott) and Dr. Samuel Smiles, the author of *Self Help*. We made a little *table carré* at my club, the New University, St. James' Street. We sat down at 1.30, and I think we were all equally astonished at rising to find that it was five o'clock. Holmes was himself an adroit listener; no one choked any one or cut in unfairly, or sought to shine at the other's expense; there was no need. Dr. Smiles seemed to bring that harmonious psychic element which welded our minds together in fruitful and unflagging communion of discourse. I remember the Bishop of Gloucester was describing a very different assemblage in his own witty and satirical manner. He

had been at an "at home" held by a certain would-be fashionable lady, who prided herself upon getting men of light and leading together, and affecting a *salon*.

"She was," said the Bishop, "one of those women on the verge of intelligence—"

"A-ha!" broke in Oliver Wendell Holmes, "capital, my lord. 'On the verge of intelligence.' I thank you for that phrase!"

Few speakers would object to such an interruption as that from the Autocrat of the Breakfast Table.

The talk wandered freely over all sorts of fields—literary and scientific and social—until it got entangled inevitably in "occultism"—ghosts, double psychic phenomena—on all which questions the Bishop keeps a singularly fair and open mind. Talking of brain waves, Oliver Wendell Holmes went off in his best style. "I think we are all unconsciously conscious of each other's brain-waves at times; the fact is, words and even signs are a very poor sort of language compared with the direct telegraphy between souls. The mistake we make is to suppose that the soul is circumscribed and imprisoned by the body. Now the truth is, I believe, I extend a good way outside my body; well, I should say at least three or four feet all round, and so do you, and it is our extensions that meet. Before words pass or we shake hands, our souls have exchanged impressions, and they never lie; not but what looks count for something. Oh!" he said, "that fatal tell-tale, wandering eye of my hostess as she smiles on me and appears so interested in what I am saying, but that eye tells me she is listening to a conversation at the other end of the room, and hasn't heard a word of what I have been saying!"

But this is not an account of the Autocrat's table talk, it is merely a few stray recollections of the man, and the impression which he made on me. He mentioned a curious thing that struck him after leaving England, showing more than anything else the essential solidarity of the English-speaking nations through their literature.

## OLIVER WENDELL HOLMES AS AN OLD TIME LECTURER.

It was, I think, at the house of Augustus Lowell that I first saw Oliver Wendell Holmes. In spite of his retiring habits, I soon found that no "at home" or social gathering was perfect in Boston without the dear doctor; but I noticed, although he was a fairly frequent diner-out, he avoided as much as possible night engagements. He did not attend one of my night lectures at the Huntingdon Hall; but when they organized a series of additional afternoon lectures for the benefit of those who had been



O. W. HOLMES'S RESIDENCE IN BEACON STREET, BOSTON.

unable to get into my Lowell course, Oliver Wendell Holmes sat in the front row, and was good enough to say that he considered my humble performance a model of what a popular lecture ought to be.

"You star lecturers," he added, "who come over here now and pocket your hundreds and thousands of dollars, little know what we poor fellows, the pioneers of art and letters in America, had to go through. I assure you, when I began, and Emerson and Theodore Parker, there were places in the States, calling themselves civilized, that did not know what was meant by a lecture. I have arrived at a schoolroom or hall on the night, and found it empty, and we have had to send out and whip up an audience; and so we went up and down the land, trying to get a hearing for poetry, literature, art, science, tramping on foot too when we could not get a conveyance. Well I remember arriving at a lone forsaken place after travelling all day, and at last walking across fields in the mud to get there in time, and finding it was the wrong day. Another time the committee waited on me at the close, the attendance having been uncommonly thin, and asked me to lower my fee. Well, those were good days all the same; we were young then;" and the poet, who so resents growing old, heaved a little half-comic, half-pathetic sigh; "and then, when you did get your fee, the joy and content of sitting in the sanded parlour of the village or town inn with your feet on the mantel-piece and rattling the dollars in your trouser pockets, so hardly earned."

#### THE BISHOP AND HIS HAT.

I remember, not long before I left, a great joint reception was given at one of the largest hotels in Boston, at which Archdeacon Farrar and myself and wife were present. We soon found out Oliver Wendell Holmes in the crowd, and we retired into a corner for a chat, chiefly about the notabilities present. "And who is yonder bishop?" I asked.

"Oh!" said Holmes, "that's the Bishop of —, a very good fellow for a bishop; and I'll tell you why I have a high opinion of him. I saw him the other day walking on the opposite side of the road in the rain, with a new hat on and a new umbrella over it, and he saw two ladies who had been caught in the rain, and he crossed over and soiled his episcopal boots and presented them with his umbrella, and raising his new hat, left them. Now," continued Holmes, "that's a real good man; for you know what a man thinks of his hat—and a new hat—why, it is as the very apple of his eye, and then a bishop's hat!" And the thought seemed so overpowering that his lips refused to utter more.

"Yes," I said, fixing the poet with my glittering eye,

"Wear a good hat; the secret of your looks  
Lives with the beaver in Canadian brooks.  
Virtue may flourish on an old cravat,  
But man and nature scorn the shocking hat."

I saw the poet's eye twinkle with undisguised satisfaction. He grasped my hand. "Good-bye," said he. "I'm in luck to-day. This is the second time I've had my own poetry quoted to me since I came into this room; but I shall not hear anything better than that. I'm off."

## THE TRIUMPHS OF OUR MISSIONARY POLICY.

### THE STORY OF ONGOLE.

IN our last month's issue we recorded the wonderful successes which are being won by the Methodist Episcopal Missionary Society in the North of India, where the missionary policy adopted is that which has always been advocated by this Review.

We now quote from the November number of the *Harvest Field* some extracts of an excellent paper on the Ongole Mission, read at the Bangalore and Madras Missionary Conference last September by the Rev. J. McLaurin, D.D.

Dr. McLaurin divides his article into three periods (1) *The time of preparation*, or the influence and methods which preceded it; (2) *The movement itself*, and what the famine had to do with it; (3) *Its present condition*, and future outlook.



O. W. HOLMES'S SUMMER RESIDENCE AT BEVERLY FARMS.

#### I. THE TIME OF PREPARATION.

In order fully to understand this revival we must go beyond the time of the establishment of the Ongole station, and study the history of the mission from the beginning. If this movement is not a spiritual one, it is of little value from our point of view. If it is, then we may look for spiritual or supernatural indications of its approach. The mission was established in Nellore in 1842 by the Rev. S. S. Day, a native of Canada, whose daughter is now a missionary in Madras. For over twenty years it dragged out a half-dying, neglected, hardly tolerated existence. It was on the point of being abandoned, when it was finally saved by the absolute refusal of the missionary in charge to leave it.

In this history three things seem conspicuous—(1) The unnatural tenacity with which the missionaries clung to a difficult and unpromising field; (2) their prophetic faith in a more than usually glorious future; (3) a like tenacity of faith and purpose among a chosen few at home.

But God wants men of action as well as men of faith. He needs a Joshua as well as an Abraham. He had been preparing for the man, and the man was ready. John Everett Clough is his name. If we would understand the Jewish polity, we must know Moses; and so if we wish to

understand the Ongole revival, we must know Dr. Clough. Though a college graduate, he does not pretend to extensive learning, but Dr. Clough does know the shortest distance between two points, and he generally makes his way to his point along that line. He loves the Lord Jesus Christ, and seeks His glory. He loves the Telugus, and especially his own people, and nothing in his opinion is too good for them. He is a born ruler of men, and would have made another General Grant. He can infuse more energy, more enthusiasm, and more *esprit de corps* into Hindus than any man I ever met. He never falters in his purpose, never yields his point. He delights in difficulties, and the seemingly impossible has special charms for him. He began work in Ongole in 1867. Two families on the field and a half a dozen workers whom he brought from Nellore was his available force, and 7,000 square miles was his field of operations. The field suited the man. He loved big things. He had been trained on the boundless prairies, and there led a self-resourceful life. Early in the mission he was compelled to choose between the caste and the outcaste. When some outcaste children entered his school the caste people marched out. He had to choose between them. The struggle was severe, but short. He and his late wife, though in separate rooms, were directed to the same passage in God's word, 1 Cor. i. 26-29. His decision was characteristic. He hated tyranny, and he followed his conscience. Like Paul, he turned to the Gentiles.

#### DR. CLOUGH'S FOUNDATION PRINCIPLES.

I think you can now understand the influence which a man of Dr. Clough's character, coming to them as a messenger of God and a redresser of wrongs, would have upon them. Just here perhaps will be the best place to state the basal principles on which our mission has always endeavoured to work—(1) A clear and simple presentation of God's character; (2) God's attitude towards sin, and especially towards idolatry; (3) the sinfulness and consequent need of salvation of all men; (4) the simple story of the life and death of the divine Christ as a full atonement for sin; (5) the necessity of faith in Him and regeneration by the Holy Spirit; (6) a holy life as the fruit of faith.

This was the burden of the missionary's preaching, and the field had not been long tilled before the fruit appeared. Wonderful stories might be told of the first converts and the persecutions they endured, but time forbids. Four things were required of them—(1) a credible profession of faith in the Lord Jesus Christ; (2) baptism in His name; (3) union with the church; and (4) a consistent life. There was no set time of probation; no definite amount of knowledge was required. When the missionary was satisfied as to the person's conversion, he was received, and not till then.

Each convert was encouraged to tell his family, his relatives, and his neighbours what he knew of the gospel. "And they went everywhere preaching the word." One of the first things Dr. Clough did after a number had been converted was to gather the brightest and most devoted of these men and women into a training school. These in time went out as preachers, as evangelists, as colporteurs, or as teachers of little schools in the Christian villages, where they taught the children during the day, the grown-up people at night, and preached the gospel in the surrounding villages on Sunday.

It is almost incredible the progress made by these converts in a short time—the persecutions endured, the hardship encountered, and the obstacles overcome. Within five years from its inception I took charge for two years. There were then upon it seventeen preachers, twenty teachers, three colporteurs, one Bible-woman, a training

school with eighty pupils, and over 1,600 communicants. These preachers went out two by two to evangelise districts assigned them. They reported to the missionary once a month. The missionary made tours of twenty to twenty-five days, and visited the Christian villages at least once a year.

#### II. THE MOVEMENT AND THE FAMINE.

This was the state of things when the great famine of 1876-8 began. I have neither the time nor the inclination to attempt a description of the awful scenes of that appalling period. For over a year and a half no ordinary mission work was done. And yet who will say that what was being done was not in the strictest some mission work? To feed the hungry, clothe the naked, to heal the sick, and to relieve the oppressed, was, as well as to preach the gospel, the predicted work of the Messiah.

During the famine Dr. Clough took a contract to dig three and a half miles of the Buckingham Canal, within the Ongole field. To this all the famine-stricken were invited, Christian, Pariah, Sudra, and Brahman; whoever would work might eat. Large sheds were erected, and made comfortable with straw, in which the people rested during the heat of the day and slept at night. The whole family came. Good wages were paid, and good food provided at cost price.

The preachers and teachers were again brought into requisition. During the day they acted as superintendents and paymasters. In the evening after supper, while gathered together, the people heard from their lips the gospel under the most favourable circumstances; and when, months afterwards, these thousands returned to rebuild their ruined homes, and prepare their fields for the coming rain, many of them carried back new hopes in their hearts and a new love in their souls. All the while many were asking for baptism, but none were received for obvious reasons. Up to January, 1878, 2,000 had applied for baptism and church membership, but were advised to wait. For fifteen months not a soul had been baptised.

Dr. Clough was puzzled to know what to do. Some of his fellow-missionaries advised caution, while others took the ground that as famine relief had ceased six months before, and the Pariah especially was about as well off as before, there could be no special reason for refusing them, and that with the same evidence of conversion as before the famine, they ought to be received. This was the view he took of it. Dr. Clough began to receive these people on the 16th June, 1878, and by the end of December 9,606 had been baptised.

Was due care exercised in the reception of these people? The answer to this will depend largely upon the different systems of the churches. Some require a certain amount of previous training; some receive those who express a desire for salvation, while others receive those only who give credible evidence of a change of heart. The last has been our practice. Our requirements are not high. We are seldom anxious about the weight or length of the new born child. What we want to know is, has it life? If it has, the rest will follow.

#### III. THE FUTURE OUTLOOK OF THE MOVEMENT.

The work has by no means ceased. With varying success the progress has been continuous. It is not my purpose to give a history of the field, but simply to indicate that the progress was in no way dependent upon the famine. Where there were 12,004 members in January, 1879, there were 45,184 in 1891. So that there had been an annual net increase during that time of 2,552. But numbers are at best but a partial indication of success.



What are the present results of this movement to the people themselves, and is there in it the seed of future blessing?

1. *There ought to be improvement along material lines.* They ought to be better fed, better clothed, and better housed; they ought to be cleaner in their persons, more free from disease, and better workmen than their heathen neighbours. The better food, clothing, and cleanliness are apparent to all.

2. *Morally they ought to be in advance of their former condition.* To any one at all acquainted with them this superiority is apparent. Needless to say, they are not perfect. Neither were the Corinthians, nor the Galatians; neither are the Anglo-Saxons. We do not say the Christian never lies. He does, especially when sore pressed. But he is sorry and ashamed, and repents, often only after he is found out, just like his white brother. A large proportion of them are becoming truthful. Very rarely are they guilty of theft. Seldom or never are they charged with murder.

3. *There ought to be more or less of spiritual life manifest.* Where there is no spiritual life there is no Christian. Spiritual life is begotten by the Holy Spirit, the Spirit of Christ. If that life be present, it will manifest itself by Christ-like tendencies, by Christ-like action. There will be hatred of sin, restlessness under its yoke, some yearnings after holiness. There will be love for God and His Word, love for the lost and a desire for their salvation. All these in varying degrees have been manifested. Many have been beaten, some imprisoned, some put in the stocks, some deprived of their hard-earned wages, and some turned out of their houses and lands for the sake of the gospel. The manner in which many of them bear these persecutions, and the sacrifices they often make for the sake of the gospel indicate a high degree of spiritual attainment.

But we feel that we are more to blame for any shortcoming than the people themselves are. The churches at home never realised the gravity of the crisis which the great revival forced upon them. It was four years after the membership had increased from *three to twelve thousand* that the field was divided and other helpers sent. Then they were young men without experience, and some of them without the language. And not till the present year has an adequate force been sent to train these thousands of semi-serfs in Christian truth and Christian manners and customs, and in the meanwhile the membership has reached fifty thousand. Up to the present our force has been utterly inadequate for the necessary organisation of churches, for the discipline of members, for the encouragement of the churches in pastoral support and evangelistic effort, and for the superintendence of village and other education. Now, thank God, we are full of hope. We shall be able to so divide the fields as to bring the missionary into constant and close contact not only with the pastors and evangelists and teachers, but also with the people.

It is not difficult, I think, to see which is the greatest idea in the whole Book of Isaiah. It is the idea of God. That might, indeed, be said to be the leading idea in all the prophets, because what made them prophets was the vividness of their conception of God. Undoubtedly, yet none of the others come nearly up in this respect to Isaiah. It was given to him to speak about God as God never was spoken of by mortal lips until the Son came forth to reveal the Father.—*Stalker*.

#### KHAMA, THE BECHWANA CHRISTIAN.

THE monthly magazines, especially those that have any connection with missionary work, are largely occupied this month with Matabeleland and Mashonaland, and the races that inhabit them. The *Leisure Hour* contains an interesting sketch of Khama, probably the greatest of the Christian South Africans. He is the hereditary foe of Lobengula, and whilst the latter has steadily refused to accept anything that savoured of Christianity or European civilisation, Khama has heartily welcomed both. Together with his headmen and the tribe he so ably and so wisely rules, he has sought to adapt himself to the new environment, and with one striking exception—the white man's strong drink, which he will not allow to be brought into his land—Khama readily accepts the products of civilisation that are offered him. The issue of this intelligent policy is that his country is under British protection. We must regret the necessity which has summoned him and his men again into the field.

The Bamangwatos, over whom he rules, are of Bechwana origin, and they speak the Sechwana tongue. They, the Bakwenas, and the Bangwaketses spring from one common stock. Their traditions do not carry them back very far. They have preserved the names of seven successive chiefs, but beyond this their historical monuments do not reach.

Khama, whose early history is recorded at considerable length in the Rev. John Mackenzie's "Ten Years North of the Orange River," to which this article is largely indebted, is the eldest son of the heathen chief Sekhomo. He was still a young man when, in 1862, Messrs. Price and Mackenzie, missionaries of the London Missionary Society, arrived in Shoshong with the intention of commencing work. Khama soon evinced great interest in the Christian services and teaching which were started. Naturally of a frank and affectionate disposition, he seemed to respond forthwith to the higher influence now brought to bear upon him. He became the fast friend of the missionaries, a regular attendant at school and worship, and soon learned to distrust the ancestral charms and superstitions.

#### A TRYING NIGHT FOR A MISSIONARY'S WIFE.

Two significant incidents during a Matabele raid which occurred in 1862 will serve to illustrate his character. Alarmed at the approach of their warlike neighbours, the Bamangwato women betook themselves to the mountains for hiding, whilst their husbands, brothers, and sons prepared for the conflict. Mrs. Mackenzie was consequently left in Shoshong as the sole representative of her sex. A night of fearful suspense passed, but the dreaded Matabeles did not come. The next day Khama came to the rescue with the suggestion, "Let Ma-Willie" (the mother of Willie, as Mrs. Mackenzie was called by them) "go to the mountain beside my mother, and the Matabeles will then reach her only when we are all dead," meaning that they would defend her just as they were determined to defend their own mothers.

The second incident was when the Bamangwatos were on the point of going forth to oppose the Matabele warriors. Sekhomo, as head of the tribe, was also "ngaka," or sorcerer, and in this capacity was busily occupied studying his divination bones and repeating his incantations. Khama, with the impetuous ardour of a young man eager for the fray, and, under the influence of Scripture teaching, already sceptical as to the power and worth of sorcery and charms, abruptly interrupted his father by saying that he was spending far too much time over these

things, and that as for himself he wished to fight without delay, and have done with it

#### KHAMA AND THE MATABELE.

The raid referred to was the first that for several years the Matabeles had ventured on. Formerly their impis passed through the Bamangwato country year after year lifting cattle, destroying gardens, and driving the people to the mountains, but at length the Bamangwatos made a stand. In a stirring speech a young brave roused his countrymen to resistance. They attacked the Matabeles, recovered their stolen cattle, and inflicted severe punishment upon the invaders. Subsequently when Moselekatse, the Matabele king, sent messengers demanding tribute, Sekhome boldly but brutally killed these envoys, as a plain indication of his refusal to acknowledge allegiance to the Zulu intruder. This determined attitude was not without effect. Weaker tribes round about were drawn to the Bamangwatos, whilst the Matabeles learned that they had met with a foe equal to themselves in prowess and power.

Khama's remonstrance gave him that first taste of war for which he so eagerly longed. His father took it in good part, and at once ordered the two youngest regiments of his army, those of which his two sons, Khama and Khamana, were the heads, to advance and attack the enemy. These young bloods, some two hundred in number, most of whom carried firearms, and eight of whom were on horseback, set forth at once, and late in the afternoon came in sight of the Matabeles, who were marching in three companies, two of them together. Charging these two, the Bamangwatos fairly routed them, the superiority of gun over spear giving them the victory. In the meantime, however, the third company of Matabeles, who were at a distance, hearing the report of guns, stealthily approached the Bamangwatos from the rear. This demoralised them and compelled them to retreat, leaving about a score of their number dead on the field. Khama's behaviour from first to last was marked by great courage and resource, and from that day downwards the Matabeles have left the Bamangwatos alone.

#### KHAMA AND CHRISTIANITY.

At a very early period in his career, Khama displayed his high principle by refusing to share in the products of a raid which Sekhome, his father, had organised. This was the starting-point for a series of differences between father and son, which grew to serious proportions. Sekhome would frequently visit Mr. Mackenzie or Mr. Price. He would talk freely about religion, but invariably ended by saying that the Word of God was "far" from him, that his heart was "crooked" and would not follow its teaching. He lacked the moral earnestness and courage to do what he confessed freely that he ought to do. Consequently he remained a heathen to the last. Khama, on the other hand, whilst retaining the love of power and autocratic temper natural to the son of a ruler, yielded himself more and more fully to the guidance of the Bible. Even Sekhome, who was jealous and more than half afraid of his powerful son, had to acknowledge that Khama's heart was not crooked like his own, not prone to falsehood and deceit as his was, but "right." "Yes," he said on one occasion, "Khama's heart is right." To know the truth is one thing; to obey it is another. Sekhome would not, could not, with his "crooked" ways (which he had no wish to change), follow a right course himself, nor was he willing to allow Khama and Khamana to follow this either. He therefore set himself the task of bending their wills until they should yield to the same devious practices as satisfied his own dark heart.

The story of this African chief's defeat in his prolonged attempt to coerce his son's conscience is intensely interesting and pathetic. It began in 1865, when the ceremony

of "boguera," or circumcision, was celebrated with the usual obscene rites. To his great surprise and indignation, Sekhome found his sons unwilling to attend the ceremony. He was deeply offended, and threatened them with severe penalties for their disobedience. By dint of promises and threats he succeeded in winning over two of his sons, but Khama and two others resolutely refused to yield. That was a time of much trial for the mission. Attendance at school or worship was regarded as treason against the chief, and those who courageously came notwithstanding were marked men, and had to endure persecution, privation, and contumely. Poor Khama and Khamana were practically disowned.

#### KHAMA ELECTED CHIEF.

Space will not permit us to reproduce the various events in Khama's life story, which ultimately led to his election as chieftain in 1872, a position which he accepted, but with characteristic prudence. He said to the assembled people: "I have not fought for the chieftainship, but for my life. As to my father, I sent Khamana to invite him and to bring him home. He refused my invitation, and thus increased the danger in which my life was placed. I shall not ask him again; it is for you, Bamangwatos, to send for him, and to bring him back again." He thus threw the responsibility upon the headmen.

#### A CHRISTIAN KING AND HEATHENISM.

One of Khama's first acts as king was to define his attitude towards heathenism on the one hand and Christianity on the other. Amongst other time-honoured ceremonies was one connected with seed-time and harvest. Not until sundry charms, incantations, and spells had been duly employed by the chief could the gardens and fields be sown in spring or reaped in autumn. So with many other things. After consultation with the missionaries—the Rev. John Mackenzie and the Rev. D. Hepburn, who had succeeded Mr. Price—Khama assembled his people in his "khotla" and emphatically announced his own adherence to the Word of God. "He would not prohibit heathen ceremonies, but they must not be performed in his 'khotla,' and as their chief he would contribute nothing towards them. He was about, by public prayer to Almighty God, to ask a blessing upon their seed-sowing, and afterwards would set to work. Whoever wished to have his seed charmed could do so at his own expense, but he himself had no such custom now, any more than in former years." This speech, whose language and tone were so unmistakable, was well received by the people, and Mr. Mackenzie tells us that he felt at its close that Khama was, both in his own and in the tribe's estimation, further removed from heathenism than he was before he had thus decisively declared his policy.

#### HIS POSITION IN SOUTH AFRICA.

Undoubtedly this chief stands out conspicuously among South African princes as the finest, noblest, of them all. He rules with a firm hand, is soldierly in bearing, a keen sportsman, a good rider, every inch a man; but combined with this strength there is remarkable patience, gentleness, and kindness of disposition, and none who know him doubt his sincerity or earnestness as a Christian. The remarkable way in which by the force of his own example and conduct he has led his people forward in the pathway of enlightened Christian progress furnishes striking evidence of this. Witchcraft and "smelling out" are illegal, and if practised at all must be practised in secret. Four or five years ago he accomplished the feat of removing his town from Shoshong to Phalapye, the water supply at the former place no longer meeting the requirements of the tribe; and in his new town he has secured comforts and advantages possessed by few, if any, South African peoples.

## NOVELISTS THE COMING PREACHERS.

An interesting conversation with the Rev. Silas K. Hocking is recorded in the *Young Man* for December. The writer tells us that Mr. Hocking, whose fame as a novelist is world-wide, is only forty-three years of age, and all his writing has been done in the course of a busy and successful pastorate. Mr. Hocking thus describes the origin of his first story. He says, "When I was a minister in Burnley I was going out one day for a walk, when the rain suddenly descended in such a dismal fashion that I returned to my study. I found some old circuit plans on the table, and just to pass the time I cut them into strips, and on the blank sides began to scribble some curious stories I had heard from an old seafaring uncle of mine. The thing grew upon me. I became interested, and when I had finished twenty chapters I mentioned the fact casually to a local editor. He asked me for the MSS., and thus, sixteen years ago, my first story, 'Alec Green,' appeared in print. It was afterwards issued in book form by Messrs. Warne and Co., who have been my publishers ever since. I followed on with 'Her Benny,' which has had a sale of 80,000 copies."

This statement and some other figures led the interviewer to ask the question, "What is the aggregate sale of your books?"

"It is getting very near a million. Nearly 80,000 volumes were sold last year."

ALL NOVELS SHOULD HAVE A PURPOSE.

"What do you think of the theological novel?"

"Well, if art, science, politics, history may form the ground-work of a novel, there seems no sufficient reason why theology should be debarred. Certain high priests of literature have told us in effect that the theological novel is a fraud, and ought not to be tolerated. Why this should be so has not been made clear, but law-makers are no necessarily logical. Still, it seems to me that it would be the height of cowardice to yield up one's judgment to this literary sacerdotalism. The theological novel has as much right to live as any other novel. There can be nothing in its subject-matter that will necessarily render its treatment inartistic. If the philosophy of Kant, or Hegel, or Schopenhauer, is capable of artistic treatment, equally so is the philosophy of the New Testament."

"I see that Mr. Marian Crawford has been criticising the 'novel with a purpose' rather bitterly."

"Yes, but his argument is just as weak as his invective is strong. He says, 'In art of all kinds the moral lesson is a mistake.' Why? And again: 'The novel has no right to tell us what the writer thinks on the relations of labour and capital, etc.' Why not? What is a writer to tell us if he

does not tell us what he thinks? Does not Mr. Crawford give us his best thoughts on the subjects he has made his own? Surely, whether the subject be labour or capital, church or state, art or science, the question of the artistic or literary value of the book cannot possibly be affected thereby. I don't see that it is possible to write an absolutely purposeless novel. It may be said that in writing a novel the author's object should be to give an ideally perfect picture, so true in its artistic treatment that it will afford the highest pleasure to all who can appreciate art for its own sake. Just so—the purpose is to please. And if on the other hand, the purpose is to teach, why need the work be less artistic? I maintain that there may be art in purpose as well as purpose in art."

WHERE IS THE PURPOSELESS GREAT NOVEL?

"Why, indeed? Think of the sacrifice we should make if we gave up all novels written with a purpose."

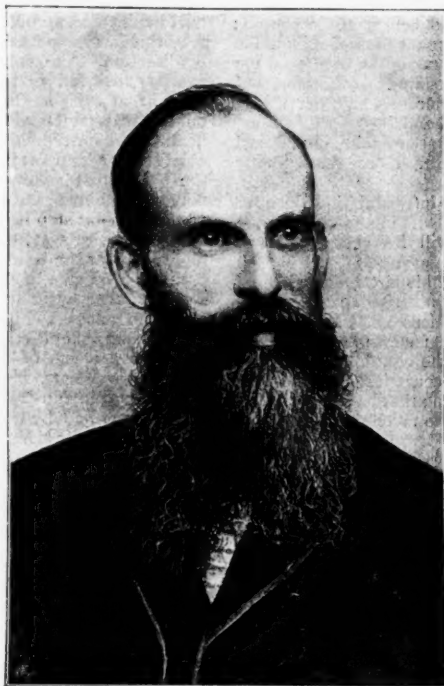
"I want to know of the great novel that is altogether purposeless. Why, 'Vanity Fair' is brimful of purpose, and no one will say that Thackeray did not know the meaning or value of art. 'Nicholas Nickleby' and 'Bleak House,' are most certainly novels with a purpose, and Dickens knew his trade as well as most of those who criticised him. The late Charles Reade was no mean craftsman, and if he had not a purpose in writing 'Hard, Cash' and 'It's Never Too Late to Mend,' I do not know the meaning of the term. Walter Besant's most popular novel, 'All Sorts and Conditions of Men' is the one in which the purpose is most apparent. Hall Caine, one of the greatest and most painstaking of living novelists, writes with a purpose—so does Edna Lyall, so does Sarah Grand. As a novel pure and simple, has anything finer been produced during the century than 'Uncle Tom's Cabin'? And yet its purpose thrills in every page. No, my friend, purpose is not inimical to art, and the didactic novel

is not a fraud. I'll go a step further, and say that the best novel—all other things being equal—is the one that quickens the highest thoughts and stirs the noblest passions."

MAKE FICTION THE VEHICLE OF TRUTH.

"You believe, then, that fiction ought to be made the vehicle of truth?"

"Ardently. It seems to me that in face of the unclean—though artistic—realism which is so much in vogue, it is the duty of those who care for the moral welfare of the people to use this vehicle for the noblest ends. Of course, in doing so, we must not introduce dummies for the purpose of spouting moral platitudes—the story must be broad, human, tolerant, winning the attention of the reader from the first, and holding it to the last. As a



From the "Young Man."  
REV. SILAS K. HOCKING.



rule, when a writer is inspired by a noble aim, it will lend vigour to his pen, and breadth to his imagination. Shakespeare never rose to a grander height than in 'Hamlet,' when his purpose is least concealed, and Tennyson was never more inspiring than when hammering out a truth. True art has never suffered through union with a worthy purpose. Poetry, and Painting, and the Drama, have been made a hundred times the vehicle of Freedom, and Brotherhood, and Charity, and have never suffered in artistic effect thereby. And if no one ever thinks of saying to the artist, or the poet, or the architect, 'You must not paint, or sing, or build, with a purpose,' why in the name of common sense should the novelist be forbidden to write with a purpose?"

THE NOVELIST A TEACHER, NOT A CLOWN.

"What do you think of the future of British fiction?"

"I think that if it is to be kept healthy and strong, appealing alike to the intellects and hearts of the people; if it is not to degenerate into flippant buffoonery on the one hand, or morbid meditations among the tombs on the other, it must be inspired and sustained by a clean and lofty purpose, and the higher the purpose, all other things being equal, the nobler will be the end."

"I noticed that Mr. Crawford, in the book you referred to, says that novelists are nothing more than public amusers."

"Well, that doesn't show a very lofty ambition, does it? I don't want to be classed with clowns in a circus."

"Now, Mr. Hocking, tell me: will the great novelist of the future be also a teacher and an evangel?"

"I am sure of it. He will wed his art to the loftiest purpose, and plead for justice, and righteousness, and truth. He may amuse—he doubtless will—but he will also instruct. He may expose the festering sore, but he will also heal. He will show to the world that the true novelist is something more than a court jester; something more even than a literary craftsman; that he is a preacher of righteousness, and a helper of his race."

#### ACQUIRED HABITS VERSUS NATURAL SELECTION.

THE HERBERT SPENCER-WEISMANN DUEL.

THE *Contemporary Review* has seldom published a more important series of articles both from a scientific and from an ethical standpoint than those in which is penned the controversy between Mr. Herbert Spencer and Professor Weismann upon the question of the all-sufficiency of natural selection.

In this month's number Mr. Herbert Spencer deals with several arguments of Professor Weismann's, and, as it seems to us, very successfully vindicates his position that acquired habits are inherited. The manifest importance of this proposition to the ethical teacher is seen at once in the emphasis it gives to the words in the second commandment "and visit the sins of the fathers upon the children unto the third and fourth generations." If Mr. Herbert Spencer is wrong, that penalty loses the greater part of its force.

THE DEGRADATION OF THE LITTLE TOE.

The first case which Mr. Spencer considers is that of the progressive degradation of the little toe. This Professor Weismann has advanced as a good test case and, in his previous article, discusses an assigned cause—the inherited and accumulated effects of boot pressure. Without much difficulty he shows that this interpretation

is inadequate; since fusion of the phalanges, which constitutes in part the progressive degradation, is found among peoples who go barefoot, and has been found also in Egyptian mummies. Having thus disposed of Mr. Buckman's interpretation, Professor Weismann forthwith concludes that the ascription of this anatomical change to the inheritance of acquired characters is disposed of, and assumes, as the only other possible interpretation, a dwindling "through panmixia": "the hereditary degeneration of the little toe is thus quite simply explained from my standpoint." A glance at the feet of the sub-human *primates* in general, shows that the inner digits are, as compared with those of men, quite small—have no such relative length and massiveness as the human great toes. Leaving out the question of cause, it is manifest that the great toes have been immensely developed since there took place the change from arboreal habits to terrestrial habits. A study of the mechanics of walking shows why this has happened. Stability requires that the "line of direction" (the vertical line let fall from the centre of gravity) shall fall within the base, and, in walking, shall be brought at each step within the area of support, or so near it that any tendency to fall may be checked at the next step. A necessary result is that if, at each step the chief stress of support is thrown on the outside of the foot, the body must be swayed so that the "line of direction" may fall within the outer side of the foot, or close to it; and when the next step is taken it must be similarly swayed in an opposite way, so that the outer side of the other foot may bear the weight. That is to say, the body must oscillate from side to side, or waddle. The movements of a duck when walking or running show what happens when the points of support are wide apart. Clearly this kind of movement conflicts with efficient locomotion. There is a waste of muscular energy in making these lateral movements, and they are at variance with the forward movement. We may infer, then, that the developing man profited by throwing the stress as much as possible on the inner sides of the feet; and was especially led to do this when going fast, which enabled him to abridge the oscillations: as indeed we now see in a drunken man. But what has meanwhile happened to the outer digits? Evidently as fast as the great toes have come more and more into play and developed, the little toes have gone more and more out of play and have been dwindling for—how long shall we say?—perhaps a hundred thousand years.

THE ARGUMENT FROM THE SOCIAL INSECTS.

Saying that he will not "pause to refute other apparent proofs of the transmission of acquired characters," Professor Weismann proceeds to deal with the argument which, with various illustrations, I have several times urged—the argument that the natural selection of fortuitously-arising variations cannot account for the adjustment of co-operative parts. His *cheval de bataille* is furnished him by the social insects—not a fresh one, however, as might be supposed from the way in which he mounts it. The supposition always is, that the specialities of structures and instincts in the unlike classes of their communities have arisen during the period in which the communities have existed in something like their present forms. This cannot be. Hence we may suppose that these arise in some cases permanent swarms—that survival of the fittest will establish these constant swarms where they are advantageous. But admitting this, we have also to admit a gradual rise of the associated state out of the solitary state. Wasps and bees present us with gradations. If, then, we are to understand how the organised societies have arisen, either out of the solitary

state or out of undifferentiated swarms, we must assume that the differences of structure and instinct among the members of them arose little by little, as the social organisation arose little by little. Fortunately we are able to trace the greater part of the process in the annually formed communities of the common wasp; and we shall recognise in it an all-important factor (ignored by Professor Weismann) to which the phenomena, or at any rate the greater part of them, are due.

#### DIFFERENTIATION OF CLASSES AMONGST HONEY BEES.

The differentiation of classes does not go far among the wasps, because the cycle of processes is limited to a year, or rather to the few months of the summer. It goes further among the hive-bees, which, by storing food, survive from one year into the next. Unlike the queen-wasp, the queen-bee neither builds cells nor gathers food, but is fed by the workers: egg-laying has become her sole business. On the other hand the workers, occupied exclusively in building and nursing, have the reproductive organs more dwarfed than they are in wasps. Still, we see that the worker-bee occasionally lays drone-producing eggs, and that, by giving extra nutriment and the required extra space, a worker-larva can be developed into a queen-larva. We are similarly enabled to account for swarming as being an inheritance from remote ancestral types. For just in the same way that, with under feeding of larvae, there result individuals with imperfectly developed reproductive systems, so there will result individuals with imperfect sexual instincts; and just as the imperfect reproductive system partially operates upon occasion, so will the imperfect sexual instinct. Whence it will result that on the event which causes a queen to undertake a nuptial flight, which is effectual, the workers may take abortive nuptial flights: so causing a swarm. Huber's observations on egg-laying by the honey-bee show that in the normal course of things the queen lays eggs of workers for eleven months, and only then lays eggs of drones: that is, when declining nutrition or exhaustion has set in. Further, we have the above-named fact, shown by wasps and bees, that when workers lay eggs these produce drones only. Special evidence, harmonising with general evidence, thus proves that among these social insects the sex is determined by degree of nutrition while the egg is being formed. See, then, how congruous this evidence is with the conclusion above drawn; for it is proved that after an egg, predetermined as a female, has been laid, the character of the produced insect as a perfect female or imperfect female is determined by the nutrition of the larva. *That is, one set of differences in structures and instincts is determined by nutrition before the egg is laid, and a further set of differences in structures and instincts is determined by nutrition after the egg is laid.*

#### ARGUMENT FOR TACTUAL DISCRIMINATIVENESS.

Of the two remaining points in Professor Weismann's first article which demand notice, one concerns his reply to my argument drawn from the distribution of tactual discriminativeness. In what way does he treat this argument? He meets it by an argument derived from hypothetical evidence—not actual evidence. Taking the case of the tongue-tip, I have carefully inquired whether its extreme power of tactual discrimination can give any life-saving advantage in moving about the food during mastication, in detecting foreign bodies in it, or for purposes of speech; and have, I think, shown that the ability to distinguish between points one twenty-fourth of an inch apart is useless for such purposes. Professor Weismann thinks he disposes of this by observing that among the

apes the tongue is used as an organ of touch. But surely a counter-argument equivalent in weight to mine should have given a case in which power to discriminate between points one twenty-fourth of an inch apart instead of one-twentieth of an inch apart (a variation of one-sixth) had a life-saving efficacy; or, at any rate, should have suggested such a case. Nothing of the kind is done or even attempted. But now note that his reply, accepted even as it stands, is suicidal. For what has the trusted process of panmixia been doing ever since the human being began to evolve from the ape. Why during thousands of generations has not the nervous structure given this extreme discriminativeness dwindled away? Even supposing it had been proved of life-saving efficacy to our simian ancestors, it ought, according to Professor Weismann's own hypothesis, to have disappeared in us. Either there was none of the assumed special capacity in the ape's tongue, in which case his reply fails, or panmixia has not operated, in which case his theory of degeneracy fails.

All this, however, is but preface to the chief answer. The argument drawn from the case of the tongue-tip, with which alone Professor Weismann deals, is but a small part of my argument, the remainder of which he does not attempt to touch—does not even mention. Had I never referred to the tongue-tip at all, the various contrasts in discriminativeness which I have named, between the one extreme of the forefinger-tip and the other extreme of the middle of the back, would have abundantly sufficed to establish my case—would have sufficed to show the inadequacy of natural selection as a key and the adequacy of the inheritance of acquired characters.

#### SUMMARY.

My replies may thus be summed up as follows:—

Professor Weismann says he has disproved the conclusion that degeneration of the little toe has resulted from inheritance of acquired characters. But his reasoning fails against an interpretation he overlooks. A profound modification of the hind limbs and their appendages must have taken place during the transition from arboreal habits to terrestrial habits; and dwindling of the little toe is an obvious consequence of disuse, at the same time that enlargement of the great toe is an obvious consequence of increased use.

The entire argument based on the unlike forms and instincts presented by castes of social insects is invalidated by an omission. Until probable conclusions are reached respecting the characters which such insects brought with them into the organised social state, no valid inferences can be drawn respecting characters developed during that state.

A further large error of interpretation is involved in the assumption that the different caste-characters are transmitted to them in the eggs laid by the mother insect. While we have evidence that the unlike structures of the sexes are determined by nutrition of the germ before egg-laying, we have evidence that the unlike structures of classes are caused by unlikenesses of nutrition of the larvae. That these varieties of forms do not result from varieties of germ-plasms is demonstrated by the fact that where there are varieties of germ-plasms, as in varieties of the same species of mammal, no deviations in feeding prevent display of their structural results.

As the outcome of these alternative interpretations we saw that the argument respecting the co-adaptation of co-operative parts, which Professor Weismann thinks is furnished to him by the Amazon-ants, disappears. The ancestral ants were conquering ants. These founded the communities; and hence those members of the present communities which are most like them are the Amazon-

ants. If so, the co-adaptation of the co-operative parts was effected by inheritance during the solitary and semi-social stages. Even were there no such solution, the opposed solution would be unacceptable. These simultaneous appropriate variations of the co-operative parts in sizes, shapes, and proportions, are supposed to be effected by simultaneous variations in the "determinants" of the germ-plasms; and in the absence of an assigned physical cause this implies a fortuitous concurrence of appropriate variations, which carries us back to a "fortuitous concurrence of atoms." This may just as well be extended to the entire organism. The old hypothesis of special creations is more consistent and comprehensible.

### A GREAT METHODIST REVOLUTION.

#### APPROXIMATION TO EPISCOPAL IDEALS.

SYMPATHETIC students of Reunion developments will read with the greatest interest the following extracts from the leading article in the *Methodist Times* of December 7th, which describes Dr. Rigg's great legislative proposals and heartily supports them. It is scarcely necessary to say to any one who knows anything about Methodism, either from the inside or the outside, that any scheme which is supported by Dr. Rigg on the one hand, and Mr. Price Hughes on the other, and which has the unanimous approval of one of the strongest Connexional Committees which has been appointed for some time, is exceedingly likely to pass into law. The proposal is a modification of the suggestion which was contained some year or two since in a leading article by Mr. Price Hughes, entitled, "Un-Prelatical Bishops," in which he suggested that Chairmen of Districts should be released from Circuit or Departmental work, and given a similar sphere to that of the Bishops of the Methodist Episcopal Church of America. He argued that such a measure would furnish a wonderful picture to the English people of the possibility of combining Episcopal functions with the simplicity of the early Christian Church. Dr. Rigg's modification differs from the original proposal in that it groups the thirty-seven District Synods in three divisions and then reduces the number of separated Chairmen to that figure.

#### THE NEED OF THE REFORM.

Mr. Hughes, in describing this measure, says that on the previous Thursday morning Dr. Rigg unfolded to a Special Committee of the Conference one of the most important legislative reforms ever attempted in British Methodism. Probably nothing of equal importance in this direction has ever been suggested since the division of British Methodism into Districts a hundred years ago. The value and importance of District administration has grown continually during the interval, and more rapidly than ever of late years. For a long time past the Annual Conference has been over-burdened with legislative details. On the other hand, Circuits have legitimately complained of the way in which Circuit work has been inevitably neglected by Superintendents who have also held the office of District Chairman. When Departmental officers have discharged this duty, the practical inconvenience has not been so obvious, but has been equally real. There have been several attempts to remedy this gigantic and growing evil. The obvious cure has been the separation of the Chairman of the District, or, as it is now called, the Synod, from Circuit or Departmental work. But insuperable objections have hitherto been offered to this arrangement partly on the ground of expense, and partly on the ground that some of the smaller Districts would not furnish sufficient occupation for the whole time of a separated Chairman.

#### THE TENTATIVE CHARACTER OF THE DIVISIONS.

Of course these Divisions are merely suggestive and tentative. For example, it has already been felt that the Channel Isles should go with the Third London rather than the Second London Division. Moreover, it must be emphatically understood that nobody proposes that this arrangement should suddenly be carried out over the whole kingdom. It is thought that experiments might be made here and there, and that the plan might be adopted bit by bit as it commended itself to different groups of districts. It is believed, for example, that the First London and East Anglia Synods would be glad to avail themselves soon of such an opportunity. The Chairman of the Cornwall District stated in the Committee that some such arrangement was urgently demanded in the interests of Methodism in the West of England. If the Conference provisionally accepted the principle of this possible arrangement, no attempt whatever would be made to enforce it, but it would be available if the Synods thought fit. There is no suggestion that either Circuit or District boundaries should be disturbed. If a suitable minister becomes the separated Chairman of such extensive areas, the cost of his maintenance is reduced to a minimum. It is estimated that it would not amount to more than £8 a Circuit, and as the wealthier Circuits would undoubtedly do a little more, it might amount to not more than £5 for an ordinary circuit. That sum would easily be raised at one collection. It would involve no assessment of any kind, and no burden upon anybody.

#### POWERS OF THE DIVISIONAL CHAIRMAN.

Dr. Rigg suggests that the separated Chairman of such a group of Synods should have more authority than he enjoys at this moment, in two particulars only. First, that he should have power to attend the Quarterly Meeting of dependent Circuits as well as of solitary stations; and, secondly, that he should be *ex-officio* a member of the Stationing Committee. As to the first of these proposals, it would not be pressed if strong exception were taken to it in the Conference. We are disposed to think that in a new departure of this kind it is always wise to take the line of least resistance, and we should be prepared to give the Chairman not a single particle of power beyond what he enjoys to-day. As to the other matter, it is obvious that the Chairman, when able to attend the Stationing Committee, is almost invariably elected, and certainly any one occupying so important a position as this would be better able than any one else to discharge that office. However, if any modification is made in this particular proposal, it would not affect the main principle. Of course, when such an appointment was demanded by far-sighted Synods they would have the pick of the entire Connexion. The best available man would be selected, as in the case of a missionary secretary or a theological tutor. It was very emphatically decided by the Committee that this new office would be so important that any one appointed to it ought to hold no other. If any suitable man was, when elected, either in a Circuit or in a Department, he must *ipso facto* give up the Circuit or the Department in order that his whole time and entire energy might be devoted to his Division. It was fully recognised by the Committee that it would be necessary to elect men in the prime of life, of varied gifts, and competent speech, experienced, judicious, discreet. But no loyal Methodist should despair of finding thirteen or more such men, if needed, out of the sixteen hundred ministers in the active work. There is no intention whatever to make any encroachment upon the legitimate authority of the Superintendents of Circuits; and we hope there will be no



foolish or selfish attempts to excite suspicion in that direction.

#### THE VALUE OF THE SCHEME.

We need scarcely say how emphatically and heartily we endorse this great proposal. If it should be carried out, it will crown Dr. Rigg's career, and be by far the greatest service he has ever rendered to Methodism. We cannot imagine anything that would do more to organise, consolidate, and advance all branches of our work in Great Britain. It is an astonishing and delightful omen that so great a reform was accepted by the Committee with practical unanimity. One of the most carefully-selected and representative Committees ever appointed did not contain a single person who was disposed to move an amendment to Dr. Rigg's proposal. We hope that when the matter is clearly understood by the Connexion our ministers and our people will be equally unanimous in endorsing the long and carefully-considered proposal of the ex-President. We ought to add that the lay members of the Committee strongly urged that such separated Chairmen should be nominated in the Representative Session of the Conference. It is a significant sign of the times that Dr. Rigg expressed himself ready to make that concession. The representatives of our people must have a voice in the selection and appointment of one who, in the Stationing Committee and otherwise, will represent circuits as well as ministers. That may safely be assumed in the discussion of this great and timely proposal.

#### DR. RIGG'S SCHEME.

These grave difficulties have been entirely swept away by a most ingenious and statesmanlike suggestion on the part of Dr. Rigg that two or three Synods should be grouped into a "Division," and that the same separated minister should be the Chairman of every Synod in a Division. Of course, it is understood that each of the Synods would meet separately, and would preserve its complete autonomy. The only change necessary would be that the Synods should not meet simultaneously, but in successive weeks. There are insuperable difficulties in the way of any great enlargement of existing Synods, partly because the laymen would not be able to travel long distances to the spot where the Synod met, and partly because such enlarged Synods would be so huge that it would be impossible to meet the expenses of their sessions and to furnish the usual hospitality, except in the largest cities. But it will be seen that Dr. Rigg's happy proposal avoids all these practical difficulties. The Synods will remain just as they are. Each will be complete in itself. But the same minister will occupy similar official relations to two or three of them. Dr. Rigg therefore proposes that the existing thirty-five Districts, if they think fit and when they think fit, shall be grouped into thirteen Divisions as follows:—

1. First London and East Anglia.
2. Second London, Oxford, Portsmouth, and Channel Isles.
3. Third London and Kent.
4. Devonport and Plymouth, Cornwall, Exeter.
5. Bristol, Bath, Cardiff, and Swansea.
6. The two Welsh Districts.
7. Birmingham and Shrewsbury, and Bedford and Northampton.
8. Liverpool and Macclesfield.
9. Manchester and Bolton.
10. Halifax and Bradford, Leeds and Sheffield.
11. Nottingham and Derby, Lincoln and Hull.
12. York, Whitby and Darlington, and Newcastle.
13. Carlisle, Isle of Man, Edinburgh and Aberdeen, and Zetland.

#### CHRISTIANITY AS SEEN BY THE VOYAGER.

##### DR. CLARK'S TOUR ROUND THE WORLD.

THERE are few men who have been privileged to create a great spiritual movement more rapidly than the Rev. Dr. F. E. Clark, President of the Society of Christian Endeavour. Dr. Clark is still in the early prime of life, but the Society which he, under what we cannot but believe to have been a Divine inspiration, has called into being numbers considerably, over a million members in America alone, and is spreading with great rapidity in every part of the world. In *Our Day* for November (Dr. Joseph Cook's magazine), he describes his "Christian Endeavour" tour round the world. The paper was really read originally at the Parliament of Religions.

##### THE COUNTRIES VISITED.

In order that it may be known exactly what countries the voyager who has been asked to prepare this paper has actually seen, it may not be out of place to say that he sailed from San Francisco for Australia early in August, 1892, and that, after making a zigzag course around the world of nearly 40,000 miles, he reached New York, after an absence of about eleven months, late in June of '93. In the course of these eleven months he had the most delightful privilege of seeing something of Christian work and activity in Australia, China, Japan, India, Egypt, Syria, Turkey, Greece, Italy, Spain, France, and England. He visited all the large cities which were accessible in such a journey, such as Melbourne, Sydney, Adelaide, Ballarat and Brisbane, Canton, Hong Kong and Shanghai, Tokio, Kyoto, Osaka, Kobe, Yokohama and Okayama, Madras and Madras, Calcutta, Lucknow, Allahabad, Poona and Bombay, Cairo and Alexandria, Jerusalem and Beirut, Tarsus, Adana, Caesarea, Angora, Broussa and Constantinople, Athens, Rome, Venice and Genoa, San Sebastian in Spain, Paris and London, Manchester and Birmingham, Dublin, Belfast, and Liverpool, besides many other places of scarcely inferior importance.

##### HIS ERRAND A RELIGIOUS ONE.

Moreover, his errand was a distinctly religious one, the voyager having been invited to attend conventions or gatherings of young people in most of these cities, and being under the auspices and guidance of devoted Christian workers and missionaries in every land that his feet touched.

The opinions of such a traveller may be superficial, but he, at least, has an opportunity for a comprehensive view, and must be a dull scholar indeed if he learns nothing of the problem which he came to study, or of the great facts of Christianity which he came to view.

One impression which was very strongly made on the mind of this voyager was that Christianity is an exceedingly real, substantial, and vital thing in every part of the world. In spite of the insinuations of prejudiced "globe trotters" who will not allow that Christianity has made even a ripple on the stagnant pool of heathenism, he came very soon to know that the religion of Christ is the power of God unto salvation among the yellow-skinned, almond-eyed people of the East as well among the Caucasians of the West.

##### THE OLD-TIME CANNIBAL ISLES.

It would be well if such a traveller could visit some cannibal heathen island "before and after" the missionary began to make himself felt. If he lived to visit the island the second time, and was not in the course of his first visit served up as a delicious tid-bit for the gourmand chiefs of the island, we believe that after his second visit he would have more respect for the men whom he now decries and the faith that he now belittles.

For instance, this traveller around the world touched at the port of Apia in Samoa. He was kindly and courteously received on the shore by the natives, was shown two beautiful Protestant churches of cut stone, which were built largely by the efforts of the native converts, was assured by one high in political authority that the voice of prayer and praise would be heard that evening at family devotions in almost every hut on the island, and in the matter of Sabbath-keeping, so far as the native population of Apia was concerned, the little town was another Edinburgh or Toronto. And yet in this same group of islands there still live savages and cannibals where the life of a castaway would not be guaranteed for five minutes even as an extra risk by the most reckless insurance company in the world, and where his flesh would be served as a sweet morsel for the delectation of fortunate chiefs.

What makes the difference between these islands? There can be but one answer, and that is, "The religion of Christ." It is the only factor that causes Samoa to differ from New Guinea. Surely the difference is not caused by the advent of the merchant and trader. Firearms and gunpowder, rum and tobacco never transformed a savage man-eating tribe into a gentle, polite, and generous nation.

#### INFLUENCE OF CHRISTIANITY ON OTHER RELIGIONS.

Another impression which is very distinctly made upon the mind of a voyager around the world is, that Christianity is entirely and absolutely superior in its motive power, its purifying influence, and its uplifting inspiration to any and all other religions with which it comes in competition.

The dirty, greasy bull of Madura and Tanjore has little in common with the Lamb of God who taketh away the sins of the world. The hopeless, nonchalant, indifferent tom-tom beating of the priests of Canton has no point of contact with the worship of Him who must be worshipped in Spirit and truth. Even the wild fanaticism of the Buddhist of Japan, which has more of life and reality in it than the religions of many other non-Christian lands, such as the devotion which leads women to sacrifice their tresses, that they may be woven into cables with which to haul the beams for the temples of their gods, bears little resemblance to the intelligent faith and hope and charity which constitute the strength of Christian manhood and the grace of Christian womanhood.

#### THE ANGLO-SAXON CALL TO EVANGELISATION.

Again a traveller around the world is impressed by the large part which is assigned to the Anglo-Saxon races in the spread of the principles of Christianity.

Dr. Strong in his *New Era* reminds us that of the one hundred and thirty-nine missionary societies, one hundred and twenty-one represent the Anglo-Saxon race, and that more than ten millions of the eleven millions of dollars which are annually raised for foreign missions are contributed by English-speaking people. He also reminds us that three-fifths of all the railroad tickets sold in the world are used by English-speaking people, and that two-thirds of the tonnage of all the navies afloat belong to Anglo-Saxons. An intelligent traveller to whom he refers estimates that out of every thousand persons whom he met in a recent tour around the world seven spoke French, thirty-three German, and one hundred and seventy-eight English.

Thus it will be seen that among all the Christian nations of the world the English-speaking nations must take the lead in the spread of the faith to which they have given their allegiance. Whatever is done for the spread of the kingdom of God during the next century at least will be largely accomplished by those who speak our mother tongue. With this fact I was profoundly impressed during my own journey.

#### CHRISTIANITY IN JAPAN.

A four weeks' voyage from one of the leading ports of Australia brings one to the wonderful land of Japan, but when he touches the shores of this country, whose people feel the thrill of a new life-blood bounding through their veins, he finds that he has not left Christianity behind him either in Australia or in America. One of the first buildings which he is likely to see in Yokohama or Kobe is a commodious Christian Church, and the first Japanese whom he may meet upon the street, it is not unlikely, will be an earnest and devout believer in the same Saviour whom the voyager from across the seas has learned to love and trust.

If he journeys to the imperial city of Tokio he will find there a magnificent university established under governmental auspices and supported by government funds. But this university was projected and started by a Christian missionary. In the department of mining and engineering he will find a most complete apparatus and instruction as good as can be obtained in any part of the world. In the seismological department he will find accurate and intricate instruments which record the slightest quiver or rumbling in the bowels of the earth. In the biological department, he will very likely see a graduate student, a Christian, by the way, famous the world over for his studies of fish parasites.

#### A HOPELESS OUTLOOK IN TURKEY.

In only one nation of the world to-day is the outlook for Christianity more hopeless than it was a quarter of a century ago, and that is the nation which is cursed by the reactionary policy of the timid tyrant who reigns in Constantinople. Since the gradual withdrawal of British influence from Turkey the subject races of that land have been left largely unprotected and, in many ways, sometimes openly, the Sultan and his agents oppose Christianity, throw obstacles in the way of education, incite riots and mobs to burn school-houses and churches, and in every way are seeking to make the land where Christianity first had its birth a desert of Mohammedan superstition and bigotry.

There is, it should be said, an inherent nobility and strength about the Turkish character itself (of the common people, the non-official class) which augurs well for the future.

#### THE NEED FOR REUNION EVERYWHERE.

The most pitiable sight which I saw in foreign lands was that of churches which had been gathered out of heathenism or Mohammedanism rent in twain by the sectarian jealousies which had been introduced from a so-called Christian land.

To see, as is occasionally seen, a Christian missionary or teacher trying to build up a church not from the foundation, not out of the ruins of heathenism, but by building on another man's foundation, and tearing away the converts from the truth around which their minds have feebly begun to twine, in order that some sect or ism may be built up—this, indeed, is disheartening!

Thank God that such cases are no more numerous than they are.

In the name of the world lying in sin, in the name of these heathen nations which are just emerging into the twilight of the Gospel, in the name of these feeble converts distracted and distressed by names and distinctions whose significance they cannot understand, for the sake of the final triumph of the kingdom of our Lord, above all for the sake of Him who prayed "that they all may be one," let us when we come to our work in foreign lands minimise our differences, make much of our common faith and love and service, that we may all have part in the common victory which is surely coming.

## A CLERICAL CENSUS.

## GREAT PROPORTIONATE ADVANCE OF EPISCOPALIANISM.

THE third volume of the 1891 "Census of England and Wales" has been recently issued, and deals more particularly with the occupations of the people. The *Guardian* of last week gives some very interesting and instructive figures respecting what is officially termed the "clerical profession." Its figures reveal a very remarkable advance in the number of the clergy of the Established Church as compared with the ministers of other denominations. During the last decade it would seem that the number of clergy has increased by rather more than ten per cent., and the number of Roman Catholic priests by rather more than twenty per cent. On the other hand, the ministers of other religious bodies have only increased by something like three per cent.

It would appear that at the date of the Census there were enumerated:—

Clergymen of the Established Church	24,232
(Compared with in 1881	21,663)
Roman Catholic priests	2,511
(Compared with in 1881	2,089)
Ministers and priests of other religious bodies	10,057
(Compared with in 1881	9,734)
Missionaries, Scripture-readers, and itinerant preachers—males	5,119
And females	4,194
(Compared with in 1881—males	2,965)
And females	1,660)

It should be explained, perhaps, that the number of the clergy of the Established Church, as given in the Clergy Lists, amounts to some 25,750 persons, the difference of some 1,500, as shown by the Census volume, being due to the fact, probably, that as many of the clergy are schoolmasters they have returned themselves as such in the Census schedules, and have been classed accordingly.

Turning to the table of foreigners of European birth resident in this country, we find there to have been 73 such who are described as clergymen of the Established Church, 365 Roman Catholic priests, 149 Ministers and priests of other religious bodies, and 121 male and female Missionaries, Scripture-readers, etc.

These persons of foreign nationality are distributed over some twenty various countries of birth, and are gathered together by us in the following form in order to present an interesting table of comparison:—

	Clergy of Estab. Church.	Roman Catholic Priests.	Ministers and Priests of other Religious Bodies.	Missionaries, Scripture Readers, etc.	
				Male.	Fem.
Russia	6	—	51	31	4
Poland	4	—	28	27	—
Sweden	1	—	3	5	2
Norway	1	—	4	3	—
Denmark	1	—	6	3	—
Holland	1	35	6	2	3
Belgium	4	82	1	—	—
France	11	146	6	7	3
Germany	22	60	23	17	7
Austria	2	6	3	1	—
Hungary	—	—	2	1	—
Switzerland	5	8	6	—	1
Spain	5	—	2	—	1
Italy	4	26	2	—	—
Greece	2	2	3	2	—
Roumania.	1	—	2	—	—
Turkey	3	—	1	1	—
Totals	73	365	149	100	21

Not the least interesting of the tables given are those which set forth the sixty-two towns in England and Wales, each having a population of over 50,000 inhabitants.

In the table here given it has been thought best to arrange the towns in the order of the numerical strength of the clergy of the Established Church in each town:—

TOWN AND POPULATION.	Clergy of the Estab. Church.	Roman Catholic Priests.	Ministers and Priests of other Religious Bodies.	Missionaries, Scripture Readers, &c., male & female.
London (4,232,118) .....	2,205	370	832	2,651
[London, 1881 .....	1,961	346	788	1,302]
Bristol (221,578) .....	193	14	77	128
Leeds (367,505) .....	142	20	99	106
Brighton (115,873) .....	139	13	38	81
Manchester (505,368) ...	138	60	99	164
Bath (51,844) .....	136	9	26	32
Liverpool (517,989) .....	126	101	84	228
Birmingham (478,113)...	114	36	67	87
Hastings (52,223) .....	114	7	29	18
Croydon (102,695) .....	83	4	34	39
Portsmouth (159,251) ...	82	9	31	67
Sheffield (324,243) .....	82	17	78	78
Nottingham (213,877) ...	79	13	65	57
Norwich (100,970) .....	78	6	24	41
Leicester (174,624) .....	60	12	46	53
Salford (198,139) .....	54	17	35	45
Plymouth (84,248) .....	53	7	22	39
West Ham (204,903) ...	53	16	33	83
York (67,004) .....	52	8	22	21
Newcastle (186,300) ...	51	17	58	58
Bradford (216,361) .....	51	15	74	48
Reading (60,054) .....	47	1	19	25
Sunderland (131,015) ...	46	8	39	34
Cardiff (128,915) .....	44	13	60	35
Birkenhead (99,857) ...	44	17	31	32
Derby (94,146) .....	44	3	27	20
Huddersfield (95,420) ...	42	3	32	19
Hull (200,044) .....	40	5	62	36
Ipswich (57,360) .....	37	3	18	13
Willesden (61,265) .....	36	2	23	39
Southampton (65,325)...	36	4	22	19
Blackburn (120,064) .....	32	12	27	20
Preston (107,573) .....	32	36	23	32
Bolton (115,002) .....	31	8	24	21
Swansea (90,349) .....	31	6	70	17
Wolverhampton (82,662) ...	28	7	21	14
Northampton (61,012)...	28	3	18	20
Halifax (89,832) .....	28	3	31	31
Oldham (131,463) .....	27	5	26	19
Devonport (54,803) .....	25	1	17	18
South Shields (78,391) ...	24	4	18	14
Gateshead (85,692) .....	24	3	13	15
Newport (54,707) .....	23	5	30	20
Bury (57,212) .....	21	5	17	4
Stockport (70,263) .....	21	7	12	16
Walsall (71,789) .....	21	4	17	13
Tottenham (71,343) .....	19	2	18	38
Coventry (52,724) .....	18	4	14	6
Ystradgynodwg (88,351) ...	18	1	86	21
Rochdale (71,401) .....	17	5	23	30
Wigan (55,013) .....	16	12	12	7
Warrington (52,743) ...	16	7	8	5
Merthyr Tydvil (58,080) ...	16	5	57	9
Barrow (51,712) .....	16	4	13	10
Burnley (87,016) .....	16	4	17	15
W. Bromwich (59,474) ...	16	1	16	4
Leyton (63,056) .....	15	—	20	23
Aston Manor (68,639) ...	15	2	11	11
Grimsby (51,934) .....	15	1	20	22
Hanley (54,946) .....	14	3	14	13
St. Helens (71,288) .....	13	23	12	12
Middlesbro. (75,532) ...	13	12	20	13



## FIVE INDISPENSABLE AUTHORS.

THE December number of the *Century Magazine* combines in the fashion of American magazines the ordinary issue, and some special Christmas features. One of the most interesting articles in the ordinary section is a brief paper by James Russell Lowell, on the "Five Indispensable Authors," Homer, Dante, Cervantes, Goethe, and Shakespeare. There are certain books, he says, which it is necessary to read; but they are very few. Looking at the matter from an esthetic point of view, merely, I should say that thus far only one man had been able to use types

so universal, and to draw figures so cosmopolitan, that they are equally true in all languages and equally acceptable to the whole Indo-European branch, at least, of the human family. That man is Homer, and there needs, it seems to me, no further proof of his individual existence than this very fact of the solitary unapproachableness of the "Iliad" and the "Odyssey." The more wonderful they are, the more likely to be the work of one person. Nowhere is the purely natural man presented to us so nobly and sincerely as in these poems. Not far below these I should place the "Divina Commedia" of Dante, in which the history of the spiritual man is sketched with equal command of material and grandeur of outline. Don Quixote stands upon the same level, and receives the same universal appreciation. Here we have the spiritual and the natural man set before us in humorous contrast. In the knight and his squire Cervantes has typified the two oppos-

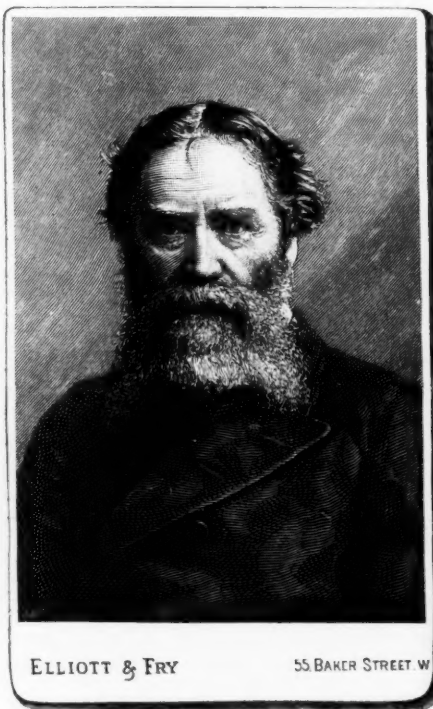
ing poles of our dual nature—the imagination and the understanding as they appear in contradiction. This is the only comprehensive satire ever written, for it is utterly independent of time, place, and manners. Faust gives us the natural history of the human intellect, Mephistopheles being merely the projected impersonation of that scepticism which is the invariable result of a purely intellectual culture. These four books are the only ones in which universal facts of human nature and experience are ideally represented. They can, therefore, never be displaced. Whatever moral significance there may be in certain episodes of the "Odyssey," the man of the Homeric poems is essentially the man of the senses and the understanding to whom the other world is alien and therefore repulsive.

There is nothing that demonstrates this more clearly, as there is nothing, in my judgment, more touching and picturesque in all poetry, than that passage in the eleventh book of the "Odyssey," where the shade of Achilles tells Ulysses that he would rather be the poorest shepherd-boy on a Grecian hill than king over the unsubstantial shades of Hades. Dante's poems, on the other hand, set forth the passage of man from the world of sense to that of spirit; in other words, his moral conversion. It is Dante relating his experience in the great camp-meeting of mankind, but relating it, by virtue of his genius, so representatively that it is no longer the story of one man, but of all men. Then comes Cervantes, showing the perpetual and comic contradiction between the spiritual and the

natural man in actual life, marking the transition from the age of the imagination to that of the intellect; and, lastly, Goethe, the poet of the period in which a purely intellectual culture reached the maximum of its development, depicts its one-sidedness, and its consequent failure. These books, then, are not national, but human, and record certain phases of man's nature, certain stages of his moral progress. They are gospels in the lay bible of the race. It will remain for the future poet to write the epic of the complete man, as it remains for the future world to afford the example of his entire and harmonious development.

I have not mentioned Shakespeare, because his works come under a different category. Though they mark the very highest level of human genius, they yet represent no special epoch in the history of the individual mind. The man of Shakespeare is always the man of actual life as he is acted upon by the worlds of sense and of spirit under certain definite conditions. We all of us may be in the position of *Macbeth* or *Othello* or *Hamlet*, and we appreciate their sayings and deeds potentially, so to speak,

rather than actually, through the sympathy of our common nature and not of our experience. But with the four books I have mentioned our relation is a very different one. We all of us grow up through the Homeric period of the senses; we all feel, at some time, sooner or later, the need of something higher, and, like Dante, shape our theory of the divine government of the universe; we all with Cervantes discover the rude contrast between the ideal and real, and with Goethe the unattainableness of the highest good through the intellect alone. Therefore I set these books by themselves. I do not mean that we read them, or for their full enjoyment need to read them, in this light; but I believe that this fact of their universal and perennial application to our consciousness and our experience accounts for their permanence, and insures their immortality.



JAMES RUSSELL LOWELL.

# MISSIONARY PROGRESS AND PROBLEMS.

**Work amongst Japanese Women.** An interesting incident illustrative of some of the encouraging aspects of work amongst Japanese women, is recorded in the *New York Independent* by Mrs. Keen. "One of the leading women in our church had for a time been depressed in spirit. A younger brother, a student at the Imperial University, was in an extreme state of nervous prostration. His brilliant career as a student was ended. Indeed, it had already been necessary to remove him to a hospital for the insane. The disappointment and grief of the sister seemed more than she could bear. She questioned God's love for her, and ceased coming to church. I called upon her, inquired for the health of her dear one, and spoke as tenderly as I could of God's love shown sometimes in pain and chastisement. Two or three days later a jinrikisha rolled up to my door. On going downstairs I found, to my surprise, Mrs. K., her face a perfect illumination. 'Oh,' I said joyfully, 'your brother is better!' 'No,' she replied, 'my brother is still the same, but I am changed; and I have come to tell you. It is all right. I have cast my burden upon the Lord. What He wills is best. I have been rebellious, but I shall not dictate to the Lord any more.'

"Another day I went into the home of an old lady who loves the Church and loves her Christian teachers, but who it seems sometimes is scarcely able to give intelligent attention to a sermon. Conversation soon turned upon a special service recently held in our little church. We had had a sermon on the resurrection. 'It was so interesting, so comforting, so plain,' she said. 'We put seed into the ground, and unless it die, of course no new life will appear. The old people of Japan, for the most part, have nothing to look forward to but to fondle their grandchildren and die. How different with us who are Christians. How glorious and beautiful the new life that will be ours.'

**The European in India.** We are sometimes in danger of overlooking the tremendous negative influence exerted by unconverted Englishmen in India. As a contribution to the monthly review of foreign missions, which is one of the best features in the *New York Independent*, the Rev. Homer C. Stuntz says that the European is in India. His presence among the heathen pagan peoples who are sought to be evangelised by something more than thirty Protestant missionary societies, representing eight nationalities, is one of the most significant facts of this mission field. His moral character is the greatest help or the greatest hindrance which the missionary has to reckon with. Willingly, or unwillingly, the godless Englishmen or Scotchman is a powerful anti-missionary force. He is a Christian in the eyes of the heathen. If he drinks and swears and lies, and lives the life of an unconverted, nominal Christian, his course is looked upon as the natural outcome of the faith in which he has been reared. The European is on the box. He holds the reins. Positions of influence are his. He is the judge or magistrate, having to do with literal hundreds of thousands of those whom we would point to Christ. His sympathy or lack of it has a powerful influence upon the work of the missionary in that district. In almost every business of the country the European is thus in places of influence, and will continue to be during the next century, so far as we can foresee.

Churches made up of Europeans set the pace for native churches. Are they worldly, unspiritual, "having the form of godliness but denying the power thereof?" Then so will the native churches be. Are they "other-worldly," holy, bent on saving souls and building them up in Christ? Then so will the surrounding native churches be. European Christianity was put here by a wise Providence. Two Roman Catholic nations had footing in India in the sixteenth and seventeenth centuries. God swept them out at a stroke, and established a Protestant nation here, with the definite object of affording the most favourable conditions for giving the heathen of this land to his Son for an inheritance.

**The attitude of Protestant Missions to this fact.** What has been the attitude of Protestant missions to this clearly providential design? Almost absolute indifference, if not hostility. Missionaries have actually been instructed by the authorities who sent them out to have nothing to do with preaching to Europeans! One society has gone so far as to recall one of its most consecrated labourers because he saw the vital relation between the salvation and utilization of the European in India and the evangelisation of the natives, and gave such of his strength as he could spare from his native work to enforcing the claims of the Gospel upon representatives of his own flesh and blood.

Beyond maintaining or permitting local churches to maintain pastors in the larger centres, no missionary society, except one or two, has lifted a finger or contributed a penny to this vitally important work. English and Scotch societies have poured out their money on the natives, while by their neglect of the Europeans they have left a stumbling block in the way of their native churches which has been well-nigh fatal. These societies feared distraction of effort. But the facts prove that the missions which are the most faithful to God's purpose in placing the European here are the most immediately and widely successful in reaching and saving the natives.

**Japanese Restrictions on Foreigners.** In a very interesting letter to the *Independent* of New York, the Rev. J. L. Atkinson, of the A.B.C.F.M., describes a new political movement in Japan, urging on the Government a more rigorous enforcement of the terms of the treaties that Japan has with foreign powers. The Government is regarded as altogether too lax and pusillanimous in the matter. This party says: "Foreigners must be made to feel that they cannot enjoy the privileges of obtaining land for the erection of villas outside of the small concessions, even though it be for the benefit of their families during the long, hot summers, unless they will aid in the revision of the treaties, and put themselves under Japanese law." The party says further: "Foreigners who go into the interior of the country on passports, for all sorts of purposes, under cover of one or both of the only two reasons allowed by treaty for the giving and using of such passports, namely, 'health' or 'scientific observation,' must be held to the strict letter of the law, and allowed to do no other things than care for their health or engage in scientific observation." This point, if pressed, would result in preventing missionaries from doing any touring in the interior. Perhaps this may be the intention

of the party; for it is well known that Professor Inouze, of the Imperial University, is a most bitter opponent of Christianity, and at the same time one of the most active spirits in this new movement.

Another conspicuous plank of the party is that the new treaties must be made on the basis and terms of the absolute equality of Japan with any and all of the other Treaty powers. Another plank is that foreigners of every name and nation must be excluded from residence in the interior and from the acquisition of real estate there. It is quite probable that the campaign already begun will be a heated, and possibly an extensive one. The National Diet soon to be in session will have excited pressure brought to bear on it to take strong action in the matter.

The new movement will be likely to add another obstacle to the work of missionaries and to the progress of Christianity. Whenever a movement acquires a certain popular momentum, both individuals and Government seem to go down before it like a lot of ninepins before a well-rolled ball! We can only patiently wait the Lord's time for a large and strong forward movement. He will doubtless turn and overturn until the fit time has come. The spirit of the times is indeed a trial to both faith and patience; and it is not to be wondered at that some of the workers feel themselves to be so hampered and harassed in their endeavours to do good, that they think seriously of withdrawing from the field. It is possible that some of the missionary societies feel in the same way.

#### Marriage Reform in Mysore.

Mysore is a native kingdom, says the Rev. John S. Chandler in a letter to the *New York Independent*, and the Government of that kingdom has taken a step towards abolishing infant marriages. In 1891 the representative assembly of the kingdom invoked legislative action; so a council of pundits was convened to examine the Shastras (sacred books), and report whether they favoured infant marriage or not. With this question they were also asked the teachings of the Hindu religion in regard to the custom of marrying young girls to old men.

These learned priests, knowing that they were expected to find something to favour reform, duly discovered just the text. It reads:—

"A girl in her eighth year is a Gauri, in her ninth year a Rohini, in her tenth year a Kanya, and above that a Rajasvala. The giving in marriage of a Gauri will lead to Naga (the lowest heaven open to mortals); of a Rohini to Veigunta (the second heaven); of a Kanya to Brahmaloaga (the highest heaven); and of a Rajasvala to Hell."

For the second question they also found something appropriate:—

"A man should not marry after his fiftieth year. The wise say that it should be prohibited on account of the Kaliyuga (the present evil eye)."

Fortified by these religious sanctions, the Mysore Government declares itself as follows:—

"Without going to the extent of forbidding as illegal infant marriages, penalties are attached to them, fixing eight years for a girl and fourteen years for a boy as the minimum age for a marriage. In a country where marriages are often celebrated when the girls are six or seven years old, and sometimes under, it is something, as a start, to fix the limit at the completion of eight years; any higher limit, however desirable, might excite opposition, and the object aimed at, viz., the educating of the people and the enlistment of popular sympathies, might be frustrated. The marriage of a girl under fourteen years of age to a man who has completed fifty years is also made punishable; and, to secure efficiency of trial, it is provided that

offences under this regulation shall not be tried by courts inferior to that of a district magistrate."

It will be seen that this does not in the least weaken child marriage; if anything it strengthens it, but attacks infant marriage and that of men of over fifty with girls under fourteen. And yet this is a step so much in advance of anything done hitherto, that it is hailed by the enlightened Hindu press as an instance of sagacity and patriotism sure to be rewarded with universal approbation and commendation.

#### A Visit to a Hindu Hermit.

A visitor to Benares gives the following account of a visit to a celebrated Hindu hermit:—"The same day, in the afternoon, we visited the holiest man in Benares, perhaps in India. He is an old man, who has spent a long life in abstraction from the world; and his reputation has gradually grown until it is literally world-wide, for he lately received an invitation from America to attend the World's Fair at Chicago as a representative of Hinduism. I am glad to say that he had the good sense to refuse. He lives in a garden provided by a devout Rajah, and sleeps in a small kiosk. A fine marble statue of himself is a conspicuous object; but this has been erected by the Rajah against the express, and I believe sincere, wish of the old man, who, I am assured, is genuinely ashamed that his visitors should find it there. For he is in his way, and according to his light, a good man. He has refused immense sums of money offered him by wealthy devotees, and lives a life of extreme simplicity. It is part of his creed to be entirely unclothed, but he wraps a small cloth round his loins when visitors come. Dr. C. Baumann, who knows him well, and has often spoken to him of the one Saviour of men, took us to call upon him. It was rather cold weather, and we wore overcoats; but the old man received us in the garden with nothing on but his loin-cloth. He embraced Dr. Baumann most affectionately, and shook hands with us with much warmth, which was still more marked when the doctor informed him that I was a 'literary man'! His whole bearing, naked as he was, was that of a cultured and courteous gentleman. He conversed in Hindi with Dr. Baumann, as he knows no English. Our short interview was shortened by the arrival of a Hindu prince and his retinue to pay his respects; but in bidding the holy man farewell, I asked Dr. Baumann to say, from me, that I would pray the Great Father to lead him into all truth. The answer I expected was a simple 'Thank you': the answer I got was, 'that he would pray to the same effect for me! Suppose the miracle to be granted of the conversion of such a man as this to Christ, what would happen? Possibly a few would be startled, and led to inquire, and to follow his example; but by the majority he would simply be cast out, despised for a time, and then forgotten. Chicago would not care for him then!'"

#### A Testimony to Medical Zenana Workers.

Dr. Henry Martyn Clark, C.M.S. missionary at Amritsar, reports an interesting conversation with a friendly Hindu on the subject of Christian Missions. "Do you mind telling me," said Dr. Clark, "which of all our methods you fear the most?" "Why should I put weapons into the hands of the enemy?" replied the Hindu; "but I will tell you. We do not greatly fear your schools; we need not send our children. We do not fear your books; for we need not read them. We do not much fear your preaching; we need not listen. But we dread your women, and we dread your doctors; for your doctors are winning our hearts, and your women are winning our homes, and, when our hearts and our homes are won, what is there left us?"



**A New Missionary Manifesto.** The following resolutions were passed at the Annual Convention of the Christian Mission in Bilaspur, C.P., on November 1st, 1893:—

1. That we reiterate our hearty sympathy with the social purity, anti-opium, and temperance work in India.
2. That we express our hearty approval of the present effort to unite all the temperance forces in this country on the platform of the Liquor Prohibition League of India.
3. That we express our gratitude to the World's W.C.T.U. for having sent Mrs. Andrew and Dr. Bushnell to advance the cause of social purity in India; and that we join with them in praise to the God of Righteousness for the victory gained.
4. That we heartily approve of the efforts made by the Lord's Day Union for a more strict observance of the Lord's Day. With the constant example of Lord's Day desecration on the part of Hindus, Mahomedans, and many Europeans, the Church in India needs this subject constantly emphasised.
5. That we express our joy and gratitude to God for every sign from the native Christians of a desire for a united Church of Christ which will conform to the Christianity of the New Testament and be free from the denominational and national features of the various missionary societies now at work in India.

We also express our belief that the day of Christ's triumph in India will be near at hand when the Church is united as was the Apostolic Church, and to this end we urge upon all the disciples of Christ in India the importance of conformity to only New Testament teachings and practices.

**The Forward Movement of the London Missionary Society.** The Secretary of the London Missionary Society issues this month a vigorous appeal for more help, and states that the Forward Movement inaugurated with so much enthusiasm in 1891, has now come to its testing time. The society's financial position is at present more than ordinarily straitened. This is the result of a combination of causes—

(1.) The year opened with a deficiency of £5,197, brought over from last year's accounts.

(2.) In addition, there has been a slowly accumulated indebtedness, amounting now to nearly £10,000, on account of expenditure on improvements on the Society's property at Hankey, South Africa. This special expenditure has now almost come to an end, and rents are coming in. It is also expected that the Society will be ultimately recouped by sales, but, in the meantime, the advance made represents so much capital locked up.

(3.) After deliberation, extending over several years, it has been felt that the growing needs of the South Sea and New Guinea Missions require the provision of more expeditious, more certain, and more adequate means of communication than is supplied by the present *John Williams*. This has involved the construction, at a cost of £17,000, of a steamer specially adapted for the requirements of the work.

**The Deficiency in the Ordinary Income.** The real cause of anxiety in connection with the Society's present financial position is, in the continued deficiency in the income from ordinary sources to meet the ordinary current expenditure. When the constituents of the Society approved and adopted the Forward Movement in 1891, it was in clear view of the fact that the ordinary income at that time was less than the ordinary expenditure to the extent of about £10,000, and also with the distinct understanding that the realisation of the object aimed at would add from £25,000 to £30,000 to the Society's annual expenditure. That is to say, the income of the Society would have to be increased to the extent of from £35,000

to £40,000 per annum if the Forward Movement was to be successfully carried out.

To what extent have these responsibilities been met?

(a) On the part of the Churches. The first response to the Forward Movement Appeal was most encouraging. In the year ending 31st March, 1892, the contributions showed an advance of £35,000 on the previous year. This met the large deficiency with which the year commenced, paid all current expenses, and left a balance of £9,500 in hand. It was obtained partly by an increase in subscriptions and donations on ordinary account, and partly also by a Forward Movement Fund and a Self-Denial Fund, together amounting to £19,224. Last year the gifts for the Forward Movement Fund were not renewed. The result was, that the year closed with a deficiency of £5,197.

(b) By the Directors. Having received from their constituency so hearty an approval of the proposed Forward Movement, the Directors have endeavoured to carry it out. They have made more adequate provision for many local needs of long standing. They have also sent out a large number of additional workers. Before the end of the Society's last financial year, forty-eight of the proposed additional one hundred Missionaries had been added to the staff. Shortly after the Annual Meetings, several more were sent out. Others have since been appointed, and before the 31st December next it is expected that sixty-five of the one hundred will be actually in the field. These all constitute a permanent additional charge upon the Society's funds involving an expenditure of from £17,000 to £20,000.

**Anti-Foreign Sentiment in China.** A correspondent of the *Missionary Review of the World* writes from Foo-chow, China, as follows:—"Things are very uneasy in Central China. All up the Yangtsi the country is in a ferment. Officials are unfriendly, and the people, instigated by the literati, are crying for the extermination of all foreigners. The murder of the two Swedish missionaries has been followed by the strongest anti-foreign placards yet printed, and these are said to have their origin with some very high officials. The extra triennial examinations are on, and I fear trouble. We have 8,000 students here now and half as many attendants, making in all 12,000 strangers in the city from all parts of this province and Chekiang and Formosa. I do not anticipate any trouble here, but expect you will hear from other parts of the empire news of a very startling character. A native paper in Shanghai advocates retaliation against Americans, and the high authorities in Peking have refused admission of American machinery at Shanghai; and the American Minister, Denby, backed by all the other ministers, is having some spicy correspondence with the *Tsung Li yamen* on the subject. The action of the Chinese authorities excludes all foreign machinery, not only American, unless owned and to be used by Chinese."

**Missions and the Parliament of Religions.** An American journal called the *Interior* thus summarises the results of the Parliament of Religions in relation to Missions. Among the results of the Parliament of Religions these may be noted: No anti-Christian faith has offered to lay its sacred Scriptures beside the Bible for comparison; no contrasted creed, however it may boast of righteousness, has proposed a single new ethical conception not found in Christianity; no philosophy has offered to us a nobler conception of God than that we have obtained from the Old and New Testaments; no hope richer and more consoling has been suggested than the hope of an immortality of holiness; and no religion has presented to us a record of such continuous and tender self-sacrifice as that of the Christian believer.

# BOOKS OF THE MONTH

## ON RELIGIOUS AND SOCIAL TOPICS.

### POEMS AND LYRICS.\*

THAT Mr. Dawson is a poet is now a generally acknowledged fact. We have heard some of his sermons described as "prose poems," and the phrase was by no means misleading. Whether he preaches to young men or lectures on Savonarola or writes of Swiss mountains or Italian pictures or Scottish sunsets, there is always the magic touch of the poetic temperament. All his work is coloured by the ecstasy of the dreamer. We need not stop to enquire whether Mr. Dawson is a great poet or a minor poet. It is enough for us that he is a gifted singer, with fine impulses and noble aspirations, and that his work is musical and sane, hopeful and healthy, with none of that dreary pessimism which has spoiled so many of our promising young writers. Mr. Dawson shows that it is quite possible to be clever without being morbid, he leaves the dissecting-table for the leafy lanes, and forsakes the charnel house for the green fields and thundering sea. He is indeed one of the most talented of the younger poets, who, having turned their backs upon the evil forebodings of a dreary pessimism, have gone forth to sing of flowers and friendship, laughing eyes and loving hearts, natural beauty and knightly chivalry.

In introducing our readers to Mr. Dawson's latest volume of poems, we propose to give a few brief quotations, which will indicate the spirit and quality of his work. In "The Barren Home," for instance, there is genuine music, with just that tinge of melancholy without which there is no great melody:—

O let me see her once before I die,  
O let me tread the English earth once more,  
And watch the tossing elms, the rooks tossed high  
Against the driving clouds, and hear the roar  
Of the sea's numerous thunder; let me see  
The steep red gables burn among the trees,  
Like homely beacons to home-loving men,  
And taste the freshness of the soft west breeze,  
And see her face, and hear her voice again.

O let me see her once before I die!  
For here the salt marsh steams, the hours go by  
With leaden feet, the dungeon walls are high,  
And no sound breaks the deadness of the air,  
The dumbness of this aching life in death.  
The sun stares with insufferable glare,  
The sultry dreamful nights breathe heavy breath;  
No sound, no change, save the despairing cry,  
O let me see her once before I die.

This is a wail which sighs like an autumn wind, and it will linger in the memory, and come back to us again and again. Here are lines, too, which breathe the genuine

spirit of poetry. We know of nothing in the whole volume to excel these three verses:—

Yesterday and to-day  
Have been heavy with labour and sorrow  
I should faint if I did not see  
The day that is after to-morrow.

Hope in the world there is none,  
Not from yesterday can I borrow,  
But I think that I feel the wind  
Of the dawn that comes after to-morrow.

The cause of the peoples' I serve  
To-day in impatience and sorrow,  
Once more is defeated—and yet  
'Twill be won—the day after to-morrow.

Never surely has the dauntless hope of the defeated social reformer been more truly or tenderly expressed. As a specimen of Mr. Dawson's more stirring lyrics we should like to quote "The Patriot's Ride"—there is an irresistible swing about it that should make it immensely popular with young and ardent spirits. The blood tingles as we are moved by these rousing lines:—

We have struck the brave stroke—'tis enough,  
Does any regret it? Not I.  
The weapons of freedom are rough,  
But its glory will come by-and-by.

Let us ride, while the moon has not risen,  
By the way of the moor and the wave;  
To-morrow we sleep in a prison,  
A week hence we sleep in the grave.

There are hearts that will leap when they hear,  
They'll deem not the weapons too rough,  
There are tyrants who'll tremble and fear,  
They'll tremble, and that is enough.

Let us ride; not again on the earth  
Shall we taste the salt breath of the sea,  
Let us ride in a rapture of mirth,  
For at last there's one city is free.

An infinite clapping of hands  
I hear through the dawn, and behold  
At the place where the black gallows stands,  
The day breaks in crimson and gold.

We have struck for the poor and the weak,  
Who says that the blow was not just?  
Hope like a bright flower shall break  
From the blood-stains that redden the dust.

When God made no sign, and the woe  
Of His people was direful to bear,  
We took up His task; He will know  
That faith wrought the blow of despair!

Let us ride, let us ride far and fleet,  
There's a fierce new music of hope  
That rings in the galloping feet,  
And echoes from valley to slope.

\* "Poems and Lyrics." By W. J. Dawson. (Macmillan and Co.) 4s. 6d.

We have done the brave deed: 'tis enough!  
Does any regret it? Not I.  
The weapons of freedom are rough.  
But its glory will come by-and-by.

But these "snippets," however carefully we may choose them, are altogether unsatisfying. The dainty little volume is eminently companionable, and the reader who wants to catch its charm must make friends with it; and then many a peaceful and happy hour will be spent over its quaint fancies and stirring stanzas. We do not say that all the poems touch a great height—they are curiously unequal. But a remarkable poem like "The Terror by Night" makes up for doggerel like "A Child's Dream." The latter, we admit, may please some people—it is, we know, founded on fact—but we are not interested in children's dreams when they take this form:—

"I saw God busy making me,  
And angels watched Him surely.

"I saw Him make my hands and feet,  
And just as I was going,  
Who should I see, but Jesus sweet,  
And He was busy sewing!"

"But what did Jesus sew? You see  
That part I can't unravel."

"Oh, He was making clothes for me,  
In which I was to travel."

We know we ought to be touched by this. We realise that it is our supreme duty to melt into copious tears, but alas! only the veiled irreverence of it all prevents our being tickled into exuberant mirth. But Mr. Dawson loves and understands children, and "The Little Boy's Programme" is charmingly natural.

When I'm a man I will not let  
Poor little children starve, or be  
Ill-used, or stand to beg of me  
With naked feet out in the wet.

But I shall think of some fine plan  
To give them all new clothes and food,  
And everybody will be good  
And happy when I am a man.

And lovely gardens I shall plant,  
With flowers and fountains everywhere,  
And I shall bring sick children there,  
And give them everything they want.

Or what is better, if I can  
Find out where Jesus lives, I shall  
Tell Him to come and heal them all;  
All this will be when I'm a man!

This is so beautifully simple that it will sound somewhat strange if we accuse Mr. Dawson of being too elaborate, and yet we detect in some of his poems an effort to say what is unusual, and every now and then we get an unpleasant whiff of the midnight oil. It is a pity, for Mr. Dawson's simple tuneful lyrics will make a deeper impression on the majority of his readers than his more ambitious utterances. He will gain hosts of admirers by his present work, but one of these days we hope he will produce another collection of poems that shall deal with limpid sweetness and magnificent simplicity with the Christian faith and hope, and with righteousness, purity, and brotherly love. He will attract just as many admirers then, but he will achieve something better. He will touch and soften and comfort human hearts, rekindle the nobler emotions, and help men to struggle towards the light. We admire Mr. Dawson's genius, and are thankful for his rare and varied gifts, and our admiration makes us hungry for something more. We want him to write of the

Master he loves, of the dauntless hope which cheers millions of simple hearts who would otherwise be cast down by the dreariness of earth and the devilry of sin. Mr. Dawson is ever leading his readers to pure thoughts and high endeavour, and when he attains a larger experience he will write poems not only of exquisite grace, but also of deep spirituality, and will enable us "to feel amid the city's jar" that wonderful peace which "man did not make, and cannot mar."

#### CHRIST AND OUR TIMES.\*

UNDER this fascinating title the Archdeacon of London has published a very admirable and catholic minded volume of sermons. He tells us in the preface:—"The sermons in the present volume extend over a period of seventeen years, and taken in combination, form an attempt to express, from within the National Church of England as reorganized at the great crisis of the Reformation, the reasonable grounds of the Christian Faith, and its application to some of the needs and enquiries of the age." The discourses make no pretensions to rhetorical splendours, they are the clear, chastened, and somewhat reserved utterance of a man who has a message to deliver, and feels the burden of it. Evidently Dr. Sinclair knows how to keep a firm hand upon himself. When he is most earnest he is most self-controlled. He is concerned always, and, above all things, to be reasonable. The true dignity of the pulpit will not suffer at his hands. At times we have wished, as we have read these sermons that, just for once, the preacher would let himself go, and then we should understand what it is to be salted with fire. All through one feels that the thunder of the lightning is there. Now and again there is a gentle play of these primeval forces. Jove lets us see that he holds the bolt. We may therefore be pardoned if we long to see him rise in all his strength and fling with a divine fury. But sermons printed are not sermons spoken, and, probably, there lies the explanation. A freedom is allowed in the pulpit that very few can allow in the study.

We hardly like to select where all is good, but we have been particularly impressed by the timeliness and force of the second sermon on "The Voice of Secularism." Dr. Sinclair gives in the table of contents an analysis of each sermon, a useful practice that others would do well to imitate for many reasons. They do not always give a very accurate idea of the connection of thought, but they do enable one to see, at a glance, the tendency of the discourse. Besides that, they may be judiciously used for the help of a preacher who feels himself bankrupt and empty of suggestion. Take the one on this second sermon: "*The Voice of Secularism*: Account of the Secularist Spirit—Opposition Practical—Definition—Aim explained by Mr. John Morley—Indefiniteness of Secularism a difficulty in Controversy—Aggression—Difference between knowing and believing—Account of Christian belief—Moral results of Secularism—Attacks on Marriage and the doctrine of Sin—Necessity of alertness in observation—Secularism in the formation of Modern Institutions—Its aspiration as to Elementary Education—Undenominationalism—Best kind of defence—Reasons for importance of maintaining our position." Such is the outline of one sermon as given by the author; now we main-

\* "Christ and our Times." By William Macdonald Sinclair, D.D., Archdeacon of London, Canon of St. Paul's, and Chaplain-in-Ordinary to the Queen. (London: Isbister and Company.) 3s. 6d.



tain that many a weary preacher may obtain very legitimate help from a table of this sort, and, probably, find out some things that even the first preacher himself did not light upon. We hope all other preachers who can think, and see things steadily and see them whole, will follow the good example here set.

But, after all, this is only a trivial matter. It is hardly possible, by an extract, to give a taste of Dr. Sinclair's style, and our readers are not ignorant on that matter. The Archdeacon seems a master of long sentences. We doubt if Mr. Gladstone himself has done better than the one to be found on page 26. The sentence runs on through two pages, and fills them, wanting only three lines. It is exactly seventy-four lines long, yet it is not involved, and the inordinate length does not detract in the least from its perspicuity. That is not our author's usual style. Take one of the closing paragraphs of the very beautiful sermon on Christ's Law of Suffering: "Suffering does not only mean the loss of our nearest and dearest, as one after another they have passed into the King's Ante-chamber, and left us with a bitter sense of loneliness and bereavement. Suffering does not only mean illness, bodily pain, or weariness. Suffering is often most severe and most trying when it is from a sense of disappointment. We are all of us so much circumscribed by the limitations of human nature itself, by the action of other people, by the things which we cannot help. In things for which we are responsible, be they small or great, we so often see how well they would go if others would only do what they ought to do. And they will not. Again and again it happens that we cannot get things done as we would; they go wrong; and we feel it all the more keenly because we saw how they might have been different." There all the preacher's qualities are seen, his reserve, his simplicity, his truth in the highest sense of the word, his knowledge of men and of the world.

Sermons such as these, sitting as close to reality, and the needs of daily business, so lofty and calm, so catholic in spirit and throbbing with charity, sermons inspired by no dogma or organisation, but by the living words and the living spirit of Jesus of Nazareth, cannot but further all things that are lovely and of good report.

#### HARNACK'S HISTORY OF DOGMA.\*

It is a fact significant of the importance attached by them to the translation of Harnack's "Grundriss," that the publishers have thought fit to have the volume printed in America. Thus they secure the copyright of their translation for that country. The book is, beyond all doubt, one worthy of the widest possible circulation. Some of its details are questionable in every way, but, taking it as a whole, it is a truly noble and searching piece of work. The judgments passed are broad and generous. The author does not suffer anything to blind him to the real work and excellencies of any of the great or small men that come within his view. He is able to judge well, because of the ample and most exhaustive stores of his well furnished mind, and because he cares more for the truth than any theory of his own, or any supposed interests of traditional Christianity. The book has run through more than one edition in the language in which it was written, and we

\* "Outlines of the History of Dogma." By Dr. Adolf Harnack, Professor of Church History in the University of Berlin. Translated by Edwin Knox Mitchell, M.A., Professor of Greco-Roman and Eastern Church History in Hartford Theological Seminary. (London: Hodder and Stoughton) 7s. 6d.

fully expect to see it take the place of the leading text-book on this side of the German Ocean.

The book is divided into two parts. The first deals with the rise of Ecclesiastical Dogmas, and the second with the Development of Ecclesiastical Dogma. Prof. Harnack is of opinion that the rise of dogma is to be traced to the work of the Greek spirit upon the Gospel soil. He holds very firmly to what is usually known as the evangelical doctrine, in the broadest sense of the word, but at the same time he does not attempt to hide his conviction that much that has been accepted for ages as of the fundamentals of the Christian faith, has not grown out of it, is not deducible from it, and is simply a product of "the intellectual medium by which in early times men sought to make the Gospel comprehensible and to establish it securely."

Regarding the canon of the New Testament, he has some interesting remarks. Doubtless they will send many readers to the "Lehrbuch," of which this book is, after all, but an epitome so far as the main portions of it are concerned, in order that they may glean something of the facts on which he bases his judgments. He tells us that Tatius Diatessaron was composed "very soon after 160 A.D." "About the same time they (the four gospels) took on their final form, more than likely in Rome." Of the Epistles of St. Paul, he asks if they were "publicly read in the churches B.C. 180?" He tells us that the Catholic Epistles were "originally anonymous writings (most scholars held them to be pseudonymous), whose ancient authority could be rescued only by ascribing them to the twelve Apostles." "A closed New Testament there was not in the churches of the third century."

He has a remarkably suggestive paragraph on the Transformation of the Episcopal office in the Church into the Apostolic office. The paragraph is too long to quote, and already too compressed to suffer abstraction. Suffice it to say that he traces the claim now known as apostolic succession, not to the will of Christ or His Apostles, but in the first place to the necessity for showing that the Church had kept the rule of faith pure, and that she possessed within herself a living court of appeal, to decide all points under controversy. He shows how when the hierarchical church idea had realised itself, "The idea of the one episcopally constituted church became supreme, and the significance of doctrine as a bond of union was left in the background. The Church, resting upon the bishops, who are the successors of the Apostles, the representatives of God, is by reason of these fundamental facts itself the apostolic legacy."

We have confined ourselves to the early history of the Church as it is dealt with in this volume, because it is in every way the most important, and the results preached there are the causes that shape all the rest. Prof. Harnack closes his book with the Reformation, because the Reformers "tried to put forward a formulation of the Christian religion, which goes directly back to the 'true understanding of the Word of God.' Thus in principle the ancient dogmatic conception of Christianity was set aside." Still, he indicates the position of the Reformers and the Church of the Reformation in relation to most of the matters he has been led to consider. In this by no means easy task, the author shows all the great and valuable qualities that mark the earlier part of his work. His words upon Luther are particularly discriminating, and are full of the highest kind of sympathy.

This is hardly a book for the arm-chair theologian. A man needs to have all his wits about him when he takes it up, and we fear that even then he will find some things it contains a weariness to the flesh. Prof. Harnack says of his translator, "It is my pleasant duty to express to him here my heartiest thanks." For our part, we are thankful

to get the book in so good an English dress, but we must say we could have desired less pedantry in the use of words. However, there is nothing that need discourage a serious student, and certainly this is a book that every serious student *must* know, whatever difficulties he has to overcome.

#### ARCHDEACON FARRAR'S NEW VOLUME OF SERMONS.\*

THE sermon-reading public know what to expect in a volume of discourses from the pen of Dr. Farrar. The present volume contains all the old characteristics. Nothing seems to chill this great preacher's impetuous zeal for righteousness. Fearless and faithful as ever, he has the true word for shabbiness and meanness of all sorts. For greed and lust and shameful tyrannies he has nothing but fearful lookings for and judgment. One feels all through, anyhow, here is a man. It would not be right to conclude that the sermons are nothing but railing accusations. The passion for righteousness involves pity for the poor and lonely and sad. There is always a great tenderness at the heart of the preacher. But what use is there in describing Dr. Farrar. All who care for his sermons will make haste to read these new ones. The Lord's Prayer has rarely, if ever, received so thorough and sympathetic an exposition, so scholarly and yet so practical. For the preacher this is, in our judgment, the first book on the subject.

**TWILIGHT DREAMS.** By the Right Rev. W. B. Carpenter, D.D., D.C.L., Lord Bishop of Ripon. (London: Macmillan and Co.) 4s. 6d.

Last month we noticed a book by the gifted wife of our most eloquent Bishop. This month the Bishop himself has placed a volume by its side, similar in every respect but the binding; and in that particular we are inclined to give the palm to the lady. We will make no other comparisons. In this case they would indeed be odious. These stories or allegories, we hardly know what to call them, show an imaginative power of no mean order and a gift of words in itself enough to make the reputation of most writers. Some difficult subjects are handled. Angels are made to speak, and we have scenes in heaven, but the Bishop is not found wanting. Sometimes we are carried to corners of the earth and hear those speak who are not angels. That is quite as well done. The one fits the actual as perfectly as the other fits the ideal. We wonder if the Bishop has ever been tempted to write a story. He could do that better than some of our famous novelists, we are persuaded. Having gone so far, why should he not go the full length? We look upon this charming little volume as a fragment of promise.

**THE CRITICAL REVIEW ON THEOLOGICAL AND PHILOSOPHICAL LITERATURE.** Edited by Professor S. D. F. Salmond, D.D. Vol. III. (Edinburgh: T. and T. Clarke.) 7s.

The "Critical Review" holds on its way with ever-growing strength. The editor shows great insight in the selection of his writers and in the books he puts into their hands. The right book goes to the right man, which is not always the case in this kind of work. There is only one review we have been disappointed in, and that is the very first in the volume, and is on one of the most important books that has been published in Britain for some years—Dr. Bruce's "Apologetics." It is little more than an amiable meander through a thicket of thorns. Dr. Walter Smith deals very generously with Peyton's "Memorabilia of Jesus." It is a most extraordinary book, and has evidently been read by the Poet Preacher in just the right spirit. The placing of this book in the hands of Dr. Smith is an instance of the insight of the editor. There is hardly another man in Great Britain who could have done it the same justice. We wish this very valuable review long life and increased circulation.

\* "The Lord's Prayer." Sermons preached in Westminster Abbey. By Frederick W. Farrar, D.D., F.R.S., Archdeacon of Westminster, late Fellow of Trinity College, Cambridge, Chaplain-in-Ordinary to the Queen, and to the Speaker of the House of Commons. (London: Isbister and Co.) 3s. 6d.

**NATURAL THEOLOGY: The Gifford Lectures, Delivered before the University of Edinburgh in 1893.** By Professor Sir G. G. Stokes, Bart. (London: Adam and Charles Black.) 3s. 6d.

As we are told in the first lecture, Sir Geo. Stokes engaged, when he delivered the first series of these lectures, to deal in the second course more freely with the subjects to which he had himself paid more especial attention, to scientific subjects in so far as they might appear to aid in the theme to which the attention of the lecturer is directed by the will of the Founder. This pledge has now been redeemed. The first course of lectures, when published, received a generous and appreciative welcome. This second course is a distinct advance upon the first. The author deals with subjects he understands, as they are understood by few living men. To have the weight of the opinion of such a man on our side, in the great controversy with unbelief, is a distinct advantage, but to have his most strenuous and active help is a great boon. These lectures are of decided value. We are shown how the principles of the unbeliever, carried to their issue, sap the very foundation of science. The argument from analogy is carried into new regions, and receives new illustrations. Many incidental remarks are let fall, in passing, that are full of freshness and illumination, and point out paths upon which the lecturer is, in these pages, forbidden to wander. The book is sure to be widely read, and deserves careful attention.

**SLEEP AND DREAMS. A Scientific Popular Dissertation from the German of Dr. Friederich Scholz, Director of Bremen Insane Asylum.** By H. M. Jewett, and the *Analogy of Insanity to Sleep and Dreams*, by Milo A. Jewett, M.D., Assistant Physician of Danver's Lunatic Hospital, Danvers, Mass. (New York: Funk and Wagnall's Company.)

These chapters are interesting for all who are curious in such matters. They are not too technical or profound for the ordinary reader, and will do little harm in troubling the morbid imagination. There are useful hints, in many directions, to be gleaned from the pages, and not one of them is dull.

**THE COMMUNION OF SAINTS, A LOST LINK IN THE CHAIN OF THE CHURCH'S CREED.** By the Rev. Wyllis Rede, M.A. With an Introduction by Lord Halifax. (London: Longmans, Green and Co.) 3s. 6d.

The various chapters of this book were given as Lent Lectures in Illinois, U.S. They deal with a neglected subject in an interesting and devout way. The book will be a help to those who have most of their friends beyond the Veil. The doctrine of it is high, and things are said with which we do not altogether agree, but we pass those by for the sake of the lofty and pure aim, and the reverent and painstaking spirit shown by the author on every page.

**THE REVELATION OF ST. JOHN THE DIVINE, WITH NOTES CRITICAL AND PRACTICAL.** By Rev. M. F. Sadler. (London: G. Bell and Sons.) 298 pp. 6s.

This volume completes the "Church Commentary on the New Testament." On most disputed questions Mr. Sadler gives the views of advocates of all the various schools of interpretation, but does not hesitate to say that the expositions of the historical school are "outrageous," and that he cannot conceive how any persons of ordinary common-sense should have accepted the preterist scheme except for some strong reason in the background. For himself he believes that we are living in the seal-opening period. References to "the so-called Reformation" and to "the utter failure on the part of the various Protestant bodies which have existed since the time of the Reformation to provide a home for the true people of God," are characteristic. The devotional comments are not remarkable.

**THE ASCENT OF FAITH, OR THE GROUNDS OF CERTAINTY IN SCIENCE AND RELIGION; being the Boyle Lectures for 1892 and 1893.** By Rev. A. J. Harrison, B.D. (London: Hodder and Stoughton.) 302 pp. 6s.

Mr. Stead has been showing us lately that faith even in the simple creed that "two and two make four," may laugh at impossibilities if it is only accompanied by works. Mr. Harrison, in like manner, begins with those who think they believe nothing but the essential principle of agnosticism, and tries to show them that if they follow this up logically it leads to Christian Theism. He admits that it is worse than useless to begin with an appeal to the authority of the Church, the recognition of which must come, if it come at all, as the result, not as the condition of faith in Christ. Unfortunately on the eighth page he thinks it necessary to make an attempt to explain away the damnable clauses of the Athanasian Creed. Perhaps the chapter of most general interest is that in which he proves that Mr. Spencer is not really an agnostic. He has coined some new terms that are likely to be useful.

"Sub-Christians" for instance. The book is ably reasoned from beginning to end, but one lays it down with a doubt whether after all any man was ever made a Christian by such intricate metaphysical argument, or kept from being one by the lack of it.

**WALK IN WHITE.** Address to Young Men and Women on Social Purity. By Rev. Dr. Douglas. (Rochdale: Joyful News Book Depot.) 6s. per hundred.

We are very glad that Mr. Champness has published this excellent and very eloquent address. The subject is one that needs to be handled wisely and skilfully, but Dr. Douglas has achieved this somewhat difficult task in a lecture. We wish this pamphlet a wide circulation.

**BIBLE STUDIES. I.: THE PENTATEUCH. II.: THE LIFE OF CHRIST.** The International Sunday School Lessons for 1894. George F. Pentecost, D.D., author of "In the Volume of the Book," "A South Window," etc. (London: Hodder and Stoughton.) 4s.

Dr. Pentecost's methods of Bible study are well known and appreciated by those for whom he writes. There are very few persons who have so many authors at work for them as Sunday school teachers. Whether they make use of all that is set before them is another matter, but the poorest of them has only himself to blame if he is not fully equipped. These studies do not lay much stress on geography and natural history, though neither of them is altogether neglected. The main purpose of the writer is to bring out the spiritual significance. This he does very effectually, though occasionally we have suspected him of injudicious "wresting." He is orthodox, practical, courageous, and wholesome. Nothing but good can come to the children who get these studies, filtered through the mind of a sensible teacher.

**WHAT DOES THE BIBLE SAY ABOUT THE CHURCH?** By Joseph Hammond, LL.B. (London: Wells, Gardiner, and Co.)

The little volume is a neat reprint of the two papers which were read before the Reunion Conference at Lucerne, and which were published in our issue of August last. Those who wish to have them in book form will do well to obtain it.

**THE COVENANTERS OF THE MERSE, THEIR HISTORY AND SUFFERINGS, AS FOUND IN THE RECORDS OF THAT TIME.** By the Rev. J. Wood Brown, M.A., Gordon. (Edinburgh: Oliphant, Anderson, and Ferrier.) 2s. 6d.

The author closes his preface by expressing his hope that he has been able to write something which will be read and remembered as a local supplement to the Collection of Woodrow and the Martyrologies of Howie. We think he has succeeded. Be it understood a supplement is not put on the same level as that to which it is an addenda. Howie will never be equalled, he may be expounded and expanded. Mr. Brown has managed to unearth new facts regarding field meetings, he has printed traditions before they were forgotten, and searched records like the true son of his father. For those who do not understand local names, we may say that The Merse is one of the three districts into which Berwickshire is divided. All that appertains to the Covenanters of that region Mr. Brown knows. His book should have a charm for all who are interested in loyalty to conviction and Christian heroism.

**GOLDEN NAILS, AND OTHER ADDRESSES TO CHILDREN.** By Rev. Gio. Milligan, B.D., Minister of St. Matthew's Church, Edinburgh. (Edinburgh: Oliphant, Anderson, and Ferrier.) 2s. 6d.

We suspect that more than children read Children's Sermons. They are, we believe, usually presented by parents and guardians who want the children to have something to read about which they themselves are quite sure, and into which they can themselves take a look without fear of reproach. We have known children who have resented such gifts. Very few children will resent the gift of Mr. Milligan's volume. If they could see his face not one would. This volume is good for the older sort of children too. There is more in some of his points than one guesses at at first. No one who complains that the great theologian, his father, is "dry," will make the same charge against the son. It is one of the very best volumes of Children's Sermons we have ever read, and it has fallen to our lot to read more than our share.

**THE MYSTERY OF INIQUITY AND OTHER SERMONS.** By the Rt. Rev. Philips Brooks, D.D., late Bishop of Massachusetts. (London: Macmillan and Co.) 6s.

As one takes up this volume not a little sorrow touches the heart. The great preacher is gone from us. There is no sign here that his eye was dim or his natural force abated. All is as it has been in the many other messages he has given to his generation. Strength and pity, insight and reverence, love for men and a passion for righteous-

ness, these things are on every page. It is a great loss that has fallen upon the Christian life of our time, that we shall hear the voice no more. We are very thankful that another volume has been found possible, and trust that the burden of it will somehow be got home to the hearts of the people. To our thinking, it is a great misfortune when preachers refuse to read sermons, for fear they should be crippled in their own study of the same texts. Fancy doctors or lawyers making such a mistake! It is a confession of impotence. It is a wrong to their people. We trust all who have adopted that unfortunate rule will make an exception in the case of these sermons. They are not to be judged by any of our little and ordinary rules. And their light ought not to be extinguished for multitudes, by pitiful expedients to ensure a sham originality.

**THE HOLY SPIRIT IN MISSIONS.** By Rev. A. J. Gordon, D.D. (London: Hodder and Stoughton.) 241 pp. 3s. 6d.

This book may be described as an attempt at a "philosophy of missions." It shows that missionary development has not been at haphazard. It was not accident but providence that prevented Judson, Carey, and Livingstone from going to the fields which they had at first chosen. Perhaps the most useful section is that which traces the connection between missionary enthusiasm and the revival of spiritual life. The writer's well-known views on the Second Advent lead him to expound in the first chapter the doctrine that the task of the Church is not to bring the world to Christ but to bring Christ to the world, and that what is in progress at present is a divine election which is "a kind of divine conscription for the army of Immanuel." But even those readers who are most impatient of prophetic discussions will find this volume full of stimulus. It may be especially recommended to speakers at missionary meetings.

**SELECTIONS FROM EARLY WRITERS ILLUSTRATIVE OF CHURCH HISTORY TO THE TIME OF CONSTANTINE.** By H. M. Gwatkin, M.A., Dixie Professor of Ecclesiastical History, Cambridge. (London: Macmillan.) 167 pp. 4s. net.

Prof. Gwatkin here begins for Church History, (for it is to be hoped that he will extend his method to later periods) the system of illustration by contemporary texts which has already been successfully applied to the history of our own country. On the left-hand side is the Greek or Latin original, and on the right an idiomatic English translation. Such old friends as Pliny's letter to Trajan are not excluded, while a quotation from the Didache shows that the results of modern research are not overlooked. The selections which record patristic opinion on episcopacy and on the canon of the New Testament are of special value in view of current controversies. But this excellent manual contains many extracts which illustrating as they do the life and work of early Christians, will be of interest to others besides professed theologians. A table of dates should be added to future editions.

**SKETCHES OF CHRISTIAN LIFE IN ENGLAND IN THE OLDEN TIME.** By the Author of "The Schonberg-Cotta Family." (London: Nelson and Sons.)

It seems a long time since Mrs. Rundle Charles, for that is now made known as the name of the author, published to the world "The Chronicles of the Schonberg-Cotta Family." We are glad to see that her able pen has undertaken to sketch in similar style the Christian life of England in the Anglo-Saxon days and in the days of the Lollards. It is scarcely necessary to say that she cannot touch a subject of this kind without making it extremely interesting, as well as very informing to the younger generation.

**SKETCHES OF NATURAL HISTORY; OR, SONGS OF ANIMAL LIFE.** By Mary Howitt. Illustrated with upwards of 100 Drawings by H. Giacomelli.

It is now twenty years since this delightful book was written. The illustrations deserve all that is said of them in the author's note. M. Giacomelli is an artist who has studied nature very carefully, and who possesses a peculiar power in delineating her works not only with rare fidelity, but at the same time both carefully and poetically. The poetry in the volume is exquisitely beautiful, and full of delightful conceits. "The burly Baron of Blue Bottle" who comes in wearily from the chase one day, and asks a lodging at the first house he comes to, and is welcomed by the "Webspinner," is a new way of telling the old story of "The Spider and the Fly," which ought to delight the little ones, whilst the real poetry in which it is expressed cannot fail to furnish pleasure to those who were delighted with the story in the years long gone by. This tasty little volume will make a delightful Christmas present for the youngsters.

**"THE YOUNG MAN," 1893.** (London: S. W. Partridge and Co.)

It is only when we have the volume for the year before us that we realise fully how successful an editor Mr. F. A. Atkins is. He seems to improve this excellent magazine every year. The volume for 1893 will probably be most memorable for its drastic character sketch of Dr. R. F. Horton, D.D., but there are many very excellent articles in its pages, and the whole tone is exceedingly elevating. We think that the young men of the present day are to be congratulated upon having so robust a magazine especially devoted to them.







DR. HERMANN ADLER (THE CHIEF RABBI).

# THE PROGRESS OF THE CHURCHES.

## CHURCH OF ENGLAND NOTES.

**The 13th Clause in the Parish Councils Bill.** All parties in the Church are united in their strenuous opposition to the injustice and impolicy of Mr.

Fowler's amendment, which introduces Trustees to charitable bequests who may be opposed to the intentions of the Trust; and of Mr. Cobb's, which secures that Trustees elected by the Parish Council shall be a majority. The *Guardian* writes very wisely, and with great moderation:—

"The vice of that amendment is that it gives the control of charitable funds to trustees elected by the parish council, without proving any breach of trust against the trustees appointed by the founder. To our minds, this is robbery of a charity; and it is no answer to this charge to say that it is a secular, not an ecclesiastical, charity. Mr. Fowler did us the honour on Thursday to make several quotations from the *Guardian*, with a view to showing that we see no objection to the substitution of one elected trustee for another. But what has such a substitution in common with the introduction of a majority of elected trustees into a trust in which the founder did not mean to have any elected trustees? The truth is that, in his desire to lay hands on the golden eggs already laid, Mr. Cobb—and the Government which is content to follow him—is quite willing to kill the goose that lays them. As he drew his amendment it would simply have put an end to charitable trusts, except in those rare cases where the founder is so much in love with parish councils as to leave money expressly for them to play with. Mr. Fowler's promised exemption of all charities less than forty years old will offer a way of escape from this consequence inasmuch as a wise testator will direct that the corpus of the fund shall be spent in forty years; but we know of no reason why founders of charities should be wilfully driven to devices of this kind, or why charities against the management of which no charge has been brought should be made over to the representatives of a body whose only title to them is its desire to lay hold of all it can."

And Chancellor Dibdin's words in the *Record* are no less worthy of the attention of all men of justice, fairness, impartiality, and foresight:—

"It is surely a very narrow and technical view of a great question, which regards the Church of England, or indeed any religious body, as legally incapable of having trusts identified with its own organisation, unless those trusts relate to definitely religious purposes. Take, for example, the relief of poverty. That is a purpose benevolent rather than religious. Yet it is work which it is one of the functions of Christian teaching to encourage, and even to require. Is it reasonable that the Churchman should be actually prevented from confiding to the Church, property which, in obedience to her teaching, they desire to devote to benevolence? Is it just that property already entrusted to the Church for charitable purposes should be taken away? Yet that is what Clause 13 is intended to do, and what it will do very effectively. Mr. Chamberlain and Mr. Collings, whose position as Nonconformists gives special weight to their action, protested strongly against the flagrant injustice of this abstraction (but for Mr. Fowler's feelings I should have called it spoliation) of Church trusts. For, although Mr. Cobb's Amendment hits Nonconformist and Roman Catholic trusts as well as those connected with the Church of England, there are comparatively few of

the former which are more than forty years old and also parochial. The weight of the loss will fall, and is intended to fall, on the Church of England."

## Diocesan Readers or Evangelists in the Diocese of London.

At a service in Fulham Palace Chapel on December 15th there were admitted three laymen (one of whom was Commander Dawson, R.N., of the Missions to Seamen) to the office of Diocesan Reader, to conduct services and give religious addresses in parish rooms, and also *such extra services in consecrated buildings* as the incumbent may wish, and as the Bishop may approve. There are now twenty-six Diocesan Readers, and about 150 parochial readers in the Diocese of London, all voluntary. There is nothing to prevent the Bishop from appointing Mr. Gladstone himself a Diocesan Reader, with power to preach in church at extra services, if it were so desired.

**Hospital Sunday in London.** Although, in consequence of the general depression, the amount collected for Hospital Sunday in London in 1893 was considerably smaller than in 1892, the members of the largest body, the National Church, have no reason to be dissatisfied with the evidence of the spirit of generosity in their contributions, as these amounted to nearly four-fifths of the whole. The sum total was £35,605, and the proportions were as follows:—

Church of England	...	...	£28,003
Congregationalists	...	...	1,668
Presbyterians	...	...	1,139
Jews	...	...	1,002
Wesleyans	...	...	995
Baptists	...	...	895
Roman Catholics	...	...	536
Unitarians	...	...	304
Society of Friends	...	...	121
Greek Church	...	...	102
German Lutheran	...	...	96
Church of Scotland	...	...	95

The rest was made up in small sums by the Catholic Apostolic Church, the Reformed Episcopal, Foreign Protestants, Swedenborgians, Welsh Calvinistic Methodists, United Free Methodists, and others. In so urgent a cause we may well "provoke each other unto love, and unto good works."

## Metropolitan Charities.

At this season of the year, and in this connection, it is particularly interesting to note the aggregate of the annual regular charities of London. If any lithographic publisher were to make a pictorial sheet or scheme of them,



like the projected and hypothetical plan in General Booth's book, it would make a timely reminder or Christmas card on a large scale for circulation amongst friends, and would surprise many by showing how completely the wants of the whole social organism are already covered by charitable agencies which only need further support in order to get a firmer grip of the needs of the poor, the ignorant, the suffering and the criminal. Fortunately, here it is impossible to distinguish between different bodies of Christians; for, while some of the enterprises enumerated are distinctive of different creeds, in the broad works of philanthropy all alike are in the habit of joining. Amongst more than 1,000 charitable institutions, the 19th Annual Classified Directory of Metropolitan Charities gives the following approximate incomes:—

Three Bible societies, £241,239; 12 book and tract societies, £94,340—£335,579; 57 home missions, £782,280; 13 home and foreign missions, £209,655; 26 foreign missions, £1,053,816—£2,045,751; four church and chapel building funds, £12,906. Twenty-five charities for the blind, £74,299; seven charities for deaf and dumb, £20,565; five charities for incurables, £51,527; two charities for idiots, £59,165—£205,556. Sixteen general hospitals, £351,247; eight consumption hospitals, £70,235; five ophthalmic hospitals, £15,876; three orthopaedic hospitals, £5,462; five skin hospitals, £8,487; 16 hospitals for women and children, £88,825; four lying-in hospitals, £13,942; 29 miscellaneous special hospitals, £119,884—£673,958. Twenty-nine general dispensaries, £29,083; 13 provident dispensaries, £9,321; six institutions for surgical appliances, £38,599; 26 convalescent institutions, £64,449; seven nursing institutions, £11,708—£153,160. Ninety-nine pensions and institutions for the aged, £504,727. Eighty-seven institutions for general relief, £490,118; 12 food institutions, loan charities, etc., £11,880—£501,998. Fifty-five voluntary homes, £208,940. Thirty-nine orphanages, etc., £171,498. Institutions—38 for reformation and prevention, £79,554; 66 for education, £439,370; 25 for social improvement, £79,972; 14 for protection, £136,525. The grand total is £5,549,494 for 756 institutions. In 230 cases the income has not been returned.

**A New Bishop for British Honduras, and for Lebombo.** Dr. Ormsby, late Vicar of St. Stephen's, Walworth, was set apart for this see on Dec. 28th, at St. Mary's, Newington, by the Archbishop of Canterbury, with whom were the Bishops of Winchester, Rochester, Southwark (Suffragan), Mauritius, and Cape Town. On Nov. 5th, a missionary bishop (Smythe) was set apart for pioneering work in South Africa. That province has now ten sees, mostly of a missionary character. The new diocese, which has the name of Lebombo, includes all the region to the west and north-west of Delagoa Bay, bounded on the west by the Lebombo Mountains, on the east by the Indian Ocean, and reaching from about the 27th to the 21st degree S. latitude, the northern boundary being the Sabi River. Most of the country lies low, and is therefore unhealthy for Europeans, but the bishop has chosen a healthy spot called Inhambane for his headquarters; this place is near the coast, close to the line of the Tropic of Capricorn, and being above the surrounding country is free from fever. It is understood that Bishop Smythe will devote himself almost entirely to evangelising the large native popu-

lation that inhabits the country included within the above limits. At present, except the bishop himself, there is not a single ordained missionary, or lay agent, commissioned by the English Church working in all the country; indeed, but one or two individual workers connected with any Christian denomination. The bishop is intending to proceed without delay to England in the hope of raising funds for his diocese, and of finding fellow-helps to join him.

**A Twenty Years' Retrospect of the Church Missionary Society.**

In no part of the work of the National Church has growth been more remarkable than in the Church Missionary Society. If the adherents of the Reformation had only shewn as pure a zeal in combination and enterprise at home, as they have put into their work abroad, the mediæval movement of Newman and Pusey would never have had the opportunity of taking so large a hold of the clergy as has been the case. The European missionaries on the roll at three different decades appear as follows:—

	1873	1883	1893
Clergymen ... ..	203	222	329
Laymen ... ..	15	34	71
Women ... ..	11	15	134
	229	271	534

The proportion of University men has also greatly increased. In 1873 they numbered 44; in 1883, 65; in 1893, 158. The native clergy and teachers appear in the statistical tables as follows:

	1873	1883	1893
Native Clergy ... ..	143	240	284
" Lay Teachers ... ..	1,830	2,582	4,042
" Female Teachers ... ..	375	493	892
	2,348	3,315	5,218

The distribution of missionaries at the three periods is very interesting. In the following table women are omitted.

**Distribution of Missionaries—Men only—Ordained and Unordained.**

	1873	1883	1893
West Africa ... ..	17	10	18
East Africa ... ..	1	22	37
Palestine, Persia, Egypt, etc. ... ..	9	14	23
North India (including Punjab and Sindh) ... ..	66	73	116
Western India ... ..	12	10	13
South India ... ..	44	28	45
Ceylon ... ..	12	19	20
Mauritius, etc. ... ..	6	4	5
China ... ..	18	24	44
Japan ... ..	2	9	24
New Zealand ... ..	17	18	15
North-West America ... ..	12	18	29
North Pacific ... ..	2	7	11
Total ... ..	218	256	400

With regard to expenditure, the average of the four years preceding 1873 was £155,644; that for the four years preceding 1883 was £202,200; that for those preceding 1893 £244,844. Reckoned in the same way up to March, 1893, the average reached £255,917. For the current year it is estimated at £265,759. The annual sum contributed is accord-

ingly over £100,000 more than it was twenty years ago. These facts are taken from an important article in the *Church Missiary Intelligencer*.

Few things are more remarkable, says the *Record*, in the modern history of missions than the way in which the field is attracting men who might justly feel that their period of active service was over. The return to the East of Bishop Valpy French, the recent resolution of Bishop Stuart to leave New Zealand for Persia, and the action of Mr. James Moor will all be fresh in the minds of our readers. Now Lieut.-Colonel Freeman, a frequent contributor to the correspondence columns of the *Record*, has placed himself at the disposal of the C.M.S. He will probably be assigned to India.

**New Ladies' Settlement in Holloway.**

The Bishop of London recently opened the North London Ladies' Settlement for Parochial Church Workers, at York House, Holloway Road, which has been established by the Rev. W. J. Hocking, Vicar of All Saints', Tufnell Park. The ladies are under no vows, but devote their time to district visiting and other parish work. Their superintendent is Miss Magee, daughter of the late Archbishop of York. They can leave at a month's notice.

**New Church Institute at Newcastle-on-Tyne.**

The old Church Institute started in 1854 by the late Clement Moody, Vicar of Newcastle, has been replaced by the purchase and remodelling of the Central Hall. The opening ceremony was performed by the bishop of the diocese, who was supported by the Bishop of Ripon, Archdeacon Hamilton, and a large number of the leading clergy and laity of the diocese. A statement was read from the minute-book, by which it was announced that the new institute had been purchased for the sum of £7,750, and that the alterations connected with the buildings had cost upwards of £2,250, making a sum-total of over £10,000; that the number of members on the books amounted to 677, and the library numbered 4,500 volumes of ecclesiastical and other literature; after which the chairman made a short speech and formally declared the building open. The Bishop of Ripon was then called upon, and after a speech of conspicuous brilliancy resumed his seat amidst deafening applause.

**The Brotherhood of St. Andrew.**

The Brotherhood of St. Andrew, which is a simple union of young men, and not of a party character, has achieved great results in the United States and in Canada. A meeting was lately held at the Church House, Westminster, to promote its extension in England. The

object of the organisation is the spread of the Kingdom of Christ among young men, and the work of its members lays in seeking, finding, and bringing this class into the fold of Christ, following in this respect the example of St. Andrew. The seven Scottish Bishops and one-third of their clergy have welcomed it, and at the close of its first decade 1,047 chapters were working in one-fourth of the parishes of the United States, with 12,000 members. "In my judgment," writes the Presiding Bishop in the United States, "the Brotherhood of St. Andrew is the most remarkable and important movement in the modern life of the Church." There are only two rules to be observed—viz., that of daily prayer and that of work, that something should be done which should bring another within the hearing of the Gospel. No chapter can exist without the permission of the clergyman. The body exists as a little band of lay missionaries, whose distinctive aim is to "give" to others, and not to "get" anything themselves. Other societies (writes an adherent) would not be interfered with by the brotherhood; on the contrary, it would supply workers to them all.



REV. DR GREGG.

**The New Archbishop of Armagh and Primate of All Ireland.**

Dr. Gregg, the Bishop of Cork, who has been elected to the Chief Overseership of the Irish Reformed Church, is the son of the former Bishop of Cork, Dr. John Gregg, who presided over that diocese from 1862 to 1878. Before his father's death the new Archbishop had been Bishop of Ossory. A pleasant feature connected with his election is the resolution passed unanimously by the Corporation of Cork, expressing their recognition "of his conspicuous ability and of his personal worth." Dr. Gregg is described by the *Record* as well under sixty, in excellent health and vigour, and of a younger appearance; long regarded as a most wise and prescient adviser, with a keen and close knowledge of all matters concerning the work and organisation of the Church; having an impartial and well-balanced mind, and being an earnest supporter of the claims of the candidates for orders in the Irish Church on the sympathies of the Divinity School of Trinity College, Dublin. Archdeacon Meade will be set apart for the Bishopric of Cork on January 6th.

**The East London Church Fund.**

The beloved Bishop of Bedford, deputy-overseer of East London, is still absent on the Continent from ill-health, and, although he is understood to be stronger, no mention is yet made of his return. The meetings and col-

lections in support of the East London Church Fund were held in November. More churches took part than ever before; their number was 219, and of these 180 are in the Bishop of Bedford's district. "The receipts (says the *London Diocesan Magazine*) for the year already show an increase over the total income of 1892. We hope that this fact will stir up our friends to raise, before the end of the year, the £5,000 still needed to make up the £20,000 required. Two friends have recently sent donations of £25 to the fund. A contribution of £50 has also lately been received."

**Obituary.**  
**Dr. Trollope, Bishop Suffragan of Nottingham.**

Dr. Trollope (says the *Times*) was the youngest son of Sir John Trollope, and was born in 1817. He was educated at Eton and at Christ Church, Oxford, graduating B.A. in 1839, and M.A. in 1855. He had been rector of Leasingham, in the diocese of Lincoln, since 1843. In 1867 he became Archdeacon of Stow, a position which he filled at the time of his death, and from 1867 to 1874 he held a prebendal stall in Lincoln Cathedral. He was an archaeologist of considerable repute, devoting particular attention to the churches of Lincolnshire. In 1877 he was nominated as Suffragan Bishop for the see of Lincoln, in succession to Bishop Mackenzie. Commander Dawson, of the Missions to Seamen, writes to express the deep debt of gratitude which sailors, both of the Royal and of the mercantile navies, owe to the late Bishop, in whom they lose a warm-hearted, wise, and generous friend. He adds:—"Bishop Trollope is chiefly remembered in maritime circles by the active measures he took, as Chairman of the Sailors' Committee of the Convocation of Canterbury, to ascertain in detail the shortcomings of the National Church as to the spiritual provision made for the national seamen of this great maritime empire. The series of Reports on the Spiritual Needs of Seamen, issued in successive years from 1878 by Convocation, were originally drafted by the good bishop. They owed their excellence, in nautical eyes, to the very great care taken in collecting reliable information from independent shipping people all around our coasts and abroad. A series of searching questions were issued as to religious ministrations for the crews, afloat and ashore, at anchor and at sea, the replies to which formed the basis of the various Convocation Reports. These reports were much appreciated at the time by nautical men, whilst they drew public attention to the great need of further religious provision being made, not only for the merchant navy, but also for the Queen's service. The Missions to Seamen has endeavoured, as funds and opportunity permitted, to carry out the more valuable recommendations, the bishop becoming a vice-president and a life member of that society. Sailors have not many such active, wise, and generous friends as the late Bishop of Nottingham, and it would argue great ingratitude if no one spoke out the

gratitude we all owe to so warm and good and real a friend of seamen."

**Bishop Harper.**

The Right Rev. Dr. Henry John Chitty Harper, formerly Bishop of Christchurch and Primate of New Zealand, died, on December 28th, at Wellington, New Zealand. Born in 1807, and educated at Queen's College, Oxford, he acted from 1832 until 1840 as "conduct" or chaplain at Eton. He was then presented to the living of Strathfield-Mortimer, in Berkshire, which he held until 1856, when he was consecrated Bishop of Christchurch by Archbishop Sumner. In 1869 he was made Primate of New Zealand, in which post he remained for twenty years. Since 1889 he has lived in retirement.

**A. L. O. E.**

The death is announced at Amritsar, in the Punjab (says the *Times*), of Miss Tucker, better known as A. L. O. E., who for the past eighteen years has been working as an honorary missionary of the Church of England Zenana Missionary Society at Batala among the Mahomedan women of the Punjab. It was only at the age of fifty-four that she devoted herself to this work. Batala is a town about forty miles from Amritsar, the centre of the Sikh religion. To the objects of the mission she devoted all the proceeds of her pen. She gained few converts, the influence of fathers and husbands being almost always thrown into the scale against her teaching. As an authoress Miss Tucker was known by her pseudonym to a large class of readers. Her books were mostly written either to instruct or to inculcate religion and morality. They were more popular ten or twenty years ago than they are to-day, though some of them deserve to be, and are, still read. Her pleasant, easy style made her writings attractive to children, for whom most of them were intended.

**Dr. Bradby.**

The *Guardian* records the death of the Rev. Edward Henry Bradby, D.D., formerly head-master of Haileybury College. Dr. Bradby was born in 1827, and as scholar of Balliol in 1848 was placed in the first class of the classical schools, a distinction (says the *Times*) which at the same time was conferred upon only one other undergraduate, the Rev. R. F. Hessey, of Magdalen, now vicar of Basing, Hants. After acting as Fellow and tutor of the University of Durham and principal of Hatfield Hall, Dr. Bradby became an assistant-master of Harrow, under Dr. Vaughan, in 1853. From 1868 to 1883 he was head-master of Haileybury, and in 1878 the late Bishop Cloughton appointed him to a honorary canonry in St. Albans Cathedral, a position which he resigned three years ago. "On his retirement from Haileybury Dr. Bradby devoted himself to work in East London, and took up his residence at St. Katharine's Dock House, close to the Tower and the Mint. He associated himself with many efforts in connection with Toynbee Hall and St. Jude's,



Whitechapel, and was also an active member of the governing bodies for the administration of the charities of St. Botolph, Aldgate, and St. Katherine-by-the-Tower. He was also interested in the Charity Organisation Society not only as a member of the Whitechapel district committee, but as chairman of the administrative committee of the society. He was a man of singular charm of manner, and his helpful, unobtrusive influence will be missed in many directions. Dr. Bradby died at the Dock House after an operation for an affection of the ear, but till a week before he was busily engaged in his various philanthropic duties."

**Sir George Elvey.** Sir George Job Elvey, the eminent organist and composer, was born at Canterbury in 1816, and began his musical education as a chorister in the cathedral. In 1834 he gained the Gresham medal for his anthem "Bow down Thine ear." Next year he was appointed to succeed Mr. Highmore Skeats as organist of St. George's Chapel, Windsor (a post he resigned in 1882). Mr. Elvey subsequently entered New College, Oxford, where he graduated as Mus. Bac. in 1838, receiving the doctorate, by special dispensation, in 1841. Among the best known of his works are the anthems, "The Lord is King," and "Sing, O Heavens," composed, respectively, for the Gloucester and Worcester Musical Festivals of 1853 and 1857. He also composed a "festal march" for the wedding of Princess Louise (1871), on which occasion he received the honour of knighthood. His tune for the harvest hymn, "Come, ye thankful people," is a general favourite. Sir George was four times married, his first wife being a daughter of Mr. Skeats; his last, who survives him, a sister of Sir Joseph Savory, formerly Lord Mayor.

**New Archdeacon of Stow.** The Bishop of Lincoln has appointed the well-known historian, Canon Perry, rector of Waddington, and formerly Proctor in Convocation for the clergy of the diocese, to the archdeaconry of Stow, in succession to the late Bishop of Nottingham. Canon Perry was a scholar of Corpus, Oxford, and migrated to Lincoln, of which he was a Fellow and tutor. He was ordained in 1844, and has been rector of Waddington since 1852. His great work is his "History of the Church of England," in three volumes; but he has published numerous other historical books. He is seventy years of age. The new Archdeacon resigned his Proctorship last year, when he was succeeded by Canon Overton.

**New Chancellor of Manchester.** The Bishop of Manchester has appointed Mr. Philip Vernon Smith, M.A., LL.M., barrister-at-law, to the chancellorship of the diocese, vacant by the resignation of Mr. R. C. Christie. The new Chancellor was educated at Eton, where he was Newcastle Medallist in 1862, and at King's College, Cambridge, where he was Senior

Classic and Thirty-seventh Wrangler in 1866, and became a Fellow in 1867. Two years later he was called to the bar, and he practices as a conveyancer and in the Chancery Division. As a Churchman, says a correspondent in the *Manchester Guardian*, he is very well known for zeal and activity in all parts of the country. He is a member of the House of Laymen for the Province of Canterbury, and he exercises considerable influence in the debates of that body. He is also a member of the London Diocesan Conference, and he was appointed to the office of diocesan reader by the Bishop. For many years Mr. Smith has taken a prominent part in the work of the Church Missionary Society. He is also a member of the Board of Missions. The Church Pastoral Aid Society and other organisations for strengthening the work of the Church at home also engage his interest and sympathy. In politics he is a Conservative, and at the last election contested a seat in East Anglia, but was defeated. "He will bring to bear upon the legal work of the diocese of Manchester a trained mind, a sound judgment, a ripened experience, and a conscientious regard for the faithful discharge of the duties of his office."

**Charitable Bequests.** Miss E. J. Parker Willes, of Bransford Woods, Great Baddon, has left £25,000 for public institutions, the money being divided as follows:—Essex and Colchester Hospital, £5,000; Society for the Propagation of the Gospel, £5,000; Chelmsford Infirmary and Dispensary, £2,500; Essex Church Building Society, £2,500; the Bishop of St. Alban's Fund, £7,000; and the Infant Orphan Asylum, Wanstead, £3,000.

*William Sinclair.*

#### PRESBYTERIAN NOTES.

**The Death of Dr. Milligan.** We, in Scotland, have lost by the death of Dr. Milligan a saint, a scholar, and a courteous Christian gentleman. His quiet, gentle piety, with a touch of mysticism in it, reminded us of an older generation, when men thought more and did less. He seemed always to be living on the borderland, and to see the living, risen Saviour, an eternal and felt Presence not far from us, but giving continuous audience to His people, who, because they had this approach, were priests to God and to His Christ. The priesthood, not of the clergy but of the Church, of the whole body of faithful believers, was a thought he often dwelt upon, and his favourite name for those who were in Orders was servants of the priesthood of God. His scholarship, within his own subject, was deep and the result of infinite taking pains. His students were sure to find that his lectures were always up to date, and eminently fair-minded. He had all the courtesy and humility of the true

scholar, and sought to cherish every sign of originality and fresh insight among his students. He delighted in quiet intercourse with members of all Christian denominations. I well remember how he joined in our union prayer-meeting at Strathpeffer a few seasons ago, and how his prayers seemed to lift us all up into the very Presence. People who love to assort their fellow men in pigeon-holes once called him a Broad Churchman; latterly they thought him a High Churchman. He was simply a Christian scholar who believed very strongly that the Church of God by its prayers and public worship soothes the sadness of life in a way no economics can attain to.

**The Scottish Church Society.** Shortly before his death Dr. Milligan helped to found the new Scottish Church Society, which held its first public conference at Glasgow on the 28th and 29th of November. Our Scotch newspapers report such conferences more fully, and open their columns more freely to the theological controversy which follows, than do their contemporaries south of the Border, and the result of it all has been a storm of criticism which would have saddened the heart of one of the founders. Various expositions of the aims of the Society were given at the Conference, and in the newspaper correspondence which followed. We are asked to suspend judgment until authoritative publication of programme and aim. Meanwhile we note some of the principal papers. One advocated "the observance of the Christian year" as a means of impressing on the heart and mind that our Lord was an historical Person, that our religion is based on historical facts, and that these are the basis of a body of doctrine concerning the Person, Birth, Life, Death and Resurrection of our Lord. The author candidly admitted that the blessing gained by such observance might become a burden if it involved a terrible apparatus of mechanical forms, of ceremonies, of calculations of hours, days, and groups of days, of infinite series of rites, postures, vestments, and of scraps of lessons and recitations of names. Another paper by Dr. John Macleod, of Govan, urged the weekly celebration of the Holy Communion, arguing that this was by Christ's appointment, the Lord's Day service of the Christian Church; that all other acts of worship on that day are either preparatory or accompanying, and that the preaching of the word was not the principal service of the Lord's Day worship. It is needless to say that these declarations have not commended themselves to the critics of the Society. And while it may be confessed that there is in Scotland a growing desire for more frequent celebration than the

old half-yearly or quarterly communion seasons—a desire manifested, it may be said, very frequently in what are called our *evangelistic* congregations—I doubt whether we are prepared to give up the solemn and severe simplicity of our Scottish communion seasons in favour of a weekly sacramental service. A third paper on *Devotional Life: Communion with God and in God*, was followed by a discussion, in which more than one speaker, while disclaiming all intercession of saints or any implication of a doctrine of probation, advocated the use of prayers for the dead. Dr. Macleod again made the most notable contribution to the discussion, in a speech in which he declared the impossibility of separating between that part of the Church which was on this side of the veil and that part beyond the veil. The communion between the living and the dead, he said, rested in the Holy Spirit, and must therefore involve relations of reciprocal help. We all, he affirmed, did pray for the dead when we prayed for the resurrection, and to his mind it was as

legitimate to give thanks to God for the holy departed as for the hope of their resurrection. I can well believe that the words of Dr. Macleod will strike a responsive chord in most souls, but when we remember on what a strange mixture of Christian hope and pagan ancestor worship, to say nothing of other elements, the Roman doctrine of prayers for the dead is founded, is it not better to leave all these things to the liturgy of the heart than to coarsen and materialise them by formal expression in set words of public prayer?

The Society has come to birth amid the din of controversy, and we can hardly wonder that good Evangelical

Scotchmen are prone to look with great disfavour on many of the utterances of its speakers.



REV. WM. MILLIGAN, D.D.

#### Non Church Going.

During recent months conferences have been held in various parts of Scotland on what some believe to be a growing tendency to refrain from attending public worship in churches. Some good people take a pessimist view of the situation, which certainly does not commend itself to me. We have, it must be admitted, too much cause to lament the absence of many who ought to be present; but a preacher who is alive has always a large congregation of men as well as of women. Nor can any one say that in Scotland the working classes are estranged from the Church, when we see large congregations composed almost exclusively of working men and their families, with office-bearers, elders, and deacons drawn from the cream of their class.

**A Free Church Commissioned Chaplain.** The British Government have at last recognised the work which has been done by the Free Church of Scotland among soldiers, and have created a new commissioned Presbyterian chaplaincy, which will be at Malta. Hitherto the commissioned Presbyterian chaplains have been six in number—four from the Established Church of Scotland and two from the Irish Presbyterian Church. Now there will be seven chaplaincies, and one will always be held by a Free Church minister.

**Moderators for 1894.** The Moderators for 1894 of the Scottish General Assemblies and of the Presbyterian Church in England have been nominated, subject to confirmation by their respective Church courts when they meet. The Rev. Dr. Story, Professor of Church History in the University of Glasgow and a well-known ecclesiastical leader, is to be Moderator of Established Church of Scotland, and one of the most lovable men in the Church, the Rev. Dr. Douglas, Principal of the Free Church College, Glasgow, is nominated to the chair of the Free Church Assembly. A Scotch newspaper has with some humour called the respective divines the "stormy petrel" and the "turtle dove" of our ecclesiastical life. The Rev. Dr. Muir, of Egremont, minister of one of the largest and most prosperous of their congregations, is to be Moderator of the Synod of the Presbyterian Church in England.

**Scotch Church, Rotterdam.** In 1642 the Scotch merchants in Rotterdam asked the Dutch Estates to aid them to found a congregation and procure a pastor. St. Sebastian's Chapel on the Scotch Dyke was assigned to them, and from then till now has been familiarly called the Scotch Church. It was made over in 1643, and last year it celebrated its 250th anniversary. During the "killing time" in Scotland, St. Sebastian's Chapel proved a haven of refuge from the cruelty of the persecuting Stuarts, and of their instruments of oppression, the bishops and curates. The congregation is engaged in raising a fund for the renovation of their church-building.

**The Evangelical Armenians.** The North London Presbytery was privileged to hear an address from Professor Thomaian, of the Evangelical Armenian Church. Not long ago, and under pressure from our own and other Christian Governments, he was released from imprisonment where he awaited execution on a false charge of treason against the Sultan. His story was full of interest. The Turkish authorities are trying to stamp out this heroic Church of 60,000 souls. Hundreds are at present in prison—bishops, pastors, members—condemned to death, or to imprisonment for six, ten, or more years. The prisoners have been tortured to compel confessions of sedition, which are then used to justify the sentences and to blind the judgment of Europe. Men

who, when tried and confronted with their confessions, have dared to declare that the confessions were wrung from them by torture, have disappeared no one knows where. Professor Thomaian appealed to English Christians to make the Government remonstrate with the Sultan to bring this brutal persecution to an end. Will Sir Philip Currie prove himself a man when he gets to Constantinople? The North London Presbytery, on the motion of Mr. Hugh Matheson, appointed a committee to ask the Government to make earnest representations at Constantinople in favour of this little struggling body of Christians.

**Professor Briggs on Reunion.** In the *Forum* for November, Professor Briggs contributes an able but intensely dogmatic article on the "Alienation of Church and people." He holds that we are living in the ebb-tide of the Christian Church, a somewhat common view among arm-chair theologians. Traditionalism, he says, has prevented and is preventing theologians of all types from teaching the truth; Protestant denominations have abandoned the claim to church authority, as witnessed in the declaration of the General Assembly of the Presbyterian Church in the United States of America in 1893, that it was heterodox to say that "the Church is a great fountain of Divine authority"; churches of all kinds have failed in manifesting a real sanctity, they have been slow to engage in Christian work, and almost all the holiest enterprises of modern times have been undertaken by consecrated men and women outside the Church; the Church has lost the confidence of the toiling and suffering masses by neglecting to consider and solve the great social, industrial, and sanitary problems of our age; this is his indictment, and his practical cure for it is to get rid of denominations and reunite the Church. The denominations, he says, have no longer any sufficient reason for their continued existence.

"They should yield their life and their experience to a more comprehensive and more efficient church plan, one that will embrace all that is best in each, combining the executive bishop with the legislative presbytery and the electing people in one comprehensive organisation, in which every form of tyranny, injustice, and wrong will be stayed by wholesome checks and balances, in which the official doctrine will be reduced to the simple sentences of the universal catholic faith, and in which conformity to Jesus Christ in character and service, will be regarded as of vastly more importance than conformity to doctrine, discipline, or ceremonial. Then we may hope that the Church will have regained the confidence of the people in her Divine authority, sanctity, and catholicity."

**Women Workers.** The *Blue-book* on the employment of women, containing the reports by the Lady Assistant Commissioners, is attracting much interest in Scotland, and is causing not a little indignation. The evidence seems to shew, that in many trades the condition of women workers is worse in Scotland than it is in England. The Scottish Woman's Protective and Provident League have employed Miss Irwin to investigate the condition



of workers in Scotch laundries, and have unearthed a great many ugly facts which seem to call for Government action, to bring these laundries under the operation of the Factory Acts.

**Presbyterian Statistics.** We have extracted the following statistics from the *Scottish Church and University Almanac for 1894* (Macniven and Wallace, Edinburgh) :—

## STATISTICS OF THE PRESBYTERIAN CHURCHES OF THE WORLD.

	Churches.	Presbyteries.	Synods.	Ministers.	Pastoral Charges.	Elders.	Deacons.	Communicants.	Sabbath Schools.	Sabbath School Teachers.	Sabbath School Attendance.
Continent of Europe...	31	221	63	5,602	5,289	24,458	8,146	752,901	3,236	11,503	353,676
United Kingdom ...	12	276	54	4,642	5,149	32,303	21,595	1,436,152	7,994	92,308	995,754
Asia ...	6	14	2	108	160	122	8	20,344	90	216	5,115
Africa ...	10	18	6	174	228	957	1,453	134,931	266	680	18,600
North America ...	17	658	103	12,782	11,921	60,898	33,810	1,708,543	12,966	151,729	1,556,985
South America ...	3	5	1	37	52	8	7	3,425	...	...	...
West Indies...	2	6	1	41	39	312	...	10,860	62	820	3,210
Australia ...	8	43	4	405	463	1,305	3,155	39,590	773	6,135	55,685
New Zealand...	2	14	2	166	194	679	1,608	19,149	361	2,585	29,750
Total ...	91	1,255	236	23,951	23,495	121,042	69,782	4,125,904	25,688	265,985	3,020,775

Thomas M. Lindsay.

## CONGREGATIONAL NOTES.

**The Year Book for 1894.**

The Congregational Year-Book for 1894 is the most interesting manual of the Congregational Churches which has been published for many years. Important additions have been made to the information given—notably in the County Union lists, where the sitting accommodation of the churches and mission-rooms is furnished, and the names and addresses of the church secretaries are added to those of the pastors; in the postal addresses of a large number of country as well as London ministers; and in the list of evangelists and lay pastors, whose distinct position is thus appropriately recognised. Even the alterations in arrangement are not without value; an instance of which may be cited in the treatment of London. The metropolitan churches now appear in the list of County Unions, a fact which has both a denominational and a national significance. By the formation of the London Union, several years ago, and by the part London has taken in the support of the Church Aid Society, metropolitan Congregationalism has put itself in line with the counties, and now leads in our aggressive work. Municipally, too, London has been making great advances. The example of its School Board and its Council is followed all over the land; in the attention which is being given to social questions, as contradistinguished from political questions in the old narrow sense, London is recovering her old Liberal leadership. The fact that the metropolis is awakening from her former provincialism, and identifying herself with the life of the whole country, is symbolised, among Congrega-

tionalists, by the identification of our metropolitan organisations with those of the counties. London pastors are not in danger, as they were fifty years ago, of being regarded as the aristocracy of Congregationalism, awaking jealousy, and having no effective leadership; the London churches are shewing that for enterprise, for counsel, and for generosity they are worthy of being looked up to. But there is a special list of London ministers in an earlier part of the volume; what does this mean? Its place in the section which includes the list of "the Dissenting Deputies" and the "Legal Information" suggests the answer. The London Congregational Board is a historic body; together with the Presbyterian and the Baptist Boards, it forms "the General Body of Protestant Dissenting Ministers of the Three Denominations." This General Body represents our old historical Nonconformity; it continues the Puritan and Separatist tradition; it perpetuates the fact that the Dissenters took an important part in the settlement of the British Constitution on the basis of 1688; the body enjoys—and when needful it has asserted—some important constitutional rights, conspicuously the right of directly presenting addresses to the Crown. If the inclusion of the London Union among the County Unions symbolises the identification of London Congregationalism with that of the country at large, the continuance of this special list reminds us of the unique place held by London in the story of the English churches, and of her noble leadership in the protracted struggle for political rights, municipal autonomy, and ecclesiastical liberty. Mr. Woods has

shewn good judgment and literary insight all through the new Year-Book; nowhere more than in thus conserving and emphasising historic fact, while catching the modern spirit of the denomination and attending to practical convenience.

**The Need of  
Church  
Extension.**

The most important item in the new Year-Book is the "Interim Report of the Church Extension Committee," with its Appendix—"Return of Religious Accommodation, October 1893." The Return, like the Report, is incomplete; but its general significance is apparent, and will not be disturbed by supplementary information. The fact, which we have all known for a long time, that the religious needs of the enormously growing populations in commercial and manufacturing centres were flagrantly neglected by all the denominations, while the small towns were being overcared for, is graphically and startlingly set forth in these returns. Mr. Horace Mann's estimate of 1851, that the normal proportion of sittings in places of worship might be taken at 58 per cent. of the population, is properly set aside. Considering that additional services, such as those for children in Sunday-schools and meetings like the P.S.A., have been greatly multiplied since 1851, the conclusion is arrived at "that provision for 50 per cent. of any population affords 'ample verge and scope enough' (*sic*), that provision for 45 per cent. is everywhere desirable, and that where the provisions fall short of 40 per cent., a clear case is made out for Church extension, and that this should forthwith be undertaken by all the Evangelical Churches generally, with as much zeal and resource as their 'several ability' and the gravity of the facts of the individual cases imperatively call for." It is, furthermore, asserted that as, in the provision made in the large towns at least, a full half usually belong to the Free Churches, these Churches ought to regard themselves responsible for providing for 20 or 25 per cent. of the population, and that Congregationalists ought to provide one-fifth of the Free Church quota, that is, 4 or 5 per cent. of the population. Taking this estimate provisionally, we are met by such facts as these. In the borough of Salford there is a total provision for 28½ per cent.—Congregational provision, 3½; Greater Birmingham, 27 per cent.—Congregational, 2½; East Stonehouse (Devon), 23 per cent.—Congregational, 3½. No account is here taken of the fact that, in many places, the existing accommodation is, because of its locality, only partly available for the population at large. On the other hand, in St. Austell, there is provision for 111 per cent. of the population—Congregational, 8½; in Mevagissey, 98 per cent.—Congregational, 20; in Oswestry, 73½ per cent.—Congregational, 13. Winslow (Bucks) has a total provision for 83 per cent. of the population—Congregational, 18½.

These extreme figures are quoted here for a special purpose which will immediately appear; but a general survey of the Returns confirms the statements which

have been so continuously made in these columns, that while systematic Church extension among the growing populations is the duty of all the denominations, a wise withdrawal of resources from places which have ceased to grow, or are even dwindling, is equally their duty. The Report draws this conclusion, and says boldly, "The widespread sectarian competition with which, as it would seem, some counties, *e.g.*, Devon and Cornwall, are exceptionally afflicted, and which usually leads to such disastrous results, suggests that in addition to the problem of Church extension, the problem of Church *extinction* is a pressing one, at least in some quarters. A fortunate thing it would be, in the interests both of Christian charity and of evangelisation, if some of the sanctuaries in these over-churched and over-chapelled towns could peaceably be shut up. Let us hope that the 'Overlapping' Committee, which has been created by the Free Church Congress, and which is now considering the question, will invent some method of 'happy despatch,' some 'short and easy method,' not too trying to the surviving relatives and friends of the abolished temples." It will add to the significance of these Returns if we turn to some other pages of the Year-Book and read the budget reports of the County Unions where these places are situated. Lancashire, within whose bounds Salford is, contributed to the Church Aid Society in 1893, £750—presumably this was a free contribution; the Warwickshire Union (Birmingham) contributed £35; Devonshire (East Stonehouse) contributed £355, and drew out £1,219, but Devonshire has reported eight other towns with religious provision in excess of the demand, seven of them considerably so. Cornwall contributed £68, and drew out £145; Salop contributed £221, and drew out £325; Bucks contributed £140; and drew out £188. The publication of this Report may have results which were not foreseen; it may serve to reconcile some of the small town and rural churches to a withdrawal of help hitherto given them, because it shows that such withdrawal is inevitable. Every one of these churches has a history which will make this conclusion very painful; their existence is more than justifiable; they have done noble service and stood for noble testimony in the past. In Cornwall, for instance, and Devonshire, where the Methodist work has been so good, the kingdom of God has been advanced, not hindered, by the presence of churches maintaining the Puritan tradition in doctrine and practice. In Bucks and Salop, the Congregationalists have been the revivalists, the witnesses for evangelical piety. No "short and easy method," no painless process of "Church extinction" is possible. But the publication of this Report, showing a clamant necessity for men and money in commercial and manufacturing districts such as will continue to severely tax the resources of our churches until the youngest child in our homes has grown old and died, may suggest to the leaders of our rural churches that to maintain a denominational ministry in every one of them would be as great a sin as luxurious personal expenditure when millions have no

**Overlapping a  
Hindrance to  
Extension.**

bread. The denominations must co-operate if each is to do its own work; when this is once fairly apprehended by our rural and small town churches, all that steadfastness of conviction and manly contempt for the shews of things which their fidelity to their humble sanctuaries has evinced, will be forthcoming in aid of inter-denominational federation.

**A Lesson from Sunderland.**

The need of a Council having the interests of all the Evangelical Free Churches at heart, and charged to consider their comity, may be illustrated from another point of view. From the *Independent*, which has just published two inspiring articles on "Congregationalism in Sunderland," we make the following extract:

"The newest and yet one of the most prosperous Congregational churches in Sunderland is in Sorley Street, from which the church gets its name. It is a handsome little building, with commodious and well-arranged schoolrooms, situated in a middle-class neighbourhood. The church had its origin in a secession from the United Free Methodist Church, and is, as it were, a standing protest against the itinerancy system. Rev. James Haworth, the present pastor, was the minister of a Free Methodist Church in Sunderland from 1882 to 1887, when, much against the wishes of his people, he was removed to the Yorkshire circuit. Six weeks after his departure a section of his people withdrew from the church and began to worship in a schoolroom in Sorley Street. In July, 1888, Mr. Haworth, at the urgent request of this little band of Protestants, returned to Sunderland, and became their pastor, Mr. Haworth having resigned his association with Free Methodism in order to take that step. Rev. J. K. Nuttall formed the seceders into a Congregational church. At the end of the next year the debt on the new schoolroom had been cleared, and the initial steps were immediately taken for building a church. The corner-stones were laid in November, 1890, and in another year a comfortable little stone building was up and in occupation. Meanwhile Mr. Haworth had been welcomed as a member of the Congregational Association. His success was immediate, and it seems likely to prove permanent. 'When he returned to Sunderland, in 1888, it was to a church of about forty members that he was called to minister. Now the membership is 170, and the church is regularly filled with almost entirely working-class people, who contribute generously, work zealously, and stick together loyally. The Sunday-school, besides being crowded out, and larger than the schoolroom comfortably accommodates, has the reputation of being one of the most vigorously conducted in the North-east. Never since the church was founded has it received one penny of grant either from the County Association or the Chapel Building Society, although the friends at Grange Church have given timely and generous help to the new cause. The church and school buildings were built at a cost of about £3,200, and on these a debt of £1,400 still remains, but it is being paid off rapidly. Mr. Haworth is an earnest and energetic pastor, an acceptable preacher, and a man who, besides scrupulously looking after the needs of his own people, takes an active interest in the municipal life of the town."

The Sorley Street Church and Mr. Haworth may be cordially congratulated on this issue; but what about the Free Methodists, who have lost both a minister and a congregation? The terms on which the two denominations live are so cordial that, we may be very sure, no lasting ill-feeling has come out of the incident. But it would be surprising if there has been no passing strain. Little difficulties of this sort would be more easily got over if there were an opportunity of referring the case for consideration all round to

friends of both parties; where the result might be unaffected, the acceptance of it would be rendered more ready and more hearty. The Sunderland Congregationalists owe much to the Methodist bodies. The present minister of Grange Church, the Rev. W. Spensley, was a Richmond student; and the Rev. W. H. Harwood, who went from another church in Sunderland to Union Chapel, Islington, was a Headingley man. Such men, and the churches they serve, ought to act as bonds to unite the various denominations.

**The Church Aid Problem.**

A short official report of the Conference on Church Aid has been published. After a lengthy and earnest discussion, frank because confidential, the proposal to establish a Sustentation Fund has been rejected, and a Committee of twelve has been appointed to consider if the amalgamation of the Church Aid Society and the Congregational Union is possible. In the meantime, many of the aided churches and their pastors are in sore disquiet. Unless an additional £2,000 is forthcoming for 1893, and the income of the Society for 1894 is increased by the same amount, there will be severe suffering in many a Congregational manse. A timely letter from Leamington has been printed in the *Independent*.

"19th December, 1893. So far as I can gather, the 'Church Aid Society' will be deficient for 1893 and 1894 somewhere about £2,000. Pending the alterations which are in contemplation for the revision in its constitution, will it not be well to make a special effort to relieve this deficiency, so that the new constitution may start fair? If 200 English Congregationalists will give £10 each, I shall be glad to be one of that number. Surely about six or seven in each county can be found to do this.—I am, Sir, yours truly, C. R. Burgis."

The wisdom of this proposal lies in its simplicity. The money ought to be raised, and those who can afford it should give it; wealth is no blessing if those who have are indifferent to such an appeal. Without waiting to see what others do, men should send in their own contributions to Mr. Clarkson. Phrases like "a shame to the denomination," "a stigma on Independency," have to me very little meaning; but there are many who ought to feel an abiding self-reproach if some plan like that suggested by Mr. Burgis is not acted upon. The wise and sympathetic leaderettes of the *British Weekly* on the Church Aid crisis deserve special mention. The Editor's knowledge of the excellence of Presbyterian methods for Presbyterians does not hinder his sense that Congregational difficulties must be met in a Congregational way. No thoroughgoing Independent could shew more interest than he is shewing in the continued efficiency of the Congregational Churches; and his sympathy should sustain our determination.

**Evangelical Union Annual.**

From the Evangelical Union Annual for 1894 we learn that the negotiations for union with the Congregational Union of Scotland are proceeding. Two sub-committees are at work; one to draw up a doctrinal statement that could be submitted to both Unions; the other to draw up a



report as to the institutions of both denominations. In the meantime a resolution has been unanimously adopted—"That this meeting of joint committees of the Evangelical Union and the Congregational Union finds that the proposed union of the two bodies is desirable, and expresses its confidence that all practical difficulties can with care and patience be overcome." The same Annual contains a notice of the late Dr. Morison, from the pen of his son-in-law, the Rev. George Gladstone. Pending the publication of the memoir which is promised us, we welcome this account of Dr. Morison, which is fuller and more satisfying than any other I have seen.

**American  
Congregational  
Handbook for  
1894.**

The Year-Book of the American Churches does not come out until far on in the year; but there is a little handbook, published quarterly, which gives a large amount of information. There is an excellent selection of passages for daily Bible readings; an arrangement of prayer-meeting topics for each week in the year; a series of Christian Endeavour topics and another of Sunday-school lessons (International series); then follow statistical and other facts, with an abstract of the aims of the Congregational societies and a full statement of Congregational principles and practical Church methods. From a table of religious statistics of the United States, we learn that Congregationalists stand eighth in the list of the denominations, both in membership and value of Church property. They have 5,140 churches and 542,725 members, being an average of 105 members to each church. The gain for the year has been 155 churches, 117 ministers, and 17,628 Church members. Their Sunday-schools contain 644,782 members, being a gain of 18,807. The largest membership is that of Plymouth Church, Brooklyn, 1,816; there are ten churches—four in Brooklyn, two in Chicago, one each in Oberlin, O., Oakland, Cal., New York and Minneapolis, with a membership of over 1,000. There are seven churches having between 800 and 1,000 members, and eighty-four between 500 and 800. The religious value of this little handbook is, however, more than its statistical value; a fervid, hopeful, onward spirit appears in it from beginning to end.

*Her. Chubbuck.*

**BAPTIST NOTES.**

**Baptist Census  
for 1893.**

"Numbering" the Baptist people is comparatively speaking an easy task, and even more reliable than it is easy. Each member of a church is received into fellowship on a "personal profession of faith in the Lord Jesus Christ," and of desire and determination to promote the interests of the Saviour's Kingdom. Like John Milton, who tenaciously clung to this principle of individual religion, each Baptist may describe himself as "a member incorporate into that truth whereof he was persuaded and whereof he has declared himself

openly a partaker," and accordingly he is registered on the list of those "called to be saints," associating in church communion at such and such a place.

But this is not all. Pastoral supervision is exercised by the minister and other church officers, elders, deacons, or deaconesses; and the list of members is revised, in some cases quarterly, in others half-yearly, and in all annually. In some of the larger churches the Elders' Court receives reports once a month of those who are sick or in any trouble, or are changing their residence and require transfer of membership to other churches; and generally considers those things that concern "the edifying (*i.e.*, the maintenance of the spiritual efficiency) of the church." Hence the figures of the Baptist Census stand for a vital membership; for active soldiers who may be expected to take the field at short notice, for Christians who not only share the privileges of church fellowship, but have definitely accepted the responsibilities which such membership involves.

The figures, according to the returns on the 30th of September last, showed 2,825 churches in Great Britain and Ireland containing a membership of 342,507. 1,881 pastors, and 4,534 local preachers minister the "Word of Christ" to these churches, and 47,969 Sunday-school teachers impart instruction to 495,284 scholars in our Sunday Schools. The chapels used by the churches amount to 3,777, and afford seating accommodation for nearly a million and a quarter of persons.

**Baptists all over  
the World.**

The Handbook so admirably edited by Dr. Booth, the Secretary of the Baptist Union, and so neatly printed and beautifully got-up by Veale, Chifferiel and Co., does not supply a statistical summary of Baptists all over the world revised up to date. That task is only undertaken once in three years. But I have just received from my friend Dr. Lorimer a copy of his paper on Baptists in History read at the Parliament of Religions in Chicago; and to that paper there is added an appendix containing a specially prepared statistical summary of the Baptists of the world for 1893. From this census it appears that the United States has no fewer than 36,793 churches, and an enrolled membership of 3,383,160. British America has 810 churches with 80,768 members, making, with additions from Mexico, Central and South America and the West Indies, a total for America of 3,510,219. Asia, the great mission field of Baptists, reports very nearly a hundred thousand. Africa has only a small contingent, 3,543; Australia, Tasmania, and New Zealand return 16,670, and Europe, 422,866, making a great total of 42,631 churches, 29,251 ministers, and 4,053,176 church members. It is obvious that these figures do not represent the whole Baptist strength, for in addition to the four millions of enrolled Baptists there are not less than eight millions of sympathetic followers.

**Gains and Losses  
in 1893.**

The most notable feature of Baptist progress appears in the annals of the United States. Dr. Lorimer says, "In 1810 the

Baptists numbered one to each 44 of the population of that country; in 1830, one to each 38; in 1850, one to each 33; in 1870, one to each 27; in 1880, one to each 22; in 1890, one to each 19." The British increase is most cheering, although very far from uniform throughout the country. The net gain in membership in the year is 5,098, and the number of baptisms reported is 2,822 more than last year, the total number baptised being 18,006. Twenty-two new churches have been founded; and 23 new chapels, providing accommodation for 4,426 persons, have been built. We have added a little to the teaching staff of our Sunday Schools, though only 42, and we have 7,483 more scholars than we had last year.

One cheering "sign of the times" is the fact that 165 more "local preachers" are at work amongst the villages and towns than in 1892. This shows that we are beginning to master the new needs springing out of the changed conditions of our rural populations, not only in increasing the efficiency of the "local preacher" by the agency of "institutes" and "associations" for his training; but also by increasing the numbers. Seventy-eight new men have entered the Baptist ministry within the year, for 46 of whom we are indebted to our colleges. There are 23 pastors more in charge of churches than in September 1892.

#### **Baptist Machinery.**

Some glimpses may be obtained of the different methods and wide areas of Baptist work from the accounts given of Societies and Colleges contained in the third part of the Handbook, and the description of Departments given in the first part. The Baptist Union is a corporation, and as such is capable of acting as a trustee for chapel, school, and other properties, according to the rules contained in the "articles" of association. Mr. Nye should study this portion of the Year-Book if he wishes to catch Baptists in the act of creating "endowments." Here is the *Annuity Fund* for retired ministers and ministers' widows and children, worth not less than £170,000, made up of the payments of ministers and the gifts of church members during the last twenty years. Add to this, a fund for augmenting ministers' stipends, which distributed last year £3,690, a most inadequate amount it is confessed, but which is pioneering the way towards a more effective arrangement for a "Sustentation Fund," that shall satisfactorily solve the problem of maintaining the independence of our churches, and the fair and just support of the preachers of the Word. For Home Missions some £8,000 appear in the reports of the Societies, but this sum is far from representing the amounts contributed by Baptist churches for the conversion of Britain to the faith of Jesus Christ. Accessory to this work is the Building Fund, which lends sums of money, free of interest, to churches burdened with building debts, and for that purpose keeps no less than £50,000 in circulation. Over £18,000 were received last year for Collegiate work, nearly £118,000 for Foreign Missions. Besides these there are Literature, Colportage, Tract, and

Book Funds; Temperance Societies—a board to introduce pastors to churches and to guide the churches in the election of pastors—and last of all, and as urgent as any, the Church Extension Fund, with its appeal for £100,000 within the next five years for purchasing chapel sites, aiding chapel-building, and initiating the new Sustentation Fund. This is not all; but for a people who cherish a hallowed dread of "organisation" and regard "individualism in religion" as a source and guarantee of fidelity to truth, liberty and progress, it is full of promise.

#### **The Baptist Campo Santo.**

A pathetic interest invests the pages of the Handbook consecrated to the memoirs of Baptist ministers who have entered into "the rest of God," within the last twelve months. Loving hearts linger over these photographs, and count them the most precious contents of the volume, for they tell of "fathers in Christ," who had ruled over us, and spake unto us the Word of God, whose faith we still imitate, considering the issue of their lives. The stories are brief, but they are instinct with the grace of God, as shown in the conversion and call of men to a service in which they delighted to spend their regenerate energies, caring nothing for "paragraphs and plausibilities," but intent on winning the approval of God, for their strenuous search of truth and unswerving loyalty to conviction. Some of them wrought their life-task "far from the madding crowd's ignoble strife," and heroically kept "the noiseless tenour of their way," "along the cool sequestered vales of life," teaching "the rustic moralist" to live and preparing him to die, but not the less dear to many hearts or precious in the sight of God; and all of them had to discharge their tasks in the face of subtle and untiring persecution, and in a spirit of sustained self-sacrifice.

In this year's necrology are men widely known and warmly loved: Dr. Samuel Cox, the learned and luminous expositor of the Holy Scriptures; Principal Gracey, deeply beloved by C. H. Spurgeon, and affectionately remembered by a host of those whom he helped to train for the Christian ministry; Charles Graham, fervent, sincere and unselfish; William Peddie Lockhart, citizen preacher, whole-hearted evangelist, a true Great-heart, leading many pilgrims to the new life and the eternal home; dear McCree, "the Bishop of St. Giles," a stalwart warrior against intemperance, a cheerful and cheering friend, and a faithful pastor; and twenty-nine others whose "works still follow them," whilst "they rest from their labours" in the paradise of God.

#### **The American Baptist Congress.**

The eleventh annual meeting of the Congress of the Baptists of the United States and Canada was held in December at Augusta, in the State of Georgia. This, though not a largely attended gathering, is one of the most significant and revealing meetings of the year. Leaders from all parts of the Baptist field are present, and topics of urgent interest to the Churches are freely discussed. The first theme, "The Church

and the Money Power," shows that economic issues have already raised burning questions in the States, certainly in the North if not in the South.

Few subjects arouse the attention of American Christians just now to the same extent as "Young People's organizations," and as differences of opinion and of feeling exist the question was raised "Shall our young people be organized for Christian work?" Mr. Henry C. Vedder, of New York, said: "There is but one answer, an emphatic 'Yes.'" Objections were raised and were dealt with; but the opinion of the Congress was strongly in favour of the position taken by the opener.

The last paper called the attention of the Congress to "alien baptism," a subject of absorbing interest in the Southern Baptist churches, and expressed in the question, "What constitutes valid baptism?" The papers were by Southern men, and whilst agreeing practically as to the form, design, and subjects of baptism, were sharply opposed as to the administrator: Dr. Johnson, of Mobile, Alabama, and Dr. Pollard, of Virginia, took the ground that when a person has been baptised by a minister who does not himself believe in immersion, he should be accepted for church membership without re-baptism; but Dr. Moody, of Kentucky, who holds the views of the "Land-markers," rejected this theory, and advocated re-baptism by a believer in baptism according to the tenets of the Baptist church. In the subsequent discussion Mr. Vedder said, "The very phrase 'valid baptism' is pickled through and through with popery." The Congress, in closing, passed from questions of ritual and theology to the more serene and welcome atmosphere, in which all Christians find their souls' home, unity and power—"The Indwelling Christ."



#### METHODIST NOTES.

**Dr. Rigg's Proposal of General Superintendents**

The scheme proposed by Dr. Rigg for introducing into the Wesleyan Methodist organisation General Superintendents has aroused no little opposition. It is a simple scheme. There are in British Methodism thirty-five Districts. Each has its Chairman. In some few cases the Chairman is what is called a departmental minister,—an ugly word which means that he is not Superintendent of a Circuit, but secretary of a Connexional fund, or a Professor, or head of an institution. In these cases the Chairman is practically a permanent officer, and in some his duties are not such as preclude his giving very large attention to the affairs of his District. In other cases he is the Superintendent of a Circuit, always an important Circuit. Changing every three years, he has to acquire the knowledge of his new Circuit; and often he changes his District and a new Chairman has to be chosen. Sometimes no little ingenuity has to be exercised by the Stationing Committee to keep him in the same

District, so that his experience may not be lost, and that the continuity of his office may be maintained.

It has long been felt by some that, whether it be a Department or a Circuit, the man who has to preside over the District cannot have time to fulfil the duties of both offices satisfactorily, and that at all events in large Districts the Chairman ought to have nothing else to do. Even in small Districts the Chairman has found his District work take him two or three days a week. In order to secure this, however, it would be necessary to provide him with maintenance, and for this no funds exist. Again, some of the Districts are small, and might well be grouped into larger ones; but local claims and feelings make this a very difficult process. In a voluntary church there is always a certain tendency to localism, and an effort is required to keep up the larger views and Connexional feeling. Dr. Rigg proposes to meet these difficulties by appointing the same Chairman to small groups of Districts, so that the group might manage to provide maintenance for a Chairman who devoted himself entirely to a Chairman's duties, while the Chairman would find time to give more minute attention to the business and affairs of the District, and would, being a picked man, be a fit representative of Methodism in inter-denominational and public matters, while the drain of time and attention from the work of departments and circuits would cease. On this plan, which would of course be introduced only gradually by local option, there would in the end be thirteen Chairmen, who would be appointed for six years each, and of course be re-eligible. There can be little doubt that the result would be a re-invigoration of Methodism, especially in the rural districts, a rise of pastoral influence, and a check to the constant leakage of members which is continually neutralizing the most successful efforts at evangelism.

Nevertheless the scheme has roused hot opposition; and the Wesleyan papers are full of correspondence on the subject. The discussion raises many side questions, and will do great good; but whether the scheme will at present be carried, as a scheme, is doubtful.

The grounds of opposition are several. First it is attacked by Mr. Perks, M.P., and others, as being an attempt to create a Bench of Bishops. It is easy to say so, and a good topic of prejudice. But the question is, What is a Bishop? No one wants a full-blown Anglican Bishop, chosen by the leader of a political party, an aristocrat, with a palace and a large income and a claim of Divine right. If the objection means that every Superintendent of a Circuit is to be absolute, and free from all responsibility and all central influence, that is not sound Methodism. We have had Chairmen—that is, in one good sense, Bishops—for some 100 years past. The word Bishop is indefinite. A Bishop elected by the whole Church, for a term, and acting only in concert with the Synod or Conference, is the same thing as a Moderator, or Chairman.

Then, again, it is said that thirteen men could not be spared from circuit work. But there are some



2,000 ministers, and they are daily improving, at least in ability. They will be in the future whatever they are really expected to be. If the Church is prepared to go on jog-trot, keeping well to the rut, and asking only for a moderate standard pace, then they will be humdrum; if the Church wills to have active work, constant experiment, vigorous expansion, the ministry will rise to the more urgent demand. Look at the new Town Missions, and the successful ministers who have at once come forward to man them.

Again, there is a feeling, perhaps more strongly felt than expressed, among the Superintendents that they prefer to be let alone, and dread the influence of a more active Chairman. This is natural; it is found very strongly among the clergy of the Church of England. But it must and can yield to the interests of the Church. It is not found, now, that the most active and ubiquitous Chairman is the least liked. The new General Superintendent would have practically no new authority, except, perhaps in the case of dependent Circuits, where the central assistance legitimately carries some right of supervision. His influence would be appreciated and welcomed. The weaker causes would be inspired with new hope. Experience shows that a vigorous Chairman raises the whole character of Methodism in his District; and that is worth any amount of timid declamation.

On the whole the correspondence referred to, though representing both sides of the question, is more favourable to the scheme than might have been expected. The mass of the people will study it, and take time to think. Whatever the result, great good will have been done if it induce a large number of intelligent Methodists, standing midway between Anglicanism and Congregationalism, to ponder the immediate future of their Church, and take to heart its immense powers and responsibilities in face of the growing social and political strength of the democracy, to whose spiritual needs it has so splendid an opportunity of ministering.

**The Bermondsey Settlement.** The report of the second session's work of the Bermondsey Settlement displays a rapidly growing and already powerful institution. Mr. Lidgett, the warden, has a parish, or constituency, or district, of over 100,000 people, as large as a great town; but, unlike any great provincial towns, comparatively destitute of spiritual or civilising agencies, and almost entirely destitute of the common life, the traditions, the hereditary social and religious leaders, by virtue of which a great town maintains its life and character. So much the more need of this special agency, this camp of the higher life, planted in the midst of the arid and monotonous plain. The report gives this modest apology for the Settlement:—

"We are a little community of men and women who have resolved on broadly Christian grounds to live in the midst of a large poor population, which is rapidly being deserted by the bulk of its more successful inhabitants. These have withdrawn the influence for social progress which they and their families might have exerted. We are here to fulfil some part of their lack of service. As Christian citizens we desire 'to live not unto ourselves,' but to turn our hands to any

form of social service which requires to be done; whether in church, in educational affairs, in administration, or in the various enterprises of sound philanthropy. This is the explanation of the growing variety of our activities. The kingdom of Christ embraces all human powers and must satisfy all human wants. His service will only be complete when every interest and need of men finds some unselfish man or woman ready to minister to it in the spirit of Him who said 'It is more blessed to give than to receive.' Therefore we are looking out upon this district of London, and where we see some work that wants doing, according to our power we cast about to find some one who will set about it. Doubtless a Settlement is a somewhat artificial expedient and can only faintly set forth the good which would come to all if men of different ranks and interests lived together in mutual intercourse and co-operation. But we believe that it is the small beginning of a better state of things, and we trust gradually to awaken sympathies which will draw a growing number to live among the people, to serve them and to gain those many blessings which life among the people brings."

The Settlement has had eight residents during the past twelve months (not all of these throughout), besides from three to five at the Women's House. On its evangelistic side fifty members have been added to the church; and the usual institutions, Sunday school, Guild of Christian Endeavour, mothers' meeting, slate club, goose club, clothes club, penny bank, band of hope, etc., are all energetically carried on. But the conductors of this mission find that multitudes around them are not prepared to accept the ministrations of any church; not so much, it is thought, from mere spiritual indifference, as from the preoccupation of their anxious lives, and, among the better-off, too, owing to the interest of social schemes, and the narrow view of the Gospel so often put before them. It has, therefore, been the effort of the Settlement to prepare the way for a full Gospel by intelligent open-air preaching, especially on Sunday morning in Southwark Park, by late services, and by a magazine. On the educational side there has been distinguished success, no fewer than 1,568 entries having been made for the various classes, which range from political science and theology to cookery and dressmaking, the last being the most popular subject, except physiology. University Extension lectures and a Parliamentary debating society; music, vocal and instrumental, culminating in oratorio performances at the Bermondsey Town Hall; free Saturday lectures on general subjects; gymnastic and other clubs; social parties at the Settlement, and Saturday afternoon excursions make up a very varied programme of work.

Mr. Lidgett and Miss Mary Simmons—Head of the Women's House—and Miss Odell have all been elected Guardians of the Poor, and Mr. Lidgett is Chairman of the Rotherhithe Infirmary. Ladies' Committees have been formed to visit the workhouse and to assist the unmarried mothers on leaving the workhouse. Eight of the workers have been appointed Board School Managers, and important assistance has been given to the local Branches of the Metropolitan Association for Befriending Young Servants, the Charity Organization Society, and the Invalid Children's Aid Association; while a relief fund and a private labour agency have helped the poor and

unemployed. A Christian Council for the District has been formed, and good candidates have been successfully run at the Vestry Election. This is by no means the whole of the work done by this beneficent institution, which, aiming to rouse all that is best in the inhabitants of its vast and populous neighbourhood, has become the main centre of its Christian civilisation.

**The London Methodist Council and the School Board Election.**

Some discussion has been aroused by the refusal of the London Wesleyan Methodist Council to send delegates to a joint meeting of representatives of bodies supporting an energetic and progressive School Board policy. It happened that the lead in this movement, designed to obtain an active and non-clerical majority at the election next November, was taken by the London Liberal and Radical Union, which political body, however, simply summoned the meeting and retired from the lead as soon as the representatives were got together. All bodies, both religious and political, likely to take part in the election were invited, and the Wesleyan Council, of course, among others. No religious difficulty arose, it being explained to the Wesleyan Council that the representative meeting was certain to stand by the compromise of 1871, as in fact, at its meeting next day, it did by a large majority. The refusal of the Council to take any joint part in the movement arose from an extreme sensitiveness about taking any action which could be deemed political. The London Liberal and Radical Union was accused, not without ground, of educational secularism; and to many of the members it seemed sufficient objection that that Union had taken the step of convening the representative conference. Of course the officers of the Wesleyan Education Department are influential on such a subject; and they are always afraid lest anything should weaken what are called Voluntary Schools:—not unnaturally, because they spend much of their lives in supervising a number of such schools. The bad side of the decision of the Council is that it tends to keep Methodism in a position of isolation, and the good side is that it strengthens the determination not to allow the Wesleyan Church to be dragged into party politics. Most of the Wesleys will vote straight for a thorough and unflinching carrying out of the Education Acts, which the present Board undoubtedly refuse to effect.

**Training of Welsh Students for the Ministry.**

The North Wales Wesleyan District Synod has appointed a Committee to perfect a scheme for the training of Welsh candidates for the ministry in the University Colleges of Wales. It is a very important departure. For a long time past, almost all candidates for the Wesleyan ministry have been trained in seminaries, though many have taken London degrees. There is no Methodist College specially for Welsh students; and the national feeling proves strong enough to break through the custom. This may prove to be a good lead for the English students. It would be a great

gain if some of them at least could have the advantage, by means of a special college or otherwise, of a training at Oxford, or, better, at Cambridge. And the Provincial University Colleges might be made more useful than they are in this work.

**The Wesleyan Methodist "Church."**

It is noteworthy that, following on the adoption of the title "Synod" for the Wesleyan District Meeting, the quarterly tickets of membership in the Society have now, for the first time, borne the heading "Wesleyan Methodist Church," instead of "Wesleyan Methodist Society." The old phrase has lingered on long after the original "Society" has developed into a "Church" in the fullest sense.

Canon Hammond accuses us of "Polychurchism." We do not mind. Polychurchism is rife in the New Testament, which is always talking of a church in each place—witness the seven Churches of Asia. It is no answer to say that those Churches were distinguished by locality. A difference of methods is as good as a difference of distance—perhaps better. A National Church involves Polychurchism. If the New Testament Churches were one in spirit, so are most of the Nonconformist Churches, at least; if we differ in doctrine and customs, so did those of the early times, or else the strictures found in the Epistles and Apocalypse were very unjust; if we are separate in organisation, so were they.

**Methodist Almshouses.**

The American Methodists of Philadelphia maintain a Home for aged Methodists. It is a good idea. It should shock any Christian Church that any of its members should spend their last days in the workhouse. The workhouse is a field, no doubt, for Christian effort, and possibly an inmate might, by the example of a bright and patient life, do much to redeem the dreariness of the place. But unfortunately service under such circumstances is not voluntary. The time is coming when it will be recognised that the old fashion of building almshouses for the respectable poor is a good one, and deserves revival; and how could it be better revived than by each Church making some provision for its own aged members who have no homes of their own? The poor fund, collected at the Communion Service, does not come to much, and is often, if not usually, administered in a very humdrum way. But the visible provision of homes for destitute members of the Church—very often widows who are widows indeed, and have spent their strength and slender means in the service of their families, their neighbours, and the Church, without the power or the heart to save—would do much to bind the Church together, and keep it sweet.

*V. W. Matthews*

# THE MODERN TEACHING OF JUDAISM.



## AN INTERVIEW WITH DR. HERMANN ADLER, THE CHIEF RABBI.

BY G. W. TOOLEY.

I WAS one of several waiting for an interview in the Chief Rabbi's offices at Finsbury Square with the head of the Jewish religion in the British empire. A long-coated immigrant from Russia, with a scared look, as if the clink of a Russian officer's spurs were the music still in his ears; an editor's clerk praying for press copy; a handsome Jew of the well-to-do class, a stalwart such as might in days gone by have fought under Judas Maccabeus; a rabbi from abroad—we were all waiting for our turn as the sundown showed the commencement of another Jewish day. I could not help feeling the pride of an Englishman as I received the kindly welcome of Dr. Adler. You cannot meet a Jew in England without feeling that to him England is as near a Fatherland as any land outside Judea can possibly be. Perhaps, I thought, as I looked into the Chief Rabbi's paternal face, England's welcome to the chosen people may, in the great day of accounts, be the charity that shall wipe out a myriad sins. We have received much, and the Chief Rabbi's opening words told me that there was a profound Jewish feeling that we were paying much in return.

"I have so many pressing duties that I had forgotten my promise to see you on this question of what we teach. I have only just passed through the onerous duties of our great festivals of the year."

On my referring to what I thought must be patent, the general good feeling in Great Britain to the Jews, the Chief Rabbi replied:

"I need not assure you how grateful we are for all the kindness and goodwill which we receive at the hands of our Christian fellow-countrymen. And we have been here a long time, you know. It is not known with certainty when Jews first settled here. I do not agree with Sir Edward Creasey's opinion that the British tin mines mainly supplied the glorious adornment of Solomon's Temple. But this is certain that in 1075 Jews had settled in Oxford and Cambridge. It is believed that when Rufus was king we had three halls at Oxford called the Lombard, Moses,

and Jacob Halls, where our professors taught Hebrew, Arabic, mathematics, and medicine."

"I am glad to hear it, but whatever was the cruelty, you received here in days gone by, I think the Blood Accusation has not been brought against you for many years."

"I grieve to say that it still lingers as a sad superstition in other lands. To you English, no doubt, it seems absurd, but it is still believed in many places that we can slaughter little children to mix the blood with our Passover; and bigotry uses it for party purposes against our people. To us it is revolting; I may say, horribly so."

"But how far do you regard Judaism as a still living faith, with a present message to the world? Is it not an archaic religion?"

"Most certainly we regard Judaism as a living faith, by no means effete, inculcating as it does the primary doctrines of purity of faith in the unity of God and purity of life. We believe devoutly in the immortality of the soul and in a hereafter, and think that these truths alone can explain those grave problems which perplex us on earth, such as the existence of evil, trouble, trials, and bereavement. As regards the application of Judaic teaching to modern economic problems, the great contest between Labour and Capital, Judaism has important teachings. Not very long since I delivered a sermon on Judaism and Socialism, which shows that we believe that we have still a living message to the needs of men. Here is briefly what I said: Having cited various texts of Scripture (Exodus xxi. 1-6; Leviticus xxv. 35-55; Deuteronomy xv. 7-18; Amos ii. 6 and 7), I said that 'the grand principle these passages embody is the doctrine of altruism as opposed to egoism, the sacred duty of caring for others and not selfishly thinking of ourselves only. The Bible enunciates the grand doctrine that all our possessions and all our gifts are to be held in trust by us for the general good of all. It insists on the universal obligation to work, but not for the pur-



pose of amassing great substance, but to share our possessions with our needy brethren. It commands masters to deal fairly and generously with those whom they employ, and sternly prohibits the grinding of the face of the poor. Translate this into modern parlance. It means that the employer of labour is not justified in offering his workman the lowest wage he is willing to accept, but that he will give him sufficient for his subsistence. It means that the poor shall not be compelled to work excessive hours, more especially in laborious occupations. It means that compensation should be given for injuries received in the course of employment, and to widows and children in case of the death of the breadwinner; that deserving poor should not be allowed to starve, or to pass wretched years in the workhouse when they are past labour, but that the State should make some provision for them in their old age."

"Is Judaism a world-wide unity, recognising a central authority in dogma, ecclesiastics, ritual, and religious practice?"

"No, we have no central authority akin to that of the supreme pontiff in Rome. Our rabbis are appointed for each congregation. A chief rabbi is the highest authority in dogma, ritual, and religious practice. In some countries, as in England, the chief rabbi is the head of the various rabbis in the country. I have been elected to be the supreme ecclesiastical authority for the British empire. I decide religious questions in conformity with our religious books. I am not subject to any other authority in any other place. In some countries there is not a chief rabbi. Germany, *e.g.*, has no supreme ecclesiastical head, but there are rabbis, or chief rabbis, for each congregation. In such matters Judaism is a voluntary organisation."

"How far are the sacred books regarded as binding?"

"We consider the laws in the Hebrew Scriptures, in so far as they do not relate to matters connected with sojourning in the Holy Land and with the Temple services, as binding upon us at the present day."

"But what is the present view as to the sacrifices enjoined by Moses?"

"That, inasmuch as the Temple does not exist at the present day, we are not bound—in fact we are not able—to keep the law of the sacrifices. Orthodox Jews believe that when the Messiah shall appear, and the Temple shall be re-established, that then the sacrifices will be restored. There is, however, a certain section of Jews who consider that the law re-

quiring animal sacrifices was a temporary one, and that the doctrine of a restoration of sacrifices is not consonant with the enlightenment of the present day. But I speak for orthodox Jews. We do not regard the whole sacrificial system as symbolic. By no means did it teach, or were sacrifices intended to teach, vicarious atonement. Sins are not burdens that can be shifted from the back of one man to that of another. Jewish doctrine is that every man is accountable for his own actions. 'The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him,' says Ezekiel. The scape-goat was not intended as a substitute, but as a visible lesson to teach Israel to cast off sin. The Day of Atonement is our most solemn festival, and the supreme object of that day is to impress upon us that we have no mediator but our repentance. The spirit of that day is in Isaiah's words: 'Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked that thou cover him; and that thou hide not thyself from thy own flesh?' Without accompanying purification of heart and obedience to God the sacrifices were worthless."

"There is a wonderful charm about your Hebrew Scriptures. May I ask how you regard the kosher meat controversy started at Aberdeen, and why you regard this practice of distinctive meats as still obligatory?"

"We—when I say we, I speak of myself as representative, the religious guide of the so-called orthodox Jews, though I might term them rather Observants—we regard the law as to distinctive meats binding at the present day because, in connection with these rites, the inspired words are frequently used 'everlasting statutes.' And, to give an example that it is not merely limited to a time when the Temple stood, it is said of Daniel, who lived outside Jerusalem, in Babylon, that he 'set his mind that he would not defile himself by the king's meat.' Therefore we regard the laws respecting kosher meat as binding upon us. They prescribe that the animal is to be slaughtered in a certain way, by cutting the throat, severing the oesophagus and trachea, the jugular veins and the carotid arteries. It is a mode of killing which we believe is the most painless method. We use a knife free from notches or any imperfections. We

think there is profound reason in our Dietary Laws. They are not arbitrary, but scientific regulations. They are, for one thing, a great discipline in the restraint of appetite. We think, too, they give us immunity from epidemics, a lower death-rate, and longer livelihood. At Aberdeen it is not exactly a kosher meat controversy. A small community of our brethren has been recently started there. Unfortunately, it would seem as though the butchers' man employed there is not expert; in casting the animal the rope broke, and the animal struggled. For this reason there has been an indictment against the slaughterer who was employed. It is an important point in connection herewith that we have opinions from some of the most eminent scientific authorities in Europe on the mercifulness of our practice. Virchow, who is regarded as the highest authority in Europe, declares our method to be at least as humane as any that is practised."

"What is the present belief of the Jews as to the Messiah?"

"We hold that the Messiah has not yet appeared; that the Messiah foretold in the Scriptures is not to be a divine being, because we hold strongly to the belief in one God; but that he is to be a gifted man, a man who is consecrated with the gift of prophecy; and we hold that the Messiah has not yet come because the prophecies in connection with him in Isaiah and the other prophets have not yet been fulfilled. Universal peace does not prevail. Nor has the ingathering of Israel as yet taken place, which is distinctly taught as an accompaniment of his appearance. You must remember the wonderful pathos that gathers around our history. We look to the past, and we think it glorious in our successes, and sad in its teaching on our sins and errors. But we look to the future as containing the golden age, the true fruition of Israel's mission. It was from us you got your idea of a Millennium. Basnage says that the theory of a Millennium was propounded with the purpose of inducing Jews to embrace Christianity. Our Messianic ideal is that of a lofty prophet. By him all nations will come to the knowledge of the unity of God. Our land will be restored to us. The whole of Palestine will be a temple for the whole earth. As to when it will be, we do not pretend to know. It is recorded in the Talmud that a sage was once asked, 'When will the Messiah come?' 'This day,' was the reply. 'This day?' his disciple asked in surprise, 'there is nought to indicate His coming.' 'This day—if ye will hearken to God's voice.' I want you to remember that while we agree that our exile is a penalty, it is also part of our mission. If we sing—

'But we must wander witheringly,  
In other lands to die;  
And where our fathers' ashes be  
Our own must never lie.'

yet we believe in the coming glory of the Messiah. Would you like to hear how we keep this before us? It may interest your Christian brethren. One of the thirteen fundamental articles of faith is to the effect: 'I believe with a perfect faith that the Messiah will

come, and although his advent be delayed, I will still wait patiently his speedy appearance.' And besides this we have special prayers for his coming."

"How far do you recognise Jesus of Nazareth as a religious teacher?"

"We consider that undoubtedly he was a teacher of great power and virtue, who had sat at the feet of his Hebrew masters, and taught the lessons of holiness and righteousness which he had learned from them, such, *e.g.*, as the great maxim which he learned from Hillel, 'Do no: unto others what thou dost not wish to be done unto thee.' The prophets and Talmud contain many of the sublimest teachings which are found in the New Testament, as shown by the late Dr. Deutsch in his article on the Talmud."

"Is it not true that the sentences of the Lord's Prayer can be gleaned from the Talmud?"

"That has often been done, not from the Talmud only, but from the words of the Hebrew Scriptures and Prayer-book. Lightfoot shewed this in his '*Horæ Hebraicæ*,' likewise Schöttgen, and Wünsche in his commentary recently published."

"Is it not singular that Christianity, which is a religion that came of the Jews, is essentially missionary in spirit, while Judaism seems content with being a religion of the Jews?"

"I once preached a sermon on the subject 'Is Judaism a missionary religion?' in answer to certain statements made by Professor Max Müller. There I say as follows:—'Judaism has never held that the salvation of other nations is dependent upon their becoming Jews. It cannot bring itself to believe that the God of Mercy has opened the gates of heaven to us alone. Our faith teaches that the so-called Mosaic law, with its various rites and ordinances, is incumbent upon us Jews only, and that the non-Israelite need but observe the high ethical precepts there inculcated, and that if he keep these faithfully he may hope to win eternal bliss.' We demand absolute sincerity in all conversions to Judaism. The story of Naomi illustrates finely our position, and our care in admitting converts. Here is what we ask the stranger who seeks admission:—

"Knowest thou not that Israel still suffers persecution and oppression, scorn and ignominy in many a land?"

"If he replies, 'I know it full well, and yet I desire, however unworthy, to become one of your number,' he is instructed in our precepts, and we say,

"If thou didst formerly eat the food prohibited by our law, or didst work on the Sabbath, thou wast not guilty of any trespass. If henceforth thou wilt eat of such food thou wilt incur the penalty of excision; shouldest thou profane the Sabbath thou wilt bring upon thyself the penalty of death."

"If, then, he perseveres, we hold that we must stretch forth our hands to receive him under the wings of the Lord, as our law says: 'Ye shall love the stranger;' and we teach our people to beware of showing coldness to him. Would you like to hear a parable from the Midrash hereon? It shows the

spirit of our teaching on this head. Let me read it to you :—

"A king had a large flock of sheep and goats, which went to pasture in the morning and returned in the evening. It happened that a stray stag joined the goats, and continually followed them. When the king heard of this, he commended the stag to the special care of the shepherds, and reminded them day by day not to ill-use it, but to treat it tenderly. The shepherds said to the king, 'Sire, thou hast many sheep, many goats, and many lambs, and thou dost not give us any directions respecting them. Wherefore hast thou made an exception in favour of the stag?' And the king replied: 'The sheep are accustomed to graze in the field all the day, and to return to the fold in the evening; but stags love to roam in the wilderness, they have not been used to suffer restraint. Should we not, then, be particularly kind to the stag, that has left the freedom of the desert, and comes to join this peaceful herd?' And for the same reason should we not evince particular tenderness to the proselyte who has left his kith and kin, who has separated himself from his people, and taken upon himself the yoke of the kingdom of heaven. Beware of showing coldness to him. 'Thou shalt love him as thyself. I am the Lord thy God.'"

"In many a period we have had numbers of genuine converts. At the decline of the Roman empire many were rescued from idolatry. The 42nd chapter of Isaiah—the servant in which we regard as the nation of Israel—shows the spirit of our missionary zeal. We think that we must show to the world by a calm and dignified silence that adherence to our faith constitutes our life and happiness, by helping to destroy prejudice and dissipate error, and by teaching the world the holy truths enshrined in the Book of books. We do not seek to make nominal converts, nor to attack other creeds, believing as we do, as Maimonides says, that 'sincere and virtuous professors in every religion may hope to enjoy future bliss.'"

"But Christian divines teach the abrogation of the Mosaic Law by the new dispensation?"

"I know they do, but without warrant from Holy Scripture. Our Scripture is an everlasting law. We hold that the so-called ceremonial ordinances, the

keeping various festivals, were commanded only for Jews, but the moral code we consider is capable of being a universal religion. I know that Jeremiah xxx. 31 is quoted by theologians as a proof that a new revelation would be given, but our interpretation of the text is derived from the 33rd verse, 'I will put my law in their inward parts, and write it in their hearts,' which shows clearly what the new covenant was to be—not a new law, but the old dwelling more truly in Israel's heart."

"Is it a fair question to ask you, sir, how far you, as Jews, can join in the rising movement for religious unity?"

"On that I rejoice to speak. I may say readily that I am at all times ready, and regard it as a great privilege, to co-operate with my fellow-countrymen, in every social and philanthropic work. Such opportunities are to me a great happiness. I often sit on the same platform at the Mansion House with representatives of the Protestant and Roman Catholic sections of Christianity. I do so in all matters connected with the Hospital movement, prevention of cruelty to children, to animals, and many philanthropic organizations. We seize all such opportunities of working with Christian ecclesiastics. I enjoy the honour of personal acquaintance with the Archbishop of Canterbury, and I am intimate with many clergymen of the Church of England and with several of the Dissenting leaders. I had the friendliest relations with the late Cardinal Manning, and they are continued with his successor, Cardinal Vaughan. But of course, as regards theologic differences, I must say at the present time I do not see any prospect of our agreement. We must hope and pray for the day of the Messiah, when the Law of Sinai will burst upon the world in all its Divine, enlightening, irradiating glory, when the whole of mankind will acknowledge its excellence, when the glory of the Lord will again be revealed, when the belief in the unity of God will be the governing principle of all hearts, when all men will feel and consider themselves as brethren and think and act as such, when one language will be spoken—the language of truth, mercy, and love, even as it has been foretold by Zechariah xiv. 9: 'The Lord shall be King over all the earth; in that day the Lord shall be one and His name one.'"



# OUR PHILANTHROPIC AGENCIES.

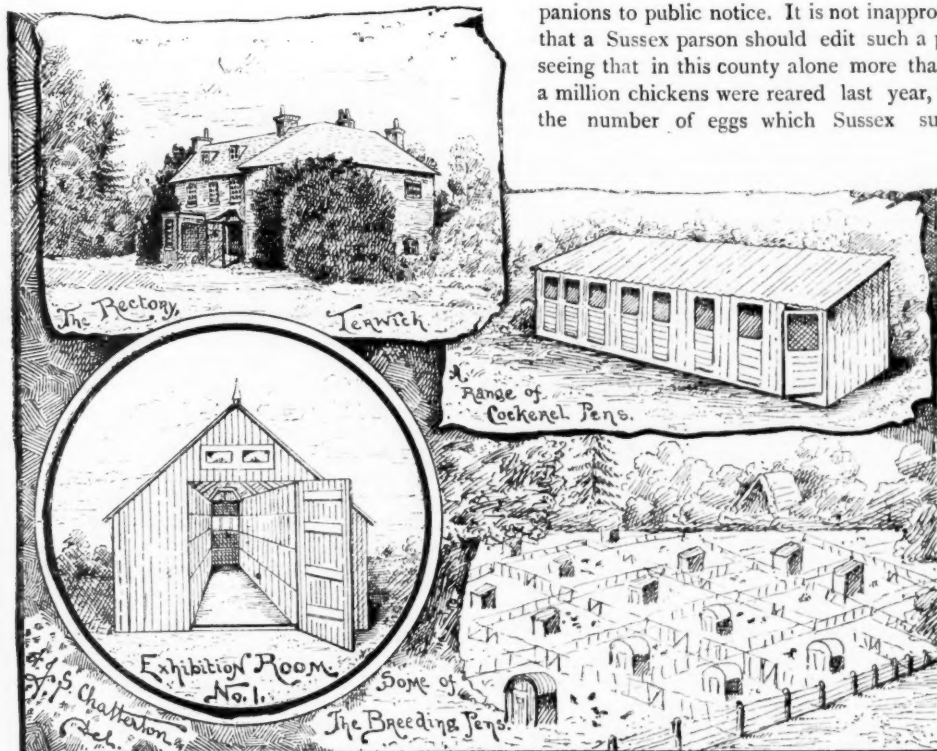
## II.—A CO-OPERATIVE POULTRY VILLAGE.

AN INTERVIEW WITH REV. G. T. LAYCOCK, EDITOR OF "FOWLS."

It is difficult to overstate the stronghold upon public opinion which the principles of co-operation are now securing. "Parson Lot" led the way in bringing home to the people the value of co-operation, but Kingsley and Maurice have found many in the later decades of the century to recognise the importance of the principles for which they contended. Kingsley's friend, Judge Hughes, has done

operation into the minds of their parishioners, in country parishes, has been exceedingly small.

As a devout believer in co-operation as the ultimate solution of many of our great social problems, I was very glad indeed to meet, the other day, the Rev. G. T. Laycock, the Rector of Terwick, near Petersfield, in West Sussex, and the editor of *Fowls*, the only journal, I believe, which is solely devoted to advocating the claims of Chanticleer and his companions to public notice. It is not inappropriate that a Sussex parson should edit such a paper, seeing that in this county alone more than half a million chickens were reared last year, whilst the number of eggs which Sussex supplies



much to help on that great co-operative movement in the North of England, which is so intimately associated with the town of Rochdale, but up to the present the number of clergymen who have in any definite way attempted to instil the principles of co-

operation into the minds of their parishioners, in country parishes, has been exceedingly small. I found that Mr. Laycock has endeavoured to carry out, with the greatest success, a form of co-operative poultry-keeping, which had had the most satisfactory results upon the life of his village, and upon his own position

as clergyman. It is some five years since he became rector of Terwick. Previously he had been organising secretary to the Rochester Diocese, for the Church of England Temperance Society, and had kept *Hamburgh* chickens as a hobby, and other breeds in years gone by.

The first question that I addressed to Mr. Laycock at our interview was, how he came to inaugurate his system of co-operative poultry-keeping.

He replied, "I commenced by giving a lecture to my people, in which I pointed out to them that whilst the hucksters only gave them three shillings a couple for their chickens, it would be possible for me, if they would rear birds from eggs which I supplied to them, to give them a minimum of five shillings a bird when six months old. Of course, I had to deal with the old and bitter cry, 'Poultry eat their heads off,' but I pointed out to the cottagers that wire-netting is now extremely cheap, and a small portion of a cottager's garden could be wired off and devoted to poultry without any expense to him. Of course, it was an easy thing for me, being on the ground, to guard against over-crowding and over-feeding—two of the great dangers which beset new poultry keepers."

"How did the villagers receive your offer?" I asked.

"Many fought shy at first," he said, "but the better and more enlightened inhabitants took it up. My plan was to supply them with eggs from my own prize poultry, and then, as I have already said, to pay them a minimum of five shillings a bird when six months old; though in cases where unusually valuable birds were reared I paid more than this. Of course, I reserved to myself the right to buy up all their birds, otherwise outsiders might have stepped in and bought the fowls, a proceeding which would obviously be very unfair to me. At the end of the first year I had the satisfaction of handing the wife of one of the villagers a cheque for seven pounds sixteen shillings. Of this sum at least four pounds was profit, which represented an increased wage of eighteen pence per week for the household, in a district where the wage of agricultural labourers runs from eleven shillings to fourteen shillings a week."

I then asked Mr. Laycock if he could give me some recent figures as to what his villagers have done.

He said, "Last year I paid away the following cheques:—£11 to one cottager, £10 18s. to another, £9 15s., £6 9s., £13, £10, and £7 to others, besides many smaller amounts. Cottagers cannot keep many fowls; they have not the accommodation, but I am convinced that with what they have nothing pays them better than poultry raising. To others who have better accommodation than the cottagers, and who are able to rear better chickens, I have paid much larger amounts."

At this point I asked what was the population of the village and the size of the church.

"The population," said Mr. Laycock, "is one hundred and sixty-five, and the village church seats eighty."

"Can you trace any definite improvement in the attendance at church since you entered upon the parish?"

"When I began," was the reply, "there was a maximum attendance of forty in the morning. At the present time our morning service, of course, is not very largely attended, as the labourers have their own work to do, but the evening service is crowded. On the first Sunday that I took the service they were not even able to sing the 'Te Deum,' and the whole service was very lifeless. Now we have an excellent service always, and at a time like harvest time the whole village crowds into the church."

"What," I said, "is your opinion of the effect of this industry upon the village?"

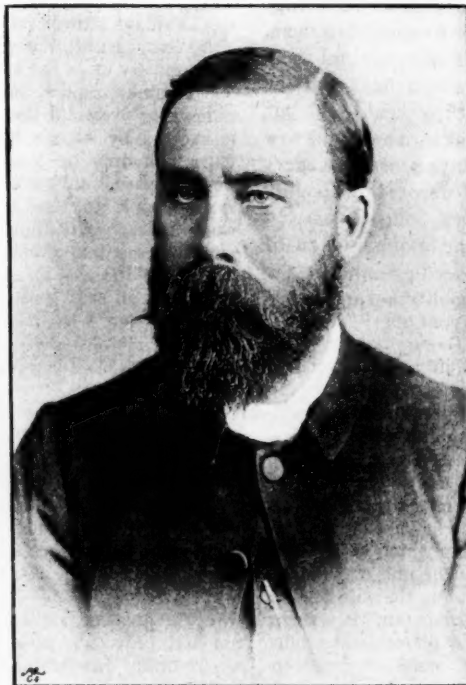
"I think," replied the Rector, "that it would be difficult to overstate the influence upon thrift which is exerted by such a hobby as poultry-keeping. A dairy can only be possessed by a few, whereas a poultry yard can be enjoyed by many. Yet one would think, to hear of all these classes for dairy work, dairy competitions, butter tests, and the like, that everyone had already come into possession of the proverbial three acres and [the long-looked-for] cow. But after all it is only a dream, and the advisable course for our villagers to pursue is to make the best they can of their present belongings. The keeping of a few fowls will supply the cottager and his family with new-laid eggs, or some hard cash if he prefers to sell them, a chicken now and again for the table, and, taking receipts against expenses, if properly managed, there will be a nice little balance on the right side. A pleasurable, profitable industry has been given him withal, which has occupied his leisure hours and has afforded interest and amusement to his wife and bairns. Every year I receive many balance-sheets from working men poultry-keepers, in various parts of the country, and in many cases have I heard with the greatest possible satisfaction that the poultry run has proved a powerful and successful counter-attraction to the public-house. 'The best cure for such evils as drunkenness is,' says Mr. George Ure, in his book, 'Our Fancy Pigeons,' 'to encourage every man in some innocent hobby, such as birds or flowers. Every man ought to have a hobby, and will—in fact, must—if he has got his brains in his head. There are people, however, that cannot admit this. They go about idle, gaping and staring with lack lustre eyes, smiling in a superior manner at the foolishness of those who take up their time with such trifles. They know better; they go home and eat and sleep and rise next day to repeat the same unmeaning round. I have no patience with such people. It is a curious thing that the busy man has usually the most time to spare for such pursuits. I may say that in the whole course of my experience I never knew an instance of a real fancier being a degraded or immoral man.'"

"What you have told me," I remarked, "is very interesting, but my criticism would be that if a number of country parsons adopted your scheme, poultry would soon be a co-operative drug on the market, especially fancy poultry."

Mr. Laycock answered this criticism by saying, "The best reply I can give to that statement is that only a short time ago two hotels offered me £1,200 a year for poultry and eggs, and I was compelled to refuse. If country parsons urge their people to rear poultry and eggs to be supplied direct to the hotels, they would get a much better price per dozen for their eggs, as well as for village poultry, as is now received from the huckster."

"Have you any suggestions to make to any of my readers who may contemplate following your example?"

"To secure the best results there must be combination on the part of the villagers. Both poultry and eggs are required in a quantity, and by collecting them from reliable quarters, a few here a few there, a substantial quantity can be disposed of at one time. Little only can be sold locally, and the best price cannot be obtained. Surely a system of collecting new-laid eggs and table poultry two or three times a week could easily be devised were a little enterprise shown, and the produce forwarded in bulk to some hotel, restaurant, or the like. That such contracts are to be got is beyond a doubt, as I have shown, for many hotel proprietors have no small difficulty in procuring eggs that can be depended upon for their freshness. The account might be a monthly one, though in the above-named instance weekly payment was offered, and after deducting cost of packing, carriage, etc., each villager would receive his due according to his contribution. I am convinced that in country districts the lot of the cottagers might be greatly improved in this way, and that it would be difficult, if not impossible, to find a readier or more opportune way of helping all who are willing to be helped—and that, not by pauperisation, not by that miserable weekly dole which saps the very manhood, but by that truest and best form of charity which teaches and helps people to help themselves."



REV. DR. LAYCOCK.

"What have you to say about foreign competition?"

"The tendency of foreign competition in most things has been to reduce existing prices, but who can say the reverse does not hold good in the matter of poultry and eggs? In the 13th century a hen sold for 3d.; in the 14th and 15th, 6d.; in the 16th, 5d.; in the 17th, 9d.; and in the 18th one would fetch 1s. During the same periods eggs could be bought at prices ranging from 3d. to 8d. per dozen. Coming to more modern times, we find forty years ago the average summer price of eggs was twenty-four a shilling, and in winter thirteen a shilling. But what are the prices which prevail to-day? Take, for instance, the recent Smithfield market reports, and this is what we find: Surrey capons, 4s. to 5s. 6d.; Surrey fowls, 2s. 6d. to 4s.; Essex fowls, 2s. to 2s. 9d.; Sussex chickens, 3s. to 4s. 6d.; new-laid eggs, 10s. per 120. In the face of facts like these, does it not seem strange that we should go on paying away to our foreign neighbours annually for eggs and poultry four millions sterling, which, if we include our bill with Ireland, is raised to close upon six millions, a bill by the way which has advanced 300 per cent. during thirty years?"

"Now, would you give me some hints as to how you would recommend any of my readers who would wish to take this matter up to commence?"

Mr. Laycock then gave me the following scheme which he recommended for starting such a work as

that in which he has been engaged.

"Before anything is done publicly it is a good plan to test the feeling of the locality privately, and endeavour to enlist the sympathy and support of any who understand the subject and are willing to lend a helping hand towards the formation of a club. A committee must then be formed, and in the formation of this on no account adopt the absurd and fatal plan so common of nominating persons to serve simply and solely because they have big names. Figure-head committees ruin many a good cause and smash up many a club. What we want are those deeply interested in the subject, who have made a study of it, and proved by practical experience that it is an



interesting and profitable industry, and who, in consequence of this, are anxious to see it taken up in increased numbers by those amongst whom they reside.

"As soon as there is reason to hope that some little interest is being awakened, a meeting should be called. Let this be advertised in the local and county papers, also by handbills, and let an invitation be sent through the children attending the village school to their parents, asking their attendance. The rector or vicar, as the case may be, will, of course, lend the weight of his influence by taking the chair. It is well to note here that many clergymen take a great personal interest in the subject, and are doing good work in promoting and helping forward such clubs. As there will be some business to transact at the close of the meeting, the lecturer for the night should not make his remarks too long, his great aim being not so much to instruct in detail on this occasion, as to deepen the interest already created and to infect others with the contagion commonly known as 'hen fever.' If he bear these two points in mind he will not go far wrong, and will do a great deal towards establishing the new fledgling.

"By all means have some live fowls on view. Let these be not only the best specimens of the various breeds which can be procured locally, but let them be exhibited in the full glory of show form. They should also be nicely arranged round the platform in such pens as we are accustomed to see at shows, and opportunity should be afforded the audience to make the closest inspection. Now and again the lecturer will no doubt be interrupted by a lusty cock-a-doodle-doo! but he will have his remedy—an appeal to the chairman for the preservation of order and a fair hearing—a bit of pleasantry by the way which helps to enliven the proceedings. At one lecture I gave I took a cock from his pen because of repeated interruptions and allowed him to strut the platform, and when we told the audience that he was off to America in the course of a few days, having been ordered by cable for the sum of twenty guineas, he was at once the admired of all admirers. This little incident, quite unpremeditated and carried out on the spur of the moment, perhaps did more to create an interest in poultry-keeping than any words which had fallen from my lips that evening. A few diagrams or models of incubators, foster-mothers, poultry-houses, and other appliances should also be on view, as they all tend to give additional interest to the lecture.

#### "AFTER THE LECTURE.

"As soon as the lecture is over a resolution that a poultry club for the village be now formed should be moved, seconded, and put to the meeting. A president, treasurer, and secretary should be appointed. The last-named official should be a man of some practical experience and tact, who has time at his disposal (although the busiest men invariably find time to do most), and be withal a ready penman. He should, moreover, be a man of some business capacity,

for be it remembered clubs managed in an unbusiness like fashion invariably go wrong, and the success or otherwise of the club will largely depend on his efforts. The names and addresses of all those wishing to join the club should be taken, and at the next meeting, which should follow promptly, and before the interest flags, a committee should be elected, rules drawn up, and arrangements made for future meetings.

#### "SUGGESTED RULES.

1. That this club be called the ——— Poultry Club.
2. That the object of the club be to encourage the keeping of poultry, especially amongst cottagers, by such means as the committee may deem desirable.
3. That a small subscription be charged, payable monthly.
4. That the officers of the club shall consist of a president, vice-president, hon. treasurer, and hon. secretary, who shall be *ex-officio* members of the committee.
5. That the affairs of the club shall be conducted by a committee of twelve, five to form a quorum.
6. That anyone desirous of becoming a member of the club must be proposed and seconded in open meeting by two members, and that he be balloted for by the members present at the next monthly meeting. A majority of at least two-thirds to admit.
7. That a meeting of the club be held monthly for the purpose of receiving subscriptions, and discussing the management of poultry.
8. That the first annual general meeting be held in——, and in each successive year, at which the officers and committee be elected, who shall be eligible for re-election.
9. That any member allowing his subscription to be two months in arrear shall receive a written notice from the treasurer, and if he fail to pay within a month from the date of such notice he shall be considered as no longer belonging to the club.
10. That no member shall be allowed to take part in any competition promoted by the club until he shall have paid all arrears, and have been a member of the club for at least four months prior to such competition.
11. That any member may be expelled by a majority of three-fourths of the votes given at a general meeting convened for the purpose of considering his conduct; a week's notice of such meeting, together with the grounds of complaint shall be given to each member.
12. That the property of the club be vested in the hands of a trustee.
13. That these rules be altered only at a general meeting convened for that purpose, each member to receive a fortnight's notice of the same.

#### "A PROGRAMME.

"Besides the usual monthly meeting, when there should be a lecture given or a discussion on some phase of poultry keeping, members should be encouraged to visit one another's yards, and help each other in their difficulties, compare experiences, and relate successes or reverses. At least an annual local show can be got up which will prove a great stimulus. There can also be an outing now and again in the way of a visit to some large poultry establishment, where a hearty welcome will be given, and where the members may learn much. It must always be remembered that the club means business, and its great aim is to promote a healthy industry, and keep pace."

## III.—A GREAT WORK AMONG THE JEWS.

"They (Israel) if they abide not still in unbelief shall be grafted in, for God is able to graff them in again; and so all Israel shall be saved."  
—Rom. xi. 23, 26.

ALL who watch for the dawning of that promised day must have noticed of late years a new sign of the times—chosen men of the house of Israel are being brought by one means or another to see the glory of God, the God of Israel, in the face of Jesus Christ, and they, rejoicing in the Messiah they have found and full of love for their brethren, are able to move the hearts of multitudes, and to lead the lost sheep in flocks back to the Good Shepherd.

A notable instance of this kind is seen in Hermann Warszawiak. Born in Warsaw, of a high rabbinical family, which leads the Jews of Eastern Europe, brought up to the strictest observance of the customs of the fathers, he yet through the secret working of the Holy Spirit found no rest in his heart till driven by God's providence from his native land, he met with a venerable missionary to the Jews in Breslau, and so found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph.

No sooner was Warszawiak baptised in the name of Jesus than hot persecution on the part of his relatives drove him first to Scotland, and six months later to America, where he arrived, friendless and penniless and with no visible future, in April, 1889, but hearing a loud voice within, "Go, speak to your brethren all the words of this life."

Experienced Christians cried, "Do not attempt such a thing; the Jewish heart is hardened, they will not hear." But God's fire burnt within him, he was weary with forbearing, and must needs cry.

The day after he landed in New York he preached Christ to a company of sixteen Jews gathered in the house of a Warsaw man, an old acquaintance. He told them what a Saviour he had found; they did not put him to death as might have been expected, but said, "We would hear thee again of this matter." So day by day, week by week, the multitude of hearers increased, and as time went on keen discussion and angry invective gave place to earnest enquiry, and in many instances to a glad faith, which could forsake all for Christ's dear sake. The New York City Mission first placed a hall which forms part of the Dewitt Memorial Church, Rivington Street, at the disposal of the young herald of the cross; then, as the audience increased, threw open the doors of the church itself and of the adjacent rooms, but for the two last years the crowds that on a Saturday seek admission are so excessive that hundreds must go away disappointed, and the atmosphere is such in the overcrowded church that it is a wonder that the health of the preacher has not completely broken down. In the summer of 1892 Mr. Warszawiak addressed a letter to his friends, inviting them to build a large tabernacle seated for two thousand, with a training college for Jewish missionaries attached to it. Such a building is loudly called for, as besides the present overflowing congregations, thousands of Jews have intimated in writing their readiness to attend a synagogue in which Christ Jesus is preached if they had a building which they could claim as specially their own with Hebrew psalmody and other familiar forms of worship.

"Christ's Synagogue" and Training College is estimated to cost £20,000. Of this sum £7,000 have been

subscribed—£5,000 in America and £2,000 in Great Britain, but the fund makes slow progress, the contributions being mostly of small sums, and at present Mr. Warszawiak is so engrossed with the mission work itself that he cannot personally plead the cause of this much-needed building. It may be asked what comes of all this hearing of the Word?

A great multitude believe and openly confess their faith in Christ, and about sixty men and women have been baptised; some by the pastors of the Dewitt Memorial Church, and others have been admitted to the membership of churches of different denominations in the city. Mr. Warszawiak is not ordained as yet, and considers it rather his call to preach the Gospel than to baptise. His motto is "Peace be to all them that love the Lord Jesus Christ in sincerity." The limits of this paper are reached, but we cannot close without telling some of our readers who perhaps consider "Christ's Synagogue" too great an undertaking, of a humbler auxiliary to the work, which, with the help of £800, could be rendered thoroughly complete and effective. We refer to the Home for "Persecuted Jews and Enquirers." Within a year after Mr. Warszawiak began his work in New York, the number of enquiring Jews that sought him in his lodgings became a serious inconvenience; he must have an office, and as soon as baptisms took place, the need of an asylum for the houseless was painfully felt. By the kind help of Scotch friends Mr. Warszawiak was enabled to open a Home, No. 65 Avenue D, in January, 1891, which has been an untold blessing and become a centre of manifold work for Jewish men, women, and children, and the missionary has attached to himself many fellow-labourers, but the place is too strait for them, and the adjacent house having unexpectedly come into the market, at a comparatively small expenditure the institution could be rendered quite complete.

A school room is urgently required to meet the case of the children of the vast Saturday congregation, also a house for Mr. (Rabbi) Leopold Cohn, a convert who after a course of study in Edinburgh has now joined Mr. Warszawiak as his fellow-labourer, and being a family man, requires several rooms. All this could be had under one roof, by adding the adjacent to the present house. The price asked is £2,400, and a gentleman in New York offers half that sum on condition that Mr. Warszawiak can raise the other half. Towards it he has now £400 in hand and it is not unreasonable to expect that Christian friends in this country will be forward to help so desirable an object. In conclusion a short extract from a letter from Mr. L. Cohn, who has recently returned to New York, may be allowed. After describing how, in spite of the incessant efforts of the enemy to overthrow this work of God, the meetings increase in numbers, and in the intensity of the interest of the hearers, he goes on to say, "I am sure if some of the Lord Jesus' followers who have means saw these poor brethren of our Lord after the flesh standing there and sweating, he would soon sell all his substance and build a 'Christ's Synagogue' for these poor desolate posterities of patriarchs, prophets, and apostles, who are so anxious to hear more of our Lord Jesus Christ, their Messiah."

A booklet entitled "Hermann Warszawiak; or, The Little Messianic Prophet" is published by Elliot, Edinburgh, price 6d., and friends who desire further information on any point connected with this work may apply to Miss Douglas, 1, Rosebery Crescent, Edinburgh, who acts as treasurer for the mission on this side of the Atlantic.

# THE ROUND TABLE CONFERENCE.—XVI.



## RELIGIOUS TEACHING IN BOARD SCHOOLS.

THE PRESENT PHASE OF THE RELIGIOUS DIFFICULTY IN OUR PUBLIC ELEMENTARY SCHOOLS.

V.—BY DR. JOHN CLIFFORD, M.A.

IN discussing the questions raised by Mr. Athelstan Riley concerning the future policy of the London School Board, it is of the first importance to set down a few plain and admitted facts. We are not dealing with an ideal system of religious teaching. The London School Board has been in existence since 1870, and it is with that we are primarily concerned. A compromise as to the character and contents of the religious teaching to be given was accepted by the different bodies of Christians represented on the Board, and it has been loyally maintained to the present. It has, moreover, worked satisfactorily, not only in London, but in other large towns of the kingdom, and is at this moment, save in the judgment of Mr. Riley and the party he leads, in greater favour than it has ever been since its adoption.

Still, Mr. Riley professes not to know what the compromise is, and says he cannot find any one who does. As actually operative in various districts of the country, the compromise secures three things.

(1) The Bible, in the Old and New Testaments is read, both by boys and girls. The infants are not passed over; but the selections used vary according to the different standards of instruction provided for children of differing ages. The Lord's Prayer and the Ten Commandments are committed to memory. Selections of Biblical history, Biblical poetry, and Biblical ethic are taught. Passages describing the miracles of our Lord have a place in the chosen readings. That supreme fount of spiritual and ethical instruction, the Sermon on the Mount, is found in each Standard. The xxiii. and other Psalms; the Parables of our Lord; the iii. and xiv. and xv. chapters of John, the History of the Early Church in the Acts of the Apostles; the xiii. chapter of the 1st Epistle by Paul to the Corinthians, are samples of the ground covered in these Biblical readings, and witness at once to the wisdom, comprehensiveness, and practical sense with which these arrangements have been made.

(2) The compromise secures that the Bible is

taught as well as read, and that its meaning is conveyed to the minds of the children as well as its words. The reports of examiners prove that "the children receive a sound and useful grounding in the various books of the Old and New Testaments," and in the teaching they contain. The work is satisfactorily done. I do not say it is perfect. That would be too much to expect. As Thring, the educational seer of Uppingham, said, "We do not yet understand the way to educate a child," and therefore it is not surprising if our success in imparting religious knowledge should not be without fault; but speaking generally and in comparison with our success in other departments, it is just to say that this part of School Board work is as well done as can be expected.

(3) But one main purpose of the compromise is *the express exclusion of the teaching of theological opinion*. The compromise aims at justice, but at justice in a Protestant country, and therefore it is intrinsically Protestant. The core of it is trust in the Bible, loyalty to the Bible. Read the Bible, know the Bible, and the compromise is kept. Add to it, or take away from it, and the compromise is violated. Say that the Bible does *not* teach the Deity of our Lord, and you are disloyal to the compromise. Affirm that it teaches the Athanasian Creed, or any Creed, and that again and equally is disloyalty to the compromise. Mr. Riley says, "It was tacitly assumed that the great Christian doctrines common to the creeds of both parties would be taught under it." I deny it. It was assumed that Christian doctrines as such, and in the sense in which Mr. Riley uses the words, would not be taught at all. The Bible was to be allowed to speak for itself. Anglican and Dissenter alike believed, at that date, in his Bible, and could trust it to make its own way if it were only known. Board schools are *not theological* schools, and the compromise is expressly framed to prevent them being used for theological purposes, and to shut out decisively the distinctive teaching of all ecclesiastical parties, whether



Trinitarian or Unitarian, whether Anglican or Nonconformist.

That is the meaning of the original compromise. That is its threefold purpose, and that purpose has been achieved. The teachers have been faithful to the spirit and letter of their trust. I have letters from residents in large towns in which the London School Board policy has been adopted, testifying to the satisfactory working of the compromise. One says, "We have always had religious teaching in our schools since they were first established. No friction has at any time been caused by it." This is written concerning a town where they adopted the syllabus of the London School Board "almost in its entirety." A deputation of working men from York visited the Board schools of Huddersfield, Leeds, and Scarborough, and they write concerning this religious instruction: "We believe there are not many schools in York in which answers so prompt and full would be given as those which we heard at Scarborough in reply to the questions of one of our number. We were struck by the reverence with which the lesson was conducted. Duty to parents, honesty, truthfulness, purity in word and act, and the other elements of good conduct are instilled in forms adapted to the school age. It is quite true that Catechisms and the formularies of particular Churches are not taught; but then the schools are not designed for the children of any particular Church, but for the children of the inhabitants at large." More remarkable still is the witness recently borne by Canon Evans, at Bedford. He denied that "undenominational teaching was worthless," and said that he himself was educated at a school where the religious teaching was undenominational, and that at that time the same school was attended by Dr. Lightfoot, the late Bishop of Durham, Dr. Westcott, the present Bishop, and Dr. Benson, the Archbishop of Canterbury.

Why is it, then, that we have the present agitation against the compromise? Who has raised it, and for what reasons? Certainly the disturbance is not the work of the Free Churches. We have not the slightest share of responsibility for reviving this painful controversy. This Mr. Riley admits. The work is his own. He claims it, and we cannot deny the validity of his claim. He tells us his suspicions, describes the careful way in which he has been collecting and storing the facts which verified his suspicion. Mr. Sharp found one case of religious ignorance, Mr. Coxhead came upon a second, and Mr. Riley discovered a third; and on these particular cases Mr. Riley sounded the alarm, and began the attack upon the compromise.

I do not deny the "cases"; but I have had so much experience in the examination of "cases" cited for the purpose of supporting foregone conclusions, that I confess I should feel more secure about these "cases" if I could be permitted to examine them for myself. "There is nothing like a theory for blinding the wise," says George Meredith. Individual cases!

What are individual cases? Here is Justice Grantham sitting in a Manchester Court. Listen! A witness is called. She is a little girl seven years of age. Is she competent to give evidence? "Come here," says the venerable and bewigged judge, and the terrified bairn goes near to him. "Have you heard of the Bible?" the judge calls out. "No." "Have you heard of God?" "No!" "Do you know where you will go to if you do not tell the truth?" "No!" It was enough. There's your religious education; and the poor prejudiced judge began sneering at the inefficiency of Board schools. Alas, for this hasty, "sapient judge"! The little girl has never been inside a Board school. What training she has received is in a Roman Catholic school in Salford! If such calamities befall a venerable judge trained in caution, and accustomed to weighing evidence, because of his antipathy to Board schools, would it be surprising if Mr. Riley, who certainly has the merit of juvenility if not of inexperience and of caution, should be misled by his "cases" in a similar way! Of this I have no doubt, that it would be easy to match every case of ignorance of religious teaching, producible from Board schools, by similar cases obtained from the so-called Voluntary schools of the Anglican Church.

What other conclusion follows from this page in the history of the Exeter "Diocesan" Training College for Teachers! This is an Anglican institution, and yet it draws from the public purse £3,104 7s. 11d., out of a total income of £4,080 8s. 1d. The voluntary subscriptions from individuals amount to £61 18s. None but Anglicans can enter this institution, which takes three-quarters of its funds from the State. But here is the interesting fact. The inspector says: "*I was surprised that eight of the thirty-one seniors were stated by the Dean of Chester to have received no religious instruction as pupil teachers, and that six of the eight came from Church Schools.*" Shall we judge the "Voluntary schools" of England by the Diocesan Training College at Exeter? Is this the way "the schools that are kept open expressly for the sake of religious teaching" neglect their work?

No! The fact is these "cases" have little or nothing to do with the *origin* of the present agitation for the abolition of the compromise! Readers of the *Church Times*, students of the debates in diocesan gatherings, observers of the behaviour of such organisations as the Kilburn Sisters, have no difficulty in discovering the *real origin and true inwardness of the new crusade*. Four facts are indisputable.

1. In an article on "A Church School Policy," in the *Church Times* of July 28th, it is written: "The crisis must have been foreseen directly the present Government took office." That is a revealing sentence, and it is followed by such advices as these as constituent elements of "Church School Policy" under the reign of Liberalism: "Hold tight all we have." "Wait until an opportunity comes to move forward." "Insist that the teaching in Board schools shall not contravene the compromise of 1870; but exclude Unitarianism." Clearly, the priests know they

have lost their friends. The Education Department has ceased to be an auxiliary of the Anglican Church. The exodus of the Tories from Downing Street is the suspension, not the extinction, of hope. "Hold tight all we have." "Wait until an opportunity comes to move forward." No further extension of clerical monopolies is expected whilst the Liberals hold the educational sceptre. If we close our eyes to the political factor in this struggle, we miss one of its most powerful elements; and our foes know this far better than we do.

2. Another contributory fact is the increasingly unsatisfactory condition of the "so-called Voluntary schools." True, the facts concerning "Church of England" schools are not obtruded upon a curious public. Diocesan reports are kept secret for the most part. Yet it is clear from Mr. Riley's lamentations, and from the desperate appeals for a policy made in "the Church" papers, that the Voluntary school arrangement is slowly but surely sinking into decrepitude. The Church of the millionaires, the Church of the capitalists, the wealthiest Church in Christendom, will not supply the small subscriptions required in addition to the eighteen shillings per child given by Government, to maintain the efficiency of the so-called voluntary or Anglican schools. Dr. Fry, speaking of the clergy, says: "We are suspicious of educational reforms and advances because our laity as a whole will not pay enough to enable our Church schools to keep pace with the times."\* And, again, "If Voluntary schools mean education on the cheap, if they are supported by the propertied classes at as low a figure as possible simply because Board schools are dearer, they will be lost. *It is not the religious teaching that is the cause of danger.* It is the risk arising from any general suspicion that they are being run "on the cheap." If we value religious education, as we say we do, the laity must find the money to make our schools ample and sanitary, and to put our curriculum in the very van. We are mere hypocrites, if in the name of religion, we follow any other policy."† Hence it is proposed by many that the Voluntary schools shall accept aid from the rates; and yet this is dreaded, for it is seen that this cannot well be done without following the lines of English policy, and conferring the controlling power on those who supply the funds.

3. Goaded on the one hand by the inefficiency of the purely Anglican schools, on the other the clericals are chagrined by the splendid successes of the Board schools, in spite of the sustained endeavours of the clericals to cripple their action and impede their progress. Board schools have more space, larger playgrounds, better teaching apparatus, a finer curriculum, a superior tutorial staff, and, best of all, have won a higher discipline grant than their rivals. They have done good work, and the nation knows it: and, if slowly, yet surely the nation is coming to appreciate

it, and then the false and foolish cry of "cheapness" will no longer be able to cheat younger England of its full inheritance. Board schools are changing the face of the country. They are giving the people a sense of unity, of belonging to the country, and the country a sense of belonging to them. Hence it is not surprising that our clerical friends should be eager to capture them and convert them into a department of the Anglican Church. It would, perhaps, be surprising if it were otherwise. None of us relinquish the privileges of life readily. Men reared in Churches built by the State, supported by the State, controlled by the State, and belonging to the State, as naturally look to the State, for religious education as we Free Churchmen look to ourselves. It is instinctive to a Churchman of Mr. Riley's education and ideas to claim the service of the Board schools in the interest of *his* Church. Let us not forget the forces of heredity and early training.

4. But the most powerful factor in creating the agitation against the compromise of 1870 is the radical change which has taken place in the Anglican Church since that compromise was arranged. It is not too much to say that the Evangelical and Protestant Church of Mr. W. H. Smith, one of the leaders in effecting the compromise, has ceased to lead in the life of the nation. That Church agreed in 1871 with the Nonconformist Churches in trusting the Bible, held that it contained the religion of Protestants, and that if they had the Bible they had everything. But the party that dominates the Anglican Church to-day distrusts the Bible; will not let it speak for itself, places it beneath the "Church," that is, beneath the clergy; that is, once more, beneath a sect of one of the religious sects of the nation. It is not the Free Churches who have changed. We are where we were in 1871, and stand by the compromise. It is Anglicanism that has changed, and the whole of this controversy is due to the resurgence of the priestly party within our Protestant Church. To that party the Church is everything, and the Bible is a mere book to be authoritatively expounded by the creeds and catechisms of the Church.\* In short, this present agitation for the abolition of the educational compromise is a further attempt by the High Church party to break down the traditional Protestantism of England.

The Rev. Thomas Green, ex-chairman of the Congregational Union, says:—

"The old Establishment is crumbling away, and these narrow never-learning men, with no faith in the vital power of the Gospel of Christ, are seeking to build up a second Establishment more intolerant, more oppressive, more infidel-making than the first. Sacerdotalism, when rightly understood, is the teaching of the Church of England, with its confession and absolution, its fasting Communion and its Eucharist worship. Such is the latest deliverance of one of its most prominent leaders, and such is the character of the dogma Mr. Riley would impose. Why should Dissenters stand shoulder to

\* "A Social Policy for the Church," by Rev. T. C. Fry, D.D., Head Master of Berkhamsted School, p. 28.

*Ibid.*, 31, 32.

\* It is admitted that the Newer School represented by "*Lux Mundi*," holds the position "the Church to teach, the Bible to prove," but at present, this doctrine operates within a very limited area of the High Church party.

shoulder with Mr. Riley, as he asks them to do, in support of a system from which their ancestors revolted, and which they have always opposed."

It is scarcely more important to get at the true origin of this controversy, than it is to clear out of the way one of the most gross and palpable confusions introduced into it by Mr. Riley, and which constitutes the chief, if not the only strength, of his long statement.

With effusive solicitude for co-operation with Nonconformists, and unctuous protestations of regard, Mr. Riley, either from sheer ignorance of the history and principles of the Free Churches, or else from a fatal facility of unconscious misrepresentation generated by his party and priestly sympathies, persistently flings at us a series of accusations as intolerable as they are false. Again and again Mr. Riley charges us with the guilt of "denying our Lord," describes us as "having given up the Divinity of Christ"; ready "to part with our religion," and averse to teaching the fundamental principles of Christianity. In fact, Mr. Riley repeats in his article the loathsome insinuations he made again and again, with such deplorable want of manners, at the meetings of the London School Board.

As to the "manners" I say no more; but it is necessary this wild accusation should be dealt with and cleared out of the way. The charge is, that we of the Free Churches do not wish "the Divinity of Christ" to be taught to the children of England, and are opposed to the impartation of definite doctrinal teaching in religion. Why cannot Mr. Riley add to this "half truth" that which would save it from being "a lie!" Why will he not say what he knows to be fact, or ought to know—that *what we really oppose*, is not the teaching of definite religious truth at all, but *the teaching of it at the cost of the ratepayers?* If Mr. Riley knows that, why does he suppress it? If he does not know it, what becomes of his competency to speak or write on the subject at all?

Say, if you will, it is base and wicked to refuse to take taxes to train children in the knowledge of the principles of Baptist and Anglican Churches, but do not charge us with "denying our Lord," when expressly from loyalty to Him and His teaching, and from profound religious conviction, vindicated at great cost, we refuse to use the money of the State for the inculcation of religious dogmas. Call it "political Dissent" if you will, exhaust the vocabulary of opprobrium; we do not mind; we are accustomed to it, as our fathers were before us: but, for your own sake, do not be guilty of the flagrant misrepresentation which talks of us as "giving up our religion" because we refuse that you should put your hands into our pockets and those of our fellow-citizens in order to reach your own theological opinions. Religion gains nothing by breaking the commandments.

Refuse to teach "the Deity of our Lord," "the Atonement," "the fundamental truths of Christianity!" Why, then, do we build and pay for our houses of worship without a penny from the public

funds? Why do we train our ministry and support it without an acre of glebe land, or a farthing of tithe? Why do we build and sustain our Sunday schools and Christian Endeavour Societies by our own gifts? *We* have not three-quarters of a million per annum of mining royalties to support our churches! Hundreds of thousands of pounds do not come to us from the "unearned increment" in the towns. Ecclesiastical Commissioners do not nourish us! We do not take properties that belong to a whole parish for the exclusive purpose of our Sunday schools! And yet Mr. Riley says "the Nonconformist deputations treated the fundamental mysteries of the Christian faith as unessential to the instruction of children from the New Testament," and girds at us as "turning our backs on our forefathers," and talks about our keeping silence as to Christ's redeeming love, the power of His saving Cross, and all His glorious Resurrection mean to us!" When Mr. Riley and his party have made half the sacrifices on behalf of definite doctrinal teaching in religion that the Free Churches have, he and they may have some right to speak.

Moreover, it is not only unfair; but it is unwise. You will under-estimate the force you have to fight if you persist in such misrepresentations. J. S. Mill says "one man with a conviction is worth ninety-nine with only interests." You will find out that Free Churchmen are men with convictions. They can stand "beating," and then fight again, but they never surrender; and in the long run they always win. Our opposition is a vital part of our religion—the religion we have inherited from our fathers, and to the dissemination of which we have dedicated our lives, and whilst we dare not, and will not, yield, we can suffer.

Clear, then, this misrepresentation out of the way. Do not let it appear at the next election. Instruct your canvassing ladies, so that as a matter of simple justice they may not repeat it. Fight fairly. Do not forget we have given better pledges of our real interest in these definite religious beliefs than you have, and are giving them every day—partly in refusing the social prestige and influence which entrance into the Anglican Church would secure to us, and partly in the steadfast support of our aggressive missionary Christianity. Cease, then, to talk of our "denying our Lord," since you know that we are only denying *your right to take the taxes of the people to teach your opinions concerning Him.*

There is another mistaken statement which may as well be nailed to the counter at this moment. Mr. Riley, with that eagerness to vilify his opponents, which is so characteristic a feature of his policy, makes all the capital he can out of the visit of the Rev. A. A. Green to Westbourne Park Chapel. Mr. Riley does not say much, but the little he writes is singularly opulent in error. He says: "The following Sunday fortnight Dr. Clifford had a Jewish Rabbi to preach for him at Westbourne Park Chapel on 'Intersectarian Intolerance.'" Now, first, Mr. Green did not preach at all; secondly, Dr. Clifford had nothing to do with arrang-



ing for Mr. Green's visit, though he fully approved it; thirdly, Mr. Green did not appear at one of the ordinary services of the Church, but simply at a Sunday afternoon Bible-class gathering, and in accordance with the custom of the class of hearing the representatives of different churches give their *own definite teaching* about the beliefs of their churches. Mr. Riley suggests that it was an ordinary exchange. It was nothing of the kind, and had no more connection with our public worship than Mr. Riley's addresses at the London School Board have. I wrote to the *Church Times*, an organ Mr. Riley reads, correcting the errors into which that paper had fallen. I am sorry Mr. Riley did not see my letter, and so has repeated the mistakes of the *Church Times*; but I trust that if this occurrence is destined to take its place in the election literature of 1894, the truth, the whole truth, and nothing but the truth will appear about it.\*

And now let us inquire a little more closely what it is the agitators want. So far as I can gather, they ask (1) That the doctrines of the "Incarnation," "the Holy Trinity," "the Atonement" shall be taught the children of our Board Schools, and at the public expense, and (2) They propose that the teachers shall be examined as to the content of these doctrines and their belief in them; and that, in effect, a sort of subscription shall be secured from our Board School teachers to a doctrinal schedule.

There is, of course, the preliminary difficulty met with at the examinations conducted by Mr. Riley at the London School Board, viz., "What are the fundamental doctrines of the Christian faith?" Say they are the "Incarnation," the "Trinity," and the "Atonement"; but what again do these words mean? Suppose we restrict our inquiries to Mr. Riley's own communion. Take Canon Fremantle, Canon Knox-Little, and Archdeacon Farrar, and ask them to explain and define the great doctrines named. How long should we have to wait before we should find a set of words meaning *anything definitely* in which they would agree?

Yes; but it is said Mr. Riley proposes a form of words. I know he does. But though Mr. Riley seems charmingly simple, yet for an unordained priest, he is one of the most astute young men I have met. Do not imagine Mr. Riley wants the mere repetition of words. No! These children must be taught the Trinity, so as not to fall into the grave error of Trithemism; and the distinction of the Persons must be so

sharply made as not to incur the heresy of Sabellianism; and yet whilst avoiding the Scylla of Sabellianism and Unitarianism, their young and susceptible minds must be guarded against the Charybdis that says there are three incomprehensibles; "for we are forbidden by the Catholic religion to say there be three Gods or three Lords."

Nor is it the mere fact of the Incarnation and of the Atonement that Mr. Riley wishes to be taught. The Incarnation must be explained; the Atonement must be expounded. Mr. Riley is not the amateur theologian persons are tempted to imagine from the facility with which he uses theological terms—a facility suggestive of complete and undisturbed knowledge as to their exact meaning, or else of placid and fathomless ignorance as to their place in history. The glibness with which he talks on the profoundest mysteries of the faith must not lead us to misjudge him. It is obvious he is bent on supplying perfect theological security to our children. Their fathers and mothers are ill-equipped with theological lore, and many of their State-appointed teachers dwell in the land of theological mists and shadows; but if we begin early, we may make it better for the rising generation, and send out the boys and girls of thirteen with a theological outfit of the approved pattern. "The religion, in the principles of which our children are to be trained is the Christian religion," is the contention of the abolitionists. Certainly; but what is the Christian religion? Here is the answer, given with frankness and simplicity. "We have always maintained," says the *Church Times*, "that Christian doctrine is High Church doctrine." Exactly, and yet when this was declared at the meetings of the Board it was scoffed at both by Mr. Riley and the clergy on the Board as the absurd and impossible creation of over-heated minds. We do not wish to under-rate Mr. Riley's qualities. He is always thorough-going, occasionally frank, and frequently confidential. It would be unjust to him to suppose that he does not wish to supply every boy and girl in London with a complete training in all the mysteries of High Church doctrine. It is a great purpose. Is it surprising he wishes us to join him? It is a huge task. Is it surprising that this theological Hercules should call aloud for help?

For there are deeper difficulties than these, since our High Church friends do not seem agreed on the elementary question, "What is a Christian?" "The child of Christian parents," said one of Mr. Riley's supporters; a definition only a little less impotent than that blurted out with arresting simplicity by Mr. Hill, in reply to the enquiry, "How do you know that a Unitarian is not a Christian?" "I do not say that," said Mr. Hill, "what I say is that if he is baptised he is a Christian and he cannot help himself," i.e., these men will deny the name of Christian to the saintly and Christ-obeying Channing, and to Sir John Bowring, singing "In the Cross of Christ I glory," and give it to a drunken unbeliever who happens to have been baptized. But if they were of one mind, it cannot be doubted we are divided from them by a fundamentally different

\* That there may be no chance of mistake about this matter I quote the letter:—

"In reference to the visit of the Rev. A. A. Green, of the Hampstead Synagogue, to the Westbourne Park Bible Class, may I say it has been the habit of this class for years to invite representatives of different churches and schools of thought to address the class, to introduce topics of debate, and to answer questions concerning the faith that is in them. We believe that our misunderstandings are due to talking at one another from a distance, and about one another on the basis of second or third hand information, instead of talking to one another. Mr. Green's visit was in no sense a novelty to us, and was in many ways an advantage. We are not afraid for the Christianity of Christ Jesus. We should be glad to welcome the Editor of the *Church Times* to speak to us on 'definiteness of belief;' for it is not definiteness of belief we object to; what we oppose are 'beliefs' contrary to the teaching of the New Testament, and practices contrary to justice."

conception of the Christianity of Jesus Christ. The High Church idea of religion is sacerdotal, materialistic, ritualistic, mechanical, credal, pagan; the Free Church teaching is that discipleship to Christ begins in obedience to Him; that learning the teaching comes by doing the divine will; that religion is always intrinsically inward, spiritual, and practical, and can be taught by souls that really know it without teaching one of the many propositions concerning the nature of Christ, the composition of the separate persons of the Godhead, and the meaning and issues of the sacrifice of the Saviour. The facts of science can be taught without inculcating the doctrines of evolution, and entering into the controversies of Darwin and Weismann; and so the facts of religion, of the history, poetry, and ethics of the Bible, of the purpose and work and teaching of Christ can be taught to children without confusing and bewildering their minds with the cumbersome accumulations of the theologians of all the ages. The new policy is as anti-Christian as it is impossible and absurd.

Moreover, what is to be said of this new policy as affecting our Board school teachers? It is a fresh effort to impose theological tests, to create in 1893 a new religious disability, to construct a School Board

Inquisition, with Mr. Riley as the presiding Torquemada. No policy could be more unjust, or could inflict a severer blow on real religion. Irreligious men and women are exactly the persons who will teach the Apostles' Creed, and any other Creed you like to order, with absolute indifference; but the sincere, the conscientious, the really religious will indignantly refuse a position which compels it. It is fatal and foolish to attempt to promote religion by hypocrisy.

The bottom fallacy of this movement is, that with money you can get anything, even religion. You cannot. You can get creeds signed and taught. But you cannot get them believed. Money will not secure sincerity, earnestness, devotion. The love of God, and of children, the atmosphere in which religion grows, these are personal and cannot be bought. No taxation will secure them. No signing of creeds will obtain them. One soul a flame with the love of God will teach more religion in a month than a hundred hired hypocrites in a century.

We are sure the teachers of our Board schools will say to these new religious persecutors, "To whom we gave place by subjection! no, not for an hour; that the truth of religion might remain with you." And the tax-paying parents and all the true manhood of the nation will heartily commend them.

## VI.—A JEWISH POINT OF VIEW.

BY THE REV. ISIDORE HARRIS, M.A.

(Junior Minister of the West London Synagogue of British Jews.)

In the recent discussions that have taken place on the subject of Religious Education in the London School Board, the facts relating to those schools in the East End which are almost exclusively composed of Jewish children have been brought into such prominence that a specifically Jewish question has arisen. In these circumstances, readers of THE REVIEW OF THE CHURCHES will probably wish to have a Jewish view of the question put before them. I advisedly say *a* and not *the* Jewish view, for communal opinion on this subject is greatly divided. Many persons may remember a letter written to the *Times* of May 3rd last, by Sir Philip Magnus and Mr. Claude G. Montefiore, two of the foremost educationalists in the Jewish community, which stated: "We should be sorry if the action of any one or more individual members of the community should be supposed to commit the Jews, as a body, to the expression of an opinion on a matter which more directly concerns Christians than themselves. As advocates of religious teaching, some Jews may doubt the wisdom of disturbing the compromise effected in 1871, and they may see reason to fear that the alterations now proposed might lead to the abandonment,

which many would regret, of all religious instruction in Board schools. Our own experience has satisfied us that much sound moral and, indeed, practical religious teaching has been given under the existing School Board regulations. We desire, however, to state that we have no reason to believe that the Jews, as a community, are opposed to the more dogmatic teaching which, it is suggested, should be given to Christian children, and we know many enlightened members of the community who are in full sympathy with the objects of Mr. Riley's proposals."

However, since this was written, so much has taken place that it can no longer be said that Mr. Riley's proposals are "a matter which more directly concerns Christians than themselves." I am therefore obliged to the Editor of this journal for kindly allowing me, as a Jewish minister, to contribute to the "Round Table Conference" initiated by Mr. Riley.

That writer states that the management of certain East End Board Schools contravenes the Education Act in the following four particulars:—(1) Jewish holidays are observed; (2) the Board appoints Jewish teachers and pays for them out of the rates; (3) the

teachers give the religious instruction in the ordinary school hours ; (4) the instruction is not given according to the Board's undenominational syllabus, but according to a syllabus drawn up by the Chief Rabbi himself.

I gather, indeed I know, that Mr. Riley does not object to these Jewish privileges, but he claims that similar religious facilities should be accorded to schools which are preponderantly attended by Christians.

Let me explain exactly what are the special circumstances that make some of these privileges a necessity in the case of certain schools.

In the East End of London there are some seven or eight Board schools almost exclusively attended by Jewish children. The largest of them is the Old Castle Street school, which has over 1,000 Jewish pupils,\* and only 20 Christian scholars. Settles Street has over 800 Jewish scholars, Chicksand Street about 800, Berner Street over 700. Gravel Lane had over 400, but I believe it has lately received considerable accessions from Church Row. Hanbury Street, Church Row, and Buck's Row are also largely Jewish Board Schools. The majority of these pupils are the children of foreign parents. Had these schools been treated as ordinary schools, and officered with non-Jewish teachers, it is certain that they would not have attracted Jewish children. In fact, when Old Castle Street was first opened in this way, it was an absolute failure. It was only after the appointment of a Jewish headmaster that it became one of the most efficient institutions in the whole of the London School Board. So, to meet the peculiar necessities of the case, Jewish teachers were appointed, not so much for the sake of the religion they professed, as because they were the only teachers capable of understanding and managing the foreign poor. If the appointment of Jewish teachers be regarded from this point of view, it can hardly be said to contravene Art. 52.

Similarly with the Jewish holidays. If the Board did not grant Jewish holidays, the children would absent themselves just the same.

So far, then, it does not seem that there has been any serious evasion of the Education Act. But charges (3) and (4), it must be confessed, do involve a distinct transgression of the compromise. It is only fair, however, to the Jewish community to state that they are not responsible for the religious instruction which, it is stated, has been given during school hours. The Jewish Association for the Diffusion of Religious Knowledge spend over £1,000 a year for the maintenance of special classes at the Board Schools for instruction in Hebrew and Religion. These classes are taught by the Board School teachers, but they are held out of school hours, and many of us were not even aware that similar instruction had found its way into the school curriculum, until Mr. Riley called our attention to the fact. Now, however, that it has been

made known, the Jewish community are (I think I may say) unanimously of opinion that the Chief Rabbi's Code should be withdrawn from the ordinary school lessons.

There still remains over a question of some difficulty—the teaching of the Bible. In the “Jewish Board Schools” this teaching has naturally been confined to the Old Testament. This is now stated to be an infringement of the Board's syllabus of Bible instruction, which includes the New Testament as well as the Old. The settlement which this question is to receive will be a matter of momentous significance to the Jewish community. Suppose the School Board or the Education Department should decide that the New Testament is to be taught in every school without exception, how would the Jewish community be affected? It will be said, perhaps, that they can avail themselves of the Conscience Clause, which permits parents to withdraw their children from religious instruction of which they disapprove. But this can scarcely be regarded as a satisfactory solution of the difficulty. In the case of the “Jewish Board Schools” entire classes would have to be withdrawn, and is there not reason to fear that many parents would be led to withdraw their children altogether? To teach the New Testament in such schools would obviously be unfair to the Jewish community, who, being ratepayers, have as much right to the recognition of their scruples as other religious bodies.

Mr. Riley says that inasmuch as the compromise was drawn up by such staunch Christians as W. H. Smith and Samuel Morley, it may be taken for granted that when they ruled that children were not to be attached “to any particular denomination,” they must have meant any particular *Christian* denomination. “It was a compromise between Churchmen and Nonconformists, and not between Christians and non-Christians.” Not so do I read the compromise, as a Jew, nor can I believe that such was the construction intended to be placed on this settlement of the question.

On the other hand, I have never been able to go with those who would have the Bible taught as mere literature. In fact, I fail to see how it can be so taught. The teacher must hold some theory about the Bible. Either he approaches it from a Christian or a Jewish point of view, a Theistic or an Atheistic standpoint. And although in many parts of the Bible his own standpoint will make no appreciable difference to the kind of lessons he will be called upon to give, in other parts it will make all the difference. Therefore I would rather see the Bible banished altogether from the ordinary Board School instruction than taught as literature, or in a way that would offend any section of the ratepayers.

What, then, it may be asked, is my solution of the religious education question?

There appear to me to be two possible solutions.

(1) Group children according to the religious denominations to which they belong, and convert the Board Schools into Denominational Schools. These



schools would then, like the "Jewish Schools" in the East End, be taught by teachers of the same faith as the pupils, and the schools would be pervaded by that distinctive religious influence which Mr. Riley and others contend for.

(2) Exclude Biblical and religious instruction from the ordinary Board School curriculum, teaching only pure ethics, without any reference to the religious

sanctions on which the ethical code is based. But have special times set apart for religious and Biblical instruction, to be given by the ministers and professors of religion; each religious body, of course, being taught by its own representatives.

Either alternative would be equally fair to all religious parties alike. The present compromise is not.

#### VII.—BY REV. HUGH PRICE HUGHES, M.A.

I HAVE always been aware that the educational arrangements of the country are not yet in a state of stable equilibrium, and that the compromise of 1870 ought to be revised as soon as the sectarian parties are sufficiently magnanimous and sagacious to think more of the interests of Christianity than of their particular sectarian objects. But I greatly regret the method, and the agency, by which this momentous national difficulty has been reopened and forced upon the public attention. I had hoped that, at some convenient time, there might be unofficial and amiable conferences between the leaders of the great Christian communities with a view to discover quietly, and calmly, how far they were agreed, and where they really differed. Such conferences might lead to a compromise that would settle the question for generations. But Mr. Athelstan Riley has taken upon himself the awful responsibility of stirring up one of the most terrible controversies in which the nation can be engaged. The mere accident of his being a member of the London School Board, when it happened to be dominated by a clerical majority, has enabled him to precipitate a conflict at a time, and under circumstances, when no experienced and responsible religious leader would have taken that step. I am not surprised that, according to his own ingenuous confession, only three out of the fifty-three members even of our present clerical School Board were disposed at first to support his quixotic enterprise. Phaeton is not the person whom grave men would select to drive the sun. But Sectarianism is so infectious and so inflammatory that the whole of the London School Board has, greatly against its will, been dragged into this premature and mischievous quarrel. I desire to pay my sincere tribute to Mr. Athelstan Riley's motives and objects, with which, of course, as a Christian, I agree. But I greatly regret he did not seek a little advice from the experienced bishops of his own Church, or from prominent laymen, before he precipitately undertook in this jaunty and irritating way to reopen a distressing

controversy which has slept for a generation. The article which he contributed to the November issue of this Review shows that he neither appreciates the delicacies of the situation, nor in the least understands the Evangelical Nonconformists to whom he preaches so piously, and who have made and are continually making such sacrifices for the sake of their Lord Jesus Christ, as he will never have even the opportunity of making. No one who has the most elementary acquaintance with the religious history of this country will need any argument to convince him that a public man who assumes that Congregationalists, Baptists, and Methodists are disloyal to Jesus Christ, is out of his depth altogether, and is in imminent danger of being drowned in a sea of verbal sophisms. Mr. Riley is one of those unfortunate men who live in an atmosphere of words and phrases and formulæ. Such persons are pre-occupied with paper difficulties and academic embarrassments that have in the world of fact no existence, or so slight an existence that wise men simply ignore them. Mr. Riley has apparently yet to learn the elementary principle of the Christian religion, namely, that the essence of Christianity is not the intellectual acceptance of a Creed, but the devotion of our life to a living Person. One of the most revered and most erudite theologians of the great Church to which Mr. Riley has the happiness to belong, the late Bishop Lightfoot, said, in his essay on the character and contents of the Epistle to the Philippians, "To all ages of the Church—to our own especially—this epistle reads a great lesson. While we are expending our strength on theological definitions or ecclesiastical rules, it recalls us from these distractions to the very heart and centre of the Gospel—the life of Christ and the life in Christ. Here is the meeting-point of all our differences, the healing of all our feuds, the true life alike of individuals, and sects, and churches; here doctrine and practice are wedded together; for here is the 'Creed of creeds' involved in, and arising out of, the Work of works."

If Mr. Athelstan Riley will set himself to read, mark, learn, and inwardly digest the meaning of that memorable passage it may reveal to him the stupendous blunder of which he has been guilty in diverting the thoughts of men from "the essence of the Gospel," and in prodigiously and superstitiously exaggerating the importance of purely human and non-scriptural attempts to express the facts of Christianity. In the language of the Bishop of Durham, he is trying to persuade us to expend our strength on "theological definitions or ecclesiastical rules." Would to God it were possible even now to recall litigious and pragmatical men from these distractions to "the very heart and centre of the Gospel—the life of Christ, and the life in Christ"! Surely the world has never witnessed anything more tragically comic than the vehemence and fierceness with which Mr. Riley and his militant clerical friends are trying to persuade us that the whole future of the Christian Church depends upon ramming into the minds of children, under fourteen, technical scholastic definitions of the Incarnation, the Atonement, and the Trinity! I believe in the facts which these three words partially express as intensely as Mr. Riley; and everyone who is in the least degree acquainted with my ministry is aware that the Divinity of our Lord is the alpha and the omega of it. But Mr. Riley displays the profoundest ignorance both of the method of the Divine Master Himself, and of the nature of childhood, when he supposes that the preliminary duty, even of a Christian minister, is to ram scholastic definitions of divine mysteries into the brains of little children, instead of allowing the Unique Life of the Son of God gradually to produce its own inevitable impression. The ecclesiastical method, of which Mr. Riley has constituted himself the champion, has filled Europe with athiests, and alienated the manhood of the civilised world from the Christian Church. To approach Christ through a controversial catechism is the way to make men hate Christ. It is an utterly unnatural and unscriptural process. All history and the whole Bible prove that the true method is to approach the catechism through Christ. Mr. Riley must, after all, have a very much less complete faith in his Divine Saviour than he imagines, when he is thrown into paroxysms of terror because scholastic definitions are not dogmatically forced into the brains of children who have not yet entered their teens. I am presumptuous enough to believe that I could make Mr. Riley himself look very foolish if I were allowed to cross examine him for twenty minutes on the Incarnation, the Atonement, and the Trinity. He must possess very much more technical acquaintance with theological science than I at present give him credit for, if he could pass through that ordeal without contradicting himself a good many more times than the deputations with whom he wished to discuss, in the presence of reporters, in a jaunty, police-court style, the deepest and most awful verities of the Christian religion. Nothing is so calculated to bring Christian doctrine into contempt as a free-and-easy method of discussing it, as though it were no more than some trumpery political issue. Mephistopheles, when he was training Faust to be a successful theologian, displayed much astuteness, from his own standpoint, when he urged his pupil above all things to attach supreme importance to words, words, words, and to care little for things. No practical teacher of Christianity would ever dream of putting the scientific formulæ of his creed into the foreground. I am thankful to say that, in the course of my life, I have persuaded thousands of persons to trust in Christ as their personal, living, and Divine Saviour. But will Mr. Riley be shocked and horrified when I add that never once have I attempted in public to define either the Incarnation, or the Atonement, or the Trinity? It will perhaps reassure him a little if I call his attention to the fact that no definition of any one of the three is found in the Bible. There would be some reason in his extraordinary contentions if the primary and sole object of the London School Board was to manufacture technical theologians. But we do not even want to degrade the boys and girls of London into little ecclesiastical prigs. We desire that those whose parents would have them trained in the Christian religion should be taught the facts of our Lord's life in scriptural language, and in such a way that, as they become intellectually capable, they may realise all He is to them. But that may be accomplished, and may be best accomplished, by avoiding the shibboleths of ancient controversies, and all the unhappy formulæ of sectarianism and bigotry, which divide men from one another and from God. In the very nature of things, if Christians, who in some details differ from one another, enter upon a common work, they must do so in a spirit of mutual conciliation and of self-restraint. There are many widely different ways of teaching the truth. It may be taught in so angular, pugnacious, and irritating a way as to excite everything that is evil in those who differ from us. On the other hand, it may be taught so gently, so sweetly, so graciously, that it will give no offence. The only practical result of Mr. Athelstan Riley's unhappy performance will be to overshadow the next London School Board election with ecclesiastical bitterness. Mr. Riley is not the man, and his is not the method, to produce a Christian and permanent settlement. If the Archbishop of Canterbury, the Bishop of London, the Bishop of Ripon, Canon Scott Holland, Archdeacon Farrar, and other responsible representatives of the different sections in the Established Church, were to enter into friendly consultation with representative Nonconformists, I

think it would not be impossible to find a solution for this most disagreeable and dangerous strife. If the Anglicans, for example, were prepared to abandon their attempt to maintain a separate sectarian system, and were to make the great concession of allowing us to have, approximately at least, one uniform national system throughout the entire country, that act of wisdom and magnanimity would constitute an irresistible claim for some great concession on the other side; which would secure, in all elementary schools, with the safeguard of the Conscience Clause, such definite Christian teaching as the immense majority, both of moderate Churchmen and of orthodox Dissenters, really desire, if they could only see their way to it without violating any law, justice, or equity. But it is a monstrous injustice that attempts to sectarianise the public school system should be made by those who have at this moment sectarian schools of their own. If men would only look calmly at the facts of the case the difficulties in the way of solution are not nearly so great as is generally imagined. The difficulties arise wholly from small minorities of the people. There is a small clerical minority in the Church of England that would like to teach its distinctive dogmas in every school. The small Roman Catholic minority presents another difficulty. So do the Jews, and so do the Unitarians. All these persons have great claims upon us, claims which everyone would be anxious to meet in the most generous manner; but it is absurd to forget that these sections of the community are a small minority, a very small minority. The immense and overwhelming majority of the people do not desire distinctive Anglican, or Romish, or Jewish, or Unitarian teaching. They desire simply such elementary instruction in the facts and ethics of the Christian religion as little children are capable of receiving. They believe that what else is necessary can easily be added in Sunday schools, confirmation classes, catechumen classes, and in other similar ways. Now, why should the undoubted wish of the overwhelming majority of the people be sacrificed to the extreme demands of small minorities? The moderate Anglicans and the Evangelical Nonconformists form the immense majority of the community. If they could come to terms the difficulties that remain would be purely residuary. I say nothing at this moment

about the Agnostics, for they are absolutely protected by the Conscience Clause. The man who wants a purely secular education gets its under the Conscience Clause. But the Churchman and the Nonconformist strongly object to be shut up to a purely secular education. Three-fourths of the people of this country are strongly opposed to secular education. Any attempt to take the Bible out of the day schools of England would produce a revolution. The people would not stand it for a week. The thing is impossible. There is no place in the kingdom, except this huge cosmopolitan empire city, where those who dislike the Bible have any influence at all, and here those who really reject Christianity are an appreciable, but still negligible, minority. The lamentable fact is that so many moderate and reasonable men allow themselves to be led by extreme fanatics into bitter antagonism with men of other communions, with whom they nevertheless substantially agree. This is why I so deeply regret the action of Mr. Athelstan Riley. We are now being forced into two hostile camps, and yet the great majority of the men and women on both sides are not really hostile to one another. If they were not perpetually exasperated, and worried, and irritated by the fanatics in their own camps, they would be able to come to terms. A distinguished diplomatist said, some time ago, that the great majority of wars would be avoided if statesmen could only be induced to sit still and think for half an hour. Certainly this horrible controversy could be settled if men of influence would only think for half an hour, especially if they mingled a few prayers with their meditation. I venture to assert that if we had the power to constitute a jury of twelve, six of them Anglicans and six Nonconformists, and we put these twelve men in a room where they had to remain without fire or food until they had agreed to the settlement of the religious difficulty, they would not take many hours in coming to a unanimous verdict. They would discover some plan which would enable us to act heartily together; and instead of wasting our time and our temper in miserable and disreputable ecclesiastical strife, we should then secure to every child in the land such an education as would enable him to reach his highest possible mental, moral and, by God's grace, spiritual stature.



## ARTICLES OF THE MONTH.

### THE "LIVING WAGE" CONTROVERSY.

#### A PROFESSOR'S DEFENCE OF THE TERM.

THE *Contemporary Review* for January opens with two very able articles on the questions involved in the memorable coal war of 1893.

Professor Cunningham treats the question of a "living wage" with great lucidity from the standpoint of the political economist. He defines the "living wage" in any social grade as the payment which will enable the ordinary man to maintain the standard of comfort of his class. In the economic conception of a standard of living we have the correlative of the living wage. This standard differs greatly for different social grades, as, for example, for the barrister, the skilled artisan, and the unskilled labourer; the barrister would complain that "he could not live" on an income from his profession which would mean wealth to the artisan; and there is a similar difference between the artisan and the labourer. And he goes on to say that there should be no insuperable difficulty in any one trade in calculating what this living wage has been within the last decade, though the differences in the terms of employment and conditions of working make it impossible to specify it more precisely for all trades.

#### THE INCREASED COMFORT OF THE WORKER IN VIEW.

There is one point, however, on which it is necessary to insist; the really important thing is the maintenance of a standard of comfort—and of real wages. It is only in this sense that high wages promote efficiency.

"The conviction that abundant remuneration and efficient work are correlative is so firmly held by the great mass of intelligent English employers as to give the proposition an axiomatic character. Lancashire cotton manufacturers, for example, rejoice in, and are proud of, the high earnings of their workpeople, and in every town there is a certain spirit of emulation among them in the endeavour, by the provision of good machinery and good material, to place their establishments in the front rank as places where the weekly wages stand highest. This principle, that abundant earnings and industrial success go together, has been learned by experience, by observation, and by the interchange of ideas which is always going on in every department of trade."

But this is only true in so far as the high earnings affect the habits of the class, and render the labourers more diligent, more regular, and more painstaking in their work. High money wages, if paid to persons with a low standard of comfort, may have a precisely opposite effect. This is recognised in the article quoted, which continues thus:

"It would not be difficult to furnish instances in which sudden and great advances of wages have, for a time, produced an excessive disinclination to work, and an unwholesome tendency to self-indulgence and disregard of the future."

#### THE EVIL OF FLUCTUATING INCOMES.

From this it follows that an increase of money wages, which is merely temporary, is a very doubtful advantage, as it does not give the chance of readjusting habits to the

improved condition. The greatest good for the community is attained by a steady advance of the standard of comfort and conditions of efficiency. Fluctuations of income are an evil in so far as they militate against the formation of such habits, and a sudden rise of money wages, if it is very temporary, gives a great deal of pleasure and dissipates the monotony of the labourer's life, but has little permanent effect on his well-being or efficiency. With these qualifications, the Manchester axiom about high earnings and efficiency may be accepted as thoroughly sound; the opinions of Adam Smith, Ricardo, Mill, and Marshall can apparently be quoted in its favour, and it is satisfactory to hear that the principle is so generally recognised by employers of labour. And the advocates of the living wage may fairly claim that they only seek to give effect to a principle which has such high economic authority, and is confirmed by the experience of practical men. The fixing of a living wage for each trade, subject to quinquennial or decennial revision, would give far better conditions for maintaining and improving the standard of comfort and efficiency of artisans, than the fluctuating rates and irregular conditions with which we are now familiar.

#### THE EVILS OF THE PRESENT SYSTEM.

In considering what advantages would ensue from the establishment of the principle of a "living wage," Professor Cunningham first of all allows that it would not give immunity from periods of bad trade and times of privation and suffering, but, he thinks, it would tend towards industrial stability.

1. In the present day, with the frequent and considerable fluctuations in the rates of wages, we find various results that seem deplorable, and that are not unavoidable.

(a.) In times of good trade, the rates of wages are high, and persons engaged in other employments are attracted to betake themselves to some kind of highly remunerated labour. It is said that the rapid rise of wages since 1888 has attracted 100,000 more miners into the coal trade than can find remunerative employment under present conditions; but it is not easy to see that either these 100,000 men or anyone else have been permanently benefited by their taking up this calling.

(b.) When the time of especial activity is over, and things have gone back to their ordinary level, there is likely to be an industrial reserve army, as Engels termed it, of labourers who have been drawn to the trade but cannot find employment in it. If things go from bad to worse, and trade declines greatly, the results may be very serious.

(c.) All that can be done in such circumstances is to wait, with more or less patience, for some prospective revival of trade; but under the conditions described the revival of trade may be long delayed. When wages are specially low the expenses of production are small, and an employer is apt to produce largely in the hope of being able to take advantage of the first symptom of a rise. This cheap production and large production keep up or increase the over-supply of goods, and the period of low prices—and consequent low wages—is apt to prolong itself.

2. If now we attempt to forecast the probable results of the policy of fixing a living wage, and giving regular em-

\* *Manchester Chamber of Commerce Record*, Nov. 30, 1893, p. 263.

ployment at that rate to as many hands as the state of trade will allow, several things become clear.

(a.) There would be no tendency to increased production, but with a decline of trade it would at once become necessary to reduce the scale on which manufacture was carried on: speculative production would be checked, and the period of depression would be less likely to be prolonged; this would itself be a boon, as the suffering would be less intense.

(b.) Again, those who could get work would be in receipt of a sufficient income; there would be no danger of starvation for them. And this would have the best moral results: it would preserve the principle that the labourer should get a fair return for work actually done, and it would take away all excuse for that pauperising charity or relief which is given as an additional income to the man in full employ.

(c.) Lastly, there would be ample opportunity for applying methods of relief of different kinds. In any trade where there was a strong organisation, those who were out of work might possibly be assisted to migrate, or might obtain out-of-work benefits from the funds of the union.

#### THE PRACTICABILITY OF THE "LIVING WAGE."

Nor is the project impracticable; it has been pointed out by Sir William Houldsworth\* that there has been a readjustment of the values of commodities in accordance with the alleged appreciation of gold, and that a process of readjustment must go on in the industrial world as well. That is undoubtedly so; but the practical question which remains is this: What form shall the readjustment take? One illustration will serve: at present royalties are a fixed charge in coal-mining which must be met; in Lancashire they amount to 9.22 per cent., and in South Wales to 8.58 per cent. If these cannot be defrayed there will be a readjustment in the industrial world, and mines will be closed. In a similar fashion, so far as the laws of political economy are concerned, the rate of return to labour expended might be another first charge, and the readjustment would take place in the form of diminished employment. While the social problems connected with the unemployed are very serious, and while we may well hesitate before advocating any policy which would increase their numbers, the evil is not so great, nor the problem so hopeless, as that of a class which is sweated, and cannot live decently by the earnings of hard work. And in the particular case of the coal trade there are special reasons for preferring this course of fixing a living wage. The approaching exhaustion of our coal-fields is a serious fact which practical men are too apt to leave out of sight. If that pressure of exhaustion comes gradually, there is some prospect that our industrial life may, bit by bit, re-adjust itself to the change; but if work is continually pushed on, and the beds of coal are rapidly used up, we may look for a sudden and appalling crisis in our industrial life within the next fifty years.

#### ALTERNATIVE PROPOSALS PRESENT EQUAL DIFFICULTIES.

Nor are the practical difficulties greater than would arise in connection with the alternative proposals for remedying the evils of the moment which find most favour at present. There was a time some twenty years ago when profit-sharing was much spoken of as a means of harmonising the interests of labour and capital, but there have been grave practical difficulties which have rendered the spread of the system extremely slow. Under the present conditions of business it is difficult to have such a thorough-going public audit as will convince suspicious hands that

they are being fairly dealt with. The slight success and occasional failure which have attended these efforts seem to show that there is little hope that profit-sharing in any form will be taken up so generally as to afford a solution of the problem of capital and labour.

But, even if the practical difficulties were similar, schemes for profit-sharing are open to objections which do not lie against the living wage. The whole principle, so often asserted, that "labour ought to share in the profits of capital," seems to me unwise economically and unsound morally. It is unwise in so far as it tends to place the labourer in a position of uncertainty: the chances of business vary; but it is a positive disadvantage to him that his income should vary with every change of the markets. The living wage is a demand for a regular rate; profit-sharing in any form is a demand for an irregular and fluctuating income.

#### THE "LIVING WAGE" IN ACCORDANCE WITH CHRISTIAN TEACHING.

Two considerations of a more general character may be urged in favour of the policy of a living wage; it has long commended itself to the English sense of justice, and it is in complete accordance with Christian teaching on economic subjects.

1. For four centuries, from 1389 to 1813, it was embodied in the law of the land; as re-enacted under Elizabeth, it endeavoured to provide that the labourer should have, both in time of plenty and of scarcity, "a convenient proportion of wages." The extent to which it was enforced and the manner in which it operated are difficult questions which are still in dispute; but the principle was formally maintained.

2. (a.) It is congruent with Christian principle, because it takes its stand on a recognition of the dignity of work; it demands that the labourer shall get a sufficient reward for his work, for that and that only.

(b.) There is one great danger in regard to which social philosophers and Christian teachers have been on the alert in all ages. There is reason to fear lest under existing conditions the risks from the fluctuations of trade should be transferred more and more from the monied to the labouring classes, and lest the latter should be more and more depressed by readjustment of values. We shall be resisting the old danger in the new form in which it now presents itself, if we seek to maintain a living wage as a fixed standard to which other industrial conditions shall conform.

(c.) And hence it seems to me that there is a very definite sense in which we can claim that the living wage is a first step toward the "Christian organisation of industry"; it accords with the Christian doctrine of work; it accords with the Christian warnings about the influence of money. Those who believe it to be sound economically and wise politically may well feel that in urging the adoption of this industrial scheme they are trying to fulfil a Christian duty.

#### THE COALOWNERS' VIEW.

By MR. EMERSON BAINBRIDGE.

MR. EMERSON BAINBRIDGE deals with the question from the point of view of the capitalist in an article in which the case is about as well put forward as it is conceivable for it to be. He shows by a diagram that the districts where the strike occurred are so near the districts where there was no strike that it is impossible to establish one condition of affairs for the miners of Warwickshire and Gloucestershire and another for the miners of South Wales; one condition for the miners of Cumberland and another for Northumberland and Durham, and he declares

\* Quarterly Meeting of the Manchester Chamber of Commerce, November 6th, 1893.

that the prosperity of the competing districts, and the retrogression of the districts in which the Miners' Federation exists, will continue to go on, unless something can be done to enlighten the men working in the Midland coal fields as to the fallacy of the doctrines which have up to this time directed the action of the Federation. These are:—

1. That it is possible for the Miners' Federation to maintain wages, no matter what fall may take place in the selling price of the article produced, and notwithstanding the fact that the advance in the selling price of coal in past years has enabled an advance of wages to be given.

2. That coal-owners are able to pay a minimum wage, no matter what the condition of trade happens to be.

3. That the owners of collieries can maintain the price of coal by combination or otherwise, and can avoid (in time of depressed trade) taking such low contracts for coal (*in competition with other districts and with foreign producers*) as compel them to ask a proportionate reduction of wages from the miners. A simple illustration of the impossibility of forcing up prices has come before the writer whilst penning these words. An owner of three blast furnaces which were damped down in the Midland counties during the strike, asks a price for a contract for 1,000 tons of coal per week, and states that his furnaces *will not be put to work until he can purchase coal which will leave him a margin of profit*. Whether as owner of furnaces or collieries, it is quite clear that the only remedy left to a proprietor, when his cost of production amounts to more than the selling price, is to *close his works*, and this is what must invariably happen when the workman insists upon a wage which leaves his employer no margin of profit. In other words, it may be right and just for workmen to insist upon a minimum wage, but if such wage amounts to more than the employer is able to give, *he must cease to employ such workmen*.

Happily for Northumberland, Durham, and South Wales, the principles defined above have not been acted upon, and it must be obvious to the simplest understanding that if in a country like Great Britain certain coal-producing districts recognise the law that wages must vary to some extent with the selling price of the article produced, it is impossible for the districts which defy this law to compete.

#### THE INFLUENCE OF FOREIGN COMPETITION.

Even if the whole of England were to be ruled by one Miners' Federation which acted upon such lines, the large coalfields of France, Belgium, and Germany, worked by miners whose *hours are longer and whose wages are less*, would quickly take away all the export trade of Great Britain, and thus throw out of employment many thousands of English colliers. But pursuing the question still further, and assuming that the whole of the coalfields of Europe could be ruled by a Federation insisting on the principles referred to, and assuming that wages and the selling price of coal could accordingly be forced up, the result would assuredly be to place in the hands of the United States most of the export trade of the world. In the production of coal, America has one great advantage in the command of thick and cheaply-worked coal-seams which can be worked at a small cost, and be carried away at low railway rates, and stands, in this respect, in a very different position from European countries, where a large proportion of the cheaply worked coal has been exhausted.

One point as to the economical production of coal which bears on our relations to foreign countries is not perhaps fully appreciated. Out of an output of 182,000,000 tons produced in one year, about 42,000,000 are shipped

to foreign countries, and have to compete with foreign coal; but the competition with other nations does not end here. Our exports amount to about £320,000,000 sterling, comprising manufactured and other goods, and it is safe to estimate that in the production of these goods a further 15,000,000 tons of coal are used. If the price of coal, therefore, be pressed to too high a point, there will be a great risk of losing most of the trade which these important figures represent.

#### THE MISTAKES OF THE COAL-OWNERS.

It may be interesting at this point to refer to the mistakes made by the various parties concerned in this conflict.

Those made (in the opinion of the writer) by the coal-owners were as follows:

1. In not having brought forward the question of a reduction of wages in the year 1892, and in not producing the figures which justified this reduction at that time.

2. When arbitration was refused by the men, in not immediately publishing, for the enlightenment of the miners themselves and the public, the facts and figures which would have been brought before an umpire as a justification for the demand for the reduction proposed.

3. In speaking of the reduction asked for as "25" per cent., when in fact the proposed actual reduction, upon the gross earnings, amounted to 17½ per cent.

4. In not following the example of the men in utilising the press day by day as a means of giving information to the miners and the public as to the various arguments, facts, and data which bore on the dispute.

Although it is not suggested as a mistake, it is the fact that most of the coal-owners, directly or indirectly, contributed in various ways to the support of the homes and children of their workmen during the strike, and this, no doubt, had the effect of prolonging the struggle.

#### THE ERRORS OF THE MEN.

The errors made by the men were:

1. In thinking that by stopping the whole of the collieries in the Midland coalfield for a week in the spring of 1892 (termed the "stop week") wages could be maintained. It simply had the effect of reducing stocks, and stimulating the trade in competing districts.

2. In thinking that selling prices would be strengthened and wages kept up by working five days per week throughout the federated district during the summer of 1892. The general effect of this was, that a large number of collieries produced in five days as much coal as they had previously produced in six, and collieries that were previously working short time continued to do so.

3. Many members of the Miners' Federation appeared to believe that the strength of the Federation was such that they were able to resist a reduction not of 25 per cent., but of even 1 per cent., as they held that, having obtained a certain wage which was admitted to be satisfactory, they were able to maintain it in a falling market by the mere force of their combination. This was the great and initial mistake which the men fell into in connection with the coal-strike, and they seem to have quite lost sight of the fact that an attempt to maintain wages under such conditions must result either in reducing the number of days worked per man (as was the case many months before the strike commenced) or in absolutely stopping certain collieries altogether when the loss in working became more serious than could be borne.

#### THE RESULTS OF THE CONTEST.

Mr. Bainbridge thus sums up the result of the contest as it affects the owners, the workmen, and the public.

1. A strike has taken place which has lasted sixteen



weeks, and has caused a serious blow to the trade of the Midland counties, and a loss of many millions to those concerned.

2. This loss has been incurred in fighting out a question which in competing coal-producing districts has been dealt with, in one case, by an arrangement being come to by which the workmen participate in variations in selling prices, and in the other by the workmen admitting the principle that they must share with the owners of coal-mines in the variations of trade.

3. The miners who belong to the Federation, in order to resist the proposed reduction in wages, which would have amounted over the next twelve months to about £2,000,000, have suffered a loss in wages of about three times this amount.

4. The coal-owners' loss is not so serious as that of the miners, but the chief trouble to them (and the miners) will be the loss of trade in the Midland district for some time to come.

5. The public have had to pay for sixteen weeks very high prices for coal, and the absence of stocks may cause the present scarcity and high prices to continue for some time to come.

6. The temporary maintenance of wages at the old rate can scarcely be regarded as a realised fact to the miners, who, in order to support a large number of men for whom work could not be found after the termination of the strike, submitted for a time to a levy of 2s. 6d. per week, which is nearly equivalent to the reduction at which they could have resumed work some two months ago.

7. A Board of Conciliation has been decided upon which, with the aid of an independent chairman, will, it is hoped, regulate wages in the future. One lamentable fact in connection with the strike stands out above all others—namely, that such a Board might have been arranged in July last, without the sacrifice of a single penny or the stoppage of a single day, had the proposals of the coal-owners been entertained.

#### A DEFENCE OF THE HIGHER CRITICISM.

BY PROFESSOR SANDAY.

ONE of the most valuable articles in an exceedingly interesting issue of the *Arena* of New York for last month is from the pen of Professor Sanday, dealing with the aims and methods of the Higher Criticism. Dr. Sanday, however, objects to the term "Higher Criticism," and thinks it ought to be rigorously suppressed. It is equally bad for all concerned. It is bad for the critic himself, because it is apt to foster a spirit of self-complacency, to which even without encouragement he may have some temptations. And it is bad for the general public, which naturally resents pretensions of this kind, and conceives a prejudice against those who, rightly or wrongly, are supposed to entertain them. The true temper for the critic should be the very opposite of that which has just been described. He should wear, metaphorically, a hair-shirt next his skin.

#### THE REWARD OF CRITICISM.

A task like this is not to be undertaken lightly. And the first question which it is natural for us to ask is, Why it should be undertaken. In other words, What reward has criticism to offer, either to the critic himself or to those who listen to him, commensurate to the risks which he and they alike run, and to the difficulties which they will have to encounter? The one reward which criticism offers, the one object which it proposes to itself, is the *better under-*

*standing of the Bible, and along with it the more vital apprehension of that which the Bible enshrines.* How does it do this? We are speaking for the moment of the Higher Criticism. And we reply that the Higher Criticism prepares the way for exegesis chiefly through the application of the *historical method.* The use of this method is to place the reader of a book as far as possible at the side of the writer, to enable him to approach the study of it with a full apprehension of the circumstances under which it was written; and to see the relation of its contents to those circumstances.

#### THE MAIN GROUP OF QUESTIONS DEALT WITH.

Before we can do this for any book, we must know who was its author, and when and where it was written. This is the main group of questions with which the Higher Criticism deals. But along with them it necessarily takes up others. All parts of the book may not have the same author, and therefore one question which has to be discussed is that of integrity—how far the book was from the first a complete whole as it has come down to us. Again, included within the question of When and where, would be the further questions, For what readers? On what occasion? With what motives and with what result? And, lastly, to crown all, there is the question of permanent value—in the case of a historical work, its character as history; in the case of a doctrinal work, its place in the history of doctrine. We are getting here on to somewhat higher ground, which hardly comes under the head of criticism. But criticism must at least supply some and check others of the data by which it is determined.

#### THE EARLY CHURCH'S "APPROVED MONEY-CHANGERS."

We are apt to forget that the early church had its *δοκίμοι τραπεζίται*—"approved money-changers," or bankers whose business it was to discriminate the counterfeit from the genuine—as well as that of our own day. The letter of Julius Africanus to Origen on the Septuagint additions to the Book of Daniel, and Origen's reply to it, were specimens of the Higher Criticism precisely similar in kind to those which we see now. In like manner, the discussion which we get in Clement of Alexandria and Origen about the Epistle to the Hebrews, and the famous criticism of the Apocalypse by Dionysius of Alexandria, have served as models to the scholars of our own time. The points raised may have been worked out in fuller detail, more comprehensively and systematically, but the main lines of the criticism of these books were traced more than sixteen hundred years ago.

#### THE RESULTS OF THE HIGHER CRITICISM.

And then, if we turn to judgment by results, is it not certain that the Higher Criticism has been justified, in principle at least if not in all its details? Of course where a large inquiry like this, which we call the Higher Criticism of the Bible, is going on, there will be all sorts of shades and degrees of reason and unreason, of success and failure, among those who are concerned in it. No doubt very many of the propositions which are put forward are highly tentative. Still it must be maintained that there are others which have really been made good, and that, on the whole, there has been a steady advance. There is enough upon which we can look back as verified to give a strong assurance that more which is at present in the tentative stage will one day receive verification. Critical methods have been in use now for something like a hundred years. All this time they have been gradually improved and tested; and, although they may be still some way from perfection, they are much too firmly established to be thrown over altogether.

## SOME OF THE GAINS.

On the intellectual side it may be taken as certain that criticism has led and is leading to a real gain in truth. Can we give a like reply when it is asked, What has been the effect of this Higher Criticism upon religion? I do not doubt, for myself, that here, too, it has had a good effect. If it has really, as we claim that it has, contributed to a better understanding of the Bible, that alone must surely be a gain. The new understanding brings the reader of the Bible into living contact with inspired men, and with the unfolding of great principles. It sets before him the kingdom of God as divinely founded and conducted to that spot of space and time on which he himself stands. To feel that one is oneself a part in all this grand movement, to feel that the same God Whose hand is so visible in the history of His ancient people of Israel is now guiding us to the yet further accomplishment of His purpose, cannot fail to be at once stimulating and elevating, humbling and encouraging. It cannot fail to move at once to wonder and to gratitude; in other words, it cannot fail to touch the deepest springs of religion.

## THE TRUE DIVIDING LINE BETWEEN CRITICS.

My experience is that criticism leads straight up to the supernatural, and not away from it. I mean that if we let the Biblical writers speak for themselves, they tell us in quite unequivocal terms that they wrote by divine prompting; the spoken word of prophet and apostle was put in their mouths by God, and the written word was only the spoken word committed to writing, or on the same footing with it. If we take a plain and unsophisticated (though strictly critical) view of what the Biblical writers tell us, we shall accept them at their word. We are willing to explain them, to set them in their proper place in space and time, to give them their true position in the development of God's purposes; but we refuse to explain them away. We refuse to account for them in ways by which they never would have accounted for themselves. Here, I cannot but think, is the true dividing line. To the right of it I do not see that there is any valid reason why Christians of the newer type who are prepared to go along with critical inquiry should not remain in full spiritual brotherhood with Christians of the older type. They believe in all the same essential verities. Their religion is the same bowing down before a Power which if it moves in, is also external to, themselves. But on the left of the line the case is different. There, it seems to me, is a real gulf which is not so easily crossed.

## "CONCERN" FOR PROFESSOR BRIGGS' TRIAL.

On the other hand, when we hear reports on this side the water of one of the ablest and most learned of American theologians arraigned and condemned by the body to which he belongs on the ground of his adherence to critical methods, we cannot help expressing our deep regret and concern, not only on the personal ground, though on this our sympathies are strongly enlisted, but still more for the sake of our common Christianity. It seems to us that a stand is taken at the wrong place, that one whom we know to be essentially moderate and essentially loyal is treated as if he were neither, that a veto is practically put upon inquiries which have a certain future before them, and that a line of partition is drawn at a point which cannot be permanently tenable. "Concern" is the word which expresses the frame of mind in which we in England regard this matter. With us the battle has been fought, and to all intents and purposes won. And the consequence is that English Christianity has a feeling of hopeful energy and expansiveness about it such as it has hardly had since the days of Milton.

## LONGEVITY IN THE CHURCH.

The following interesting figures are taken from the *Westminster Gazette* for the 5th instant, which remarks that the longevity of irremovable dignitaries is proverbial, and the Church of England is a conspicuous instance of it. The following table of Bishops and Deans, who have passed the age of threescore and ten, contains the names of many who are still doing good and valuable work, together with a few, and those not necessarily the oldest, who are manifestly unfitted by age or infirmity for active service, and ought to retire.

Bishop of Chichester	...	...	...	...	91
" Bath and Wells	...	...	...	...	85
" Liverpool	...	...	...	...	77
" Hereford	...	...	...	...	76
" Gloucester and Bristol	...	...	...	...	74
" London	...	...	...	...	72
" Llandaff	...	...	...	...	72
" St. David's	...	...	...	...	71
" Wakefield	...	...	...	...	70
Dean of St. David's (Allen)	...	...	...	...	91
" Ripon (Fremantle)	...	...	...	...	87
" Exeter (Cowie)	...	...	...	...	77
" Llandaff (Vaughan)	...	...	...	...	77
" Durham (Lake)	...	...	...	...	76
" Bangor (Lewis)	...	...	...	...	75
" Canterbury (Payne Smith)	...	...	...	...	75
" Carlisle (Henderson)	...	...	...	...	75
" Lincoln (Butler)	...	...	...	...	75
" Rochester (Hole)	...	...	...	...	74
" St. Paul's (Gregory)	...	...	...	...	74
" Westminster (Bradley)	...	...	...	...	72

The Dean of Ely who died the other day was 85. It will be seen that, on the whole, the repose of a deanery is more favourable to length of days than the wear and tear of a bishopric. Among the inferior dignitaries of the Church the oldest are Archdeacon Denison, of Taunton (88), Canon Heurtley, Margaret Professor of Divinity at Oxford (87), Archdeacon Browne, of Bath (84), and Lord Forester, Canon of York (80). The youngest bishops on the Bench are the Bishops of Rochester and St. Asaph, each aged 45. The youngest dean is Dr. Paget, Dean of Christchurch (cir. 43), the youngest Archdeacon is Dr. Sinclair, Archdeacon of London (cir. 43), and the youngest Canon is the Rev. John Owen, Principal of St. David's College, Lampeter, Canon (and till lately Dean) of St. Asaph, who has barely passed the age of 40. The oldest Irish Bishop is Dr. Graves, Bishop of Limerick (81). The Archbishops are all men still in the prime of life, their respective ages being:—

Canterbury	...	...	...	...	...	64
York	...	...	...	...	...	67
Armagh	...	...	...	...	...	59
Dublin	...	...	...	...	...	65
Rupertsland	...	...	...	...	...	62
Ontario	...	...	...	...	...	68

The oldest Anglican dignitary in the world is Dr. Macartney, Dean of Melbourne, who is in his ninety-fifth year. He can still preach twice on Sundays, and lately delivered a vigorous philippic against the pernicious habit of smoking, which he says was unheard of among gentlemen until he was 20 years old, in answer to a daring proposal to establish a conversation and smoking-room within the precincts of Melbourne Cathedral.

## ANNIE S. SWAN AT HOME.

MRS. BURNETT SMITH, under the name of Annie S. Swan, has secured a remarkable position amongst popular writers, and her writings are always of an unexceptionable and hearty character. In the *Sunday Magazine* for January the readers are favoured with the first instalment of her latest novel, entitled, "A Lost Ideal," and appropriately with the commencement of this novel, they are also introduced to the novelist herself in an interesting interview.

The conception which we form of the personality of many

popular writers, says the interviewer, is singularly falsified when we see them in actual bodily presence, but it is not likely that any such disappointment would be felt in relation to Mrs. Burnett Smith. So, at least, it seemed to me. She is just what we might expect the writer of "Aldersyde," "Carl-owrie," "Sheila," or "Maitland of Laurieston" to be. Her face is bright and kindly. There is not a hard line in it; yet it tells of strength, of self-reliance and firmness of purpose. The forehead is broad, and would delight a phrenologist by its well-balanced intellectual development, the perceptive and reflective faculties being marked with almost equal distinctness. The dark-brown eyes are soft and tender, yet penetrating withal, seeing more, we should imagine, both in persons and their surroundings, than most of us would; quick to detect un-

reality and insincerity, but quicker still to discern sorrow and need, and the nobleness that is often concealed from the world by lowly conditions. Even though we had not read any of her books we should soon conclude that this lady was in sympathetic touch with life around her in all its moods and phases. The same note of sympathy vibrates in the low tones of her voice. In her manner, what strikes us above everything is her frank simplicity and utter absence of affectation. Here is a woman, we should say, capable of daring or enduring anything for love's sake, or pity's sake, and whom no realised ambitions would satisfy in the absence of those delights which centre in the word "home."

## THE COMMENCEMENT OF A LITERARY CAREER.

The opening question was what first impelled Mrs. Burnett Smith to a literary career.

"It was the gaining of a prize," she replied. "A prize of three guineas was offered by Messrs. Leng, of the *Dundee Advertiser*, for a short story. I succeeded in winning it, and this impelled me to go on writing. But I had always been fond of story-writing. I remember how I used to sit on the end of the fender and read them to the younger children; there were seven of us, and I was the third."

"And what about your first book?"

"My first book was an unfortunate affair. It was published through that wretched Charing Cross Publishing Company, as it was called. You remember the defaulters were sentenced to long terms of imprisonment."

"Was it published at your own expense?"

"I was to pay half. I lost about £45; at least, that was what my father paid for me, and the book, though published, was never pushed. After that I wrote a number of books for young people, and sent them to various publishers. They were refused by several, but were all accepted and published in the end. This is what I advise all young writers to do. It is better than sending stories to the magazines. They are almost always sent back, and a beginner has very little chance. But stories suitable for prize books are generally in request if they are of the right kind, and in this way a young writer may reach the public. My youngest sister, Maggie, began in the same way, and she is doing very well."

"Tell me what was your first great success?"

"'Aldersyde'; but

that was owing in great measure to Mr. Gladstone. It was published just after the first Midlothian campaign, and I sent a copy to him. Mr. Gladstone wrote me a letter which I very highly prize, and I sent this on to the publishers, simply for them to see. To my astonishment it appeared in the papers next day, and of course it was very helpful to the book and to my reputation."

Going to a bookcase Mrs. Burnett Smith brought me a copy of "Aldersyde," in which was bound up Mr. Gladstone's autograph letter. It is one of which any writer might well be proud, characterising the book as a "real work of art," and speaking of it otherwise in high terms. Another beautifully written autograph letter from Lord Tennyson is also a prized possession. His lordship characteristically adds a special note of thankfulness "that it is not poetry."



MRS. BURNETT SMITH.



"Aldersyde," I suggested, "would then become a considerable source of revenue."

"Unfortunately, I had sold the copyright."

This prompted me to ask whether Mrs. Burnett Smith was inclined to join in the outcry against the treatment of authors by publishers.

"No," she replied; "I have no complaint to make against my publishers, and the making of a literary reputation is not a question of money."

#### MRS. BURNETT SMITH'S EARLY TRAINING.

Resisting the temptation to inquire further upon these points, I asked Mrs. Burnett Smith kindly to give me some information as to her own early life and history.

"I was born," she replied, "in Leith, where my father was a merchant, but when I was about fourteen, we removed to the farm of Mountskip, Gorebridge, Midlothian, the 'Lintlaw' of my book 'Carlowrie.'"

Taking up the book, my host showed me the pretty picture of the Mountskip homestead, and became quite enthusiastic in her references to Gorebridge.

"It was here," she said, "that my life really began, for here I came into communion with nature, which has always been so delightful to me. I have always been very sensitive to the influence of natural surroundings, and a great part of my inspiration has come from them. Yes, those are two of my sisters on the lawn in front of the house. I do not think I was there when the artist made the sketch."

"I suppose you had received a fairly good education?"

"Like all Scotch girls, we had a solid education, but we had no special advantages in that respect."

"And there was nothing in your early surroundings specially to encourage your literary tendencies?"

"Nothing whatever. We had very few books at home beyond the Bible, an old cyclopaedia, and a few religious works; and we had no access to libraries."

"You owe little, then to early advantages?"

"Not of that kind; but I cannot tell you how much I owe to my parents. Indeed, I should like you to say that I owe everything to them. My father was the soul of righteousness and justice; its very embodiment to me. He had a deep affection for his children; but, as you know, many Scotch parents do not think it right to manifest this too openly, and he was therefore somewhat reserved in its expression, but to us who knew him there could never be any doubt of it. Whatever I have of strength of character and reverence for right I owe to my father."

Mrs. Burnett Smith's father died recently, whilst she and her husband were on their way home from the Lucerne Conference, and on the day of my interview with her I had come across some tender *In*

*Memoriam* verses which she wrote at the time. Here are two of them:—

"Dear to our hearts the blessed memory

Of blameless days lived to a blameless close,

And dearer still the priceless legacy

Of faith and love we find it hard to lose.

Farewell till daybreak, and the shadows flee,

With trembling feet we seek to follow on;

Thou shalt not come, but we shall go to thee,

We too may reach the Light where thou art gone."

#### THE POVERTY OF THE CLERGY.

THE *Record* has been engaged in a very excellent work in raising subscriptions this Christmas time for some of the most destitute of the English clergy. Few things are more distressing in our social condition to-day than the terrible contrast which exists in the Church of England between the incomes of its Bishops on the one hand and the poor clergy on the other. The present agricultural depression is telling hardly upon the clergy generally.

We return now to the task of setting the outlines of representative cases before the Church, and present in this issue the following examples:—

*A. B.*, an incumbent with a wife and ten children. His gross income is £110; the net about £75. He has had severe illness and prostration, and out of his scanty means must pay for clerical help.

*C. D.*, aged 62; thirty-nine years in Holy Orders; sole income £60 per annum. He has two daughters, one married and

the other single; unfortunately the latter is a confirmed invalid, and he himself has suffered much from illness.

*E. F.*, aged 45; eighteen years in Holy Orders; three daughters dependent; sole income £165 per annum. His health has broken down. His living is a very poor one, and having had to pay a *locum tenens*, he has been greatly pinched.

*G. H.*, aged 45; twenty years in Holy Orders; six children dependent; income about £100 per annum. He has a large family, and his wife is under medical care.

*I. J.*, aged 71; forty-five years in Holy Orders. His wife has been a confirmed invalid for years, and so has been one of his three daughters, and his son (in Orders) has up to the present time been able to do little in aid. His mind gave way under the pressure some years ago, and he has been ever since under restraint as a lunatic.

*K. L.*, aged 71; forty-seven years in Holy Orders. One daughter dependent; sole income, £150 per annum. He has been in bad health as well as in "sad poverty."

*M. N.*, aged 81; forty-seven years in Holy Orders. Has suffered from severe illness, which necessitated the second daughter resigning a situation, and coming home to assist in managing household affairs and in nursing her father.



Mountskip, Gorebridge, N.B. Early home, where "Aldersyde" was written.

## WHITHER WE ARE DRIFTING.

## A DUTCH VIEW OF MODERN RELIGIOUS TENDENCIES.

"THE Future of Calvinism" is the rather surprising title of a most learned and vivid article in the current number of the *Presbyterian and Reformed Review*. Its author is Dr. Herman Bavinck, a Calvinist, avowed, ardent, and sanguine; a leader of "the Reformed Churches in the Netherlands." This religious connexion was formed last year by the Union of "the Christian Reformed Church"—which seceded from the Established Church in 1834—and of the "Netherland Reformed Churches," which seceded from the State institution in 1886. These along with movements within the Dutch Establishment mark, in Dr. Bavinck's view, a "revival of Calvinism—surprisingly blessed in its beginnings." He anticipates for Calvinism a great future, alike national and popular. It is "sufficiently pliant and flexible to appreciate and appropriate what is good in our age." It "wishes no cessation of progress and promotes multiformity."

This revival of robust, hopeful, and open-hearted Calvinism in Holland—of all countries in the world—where the most advanced of the "advanced" schools of theology and the most critical of the adherents of Biblical criticism have ruled the roast for generations—is something of a portent in its way. It is almost as though there were to break out among the Unitarians of England a Moody and Sankey campaign. The good Doctor partly grounds his elation on the fact that "after the deluge"—which so many here are dreading—after the deluge of Intellectualism, Rationalism, Evolutionism, and Higher Criticism, and all the rest of what may be called Modernism in religion—behold, we find breath and safe footing once more on Calvinism!

## HOW IT ALL STRIKES A CALVINIST.

A view of present-day movements in theology, taken from such an unusual standpoint, is of no small value and interest. We give a few typical paragraphs.

"The tendency, which at present seems to be everywhere in the ascendant, is characterized by this, that it endeavours to represent and commend Christianity from its purely human and natural side, if not to divest it wholly of its supernatural character. The doctrine of evolution, in its principle, is being adopted by Christians and applied more or less consistently to Christianity. The Christian religion is not the only true religion, but the highest and purest among religions. Revelation is not something absolutely supernatural, but something that has passed through the heart of the best and noblest of mankind and afterwards been deposited in the Bible. The Holy Scriptures are not the infallible Word of God, but contain the Word of God; and side by side with its divine element, the Bible has also its human and fallible elements. The highest revelation of God in Christ coincides with the purest revelation of the human. The incarnation of God is identical with, or rather is replaced by, the deification of man. Hence the religious and ethical sides of Christianity continue to be appreciated, whereas the metaphysical elements are rejected with scorn."

## SOCIALIZING CHRISTIANITY.

"In England, at the present day, this process is in full course of development. The whole of theology is to be transformed in a religious, ethical, 'Christological' direction.

"This is the reason why everywhere a demand is heard

for a new dogma, for a different and better form of Christianity, for a practical, ethical, undogmatic, social, modern Christianity. The centre of gravity has been shifted from doctrine to life, from the object to the subject. Not faith, but love, is the essential thing. Love is the *summum bonum*, 'the greatest thing in the world.' The Christian religion must prove its worth, its truth, its right of existence, by healing the wounds of humanity, by the improvement of society, and by the conversion of the heathen. Formerly men used to be considered souls that were to be saved; now they are considered bodies that stand in need of help. Christianity is to be socialized, in order that socialism may become Christianized. Theology and Church must lay aside their dogmatic, aristocratic, hierarchical character, and expound the social side of Christianity. The Church is to make place for the kingdom of God. To work for this kingdom is the fashion of the day. All disposable power is to be developed for this purpose; every Christian, be he young or old, must be mobilized and every recruit called to arms. Peter and Paul have had their day, John's turn has come, that of the apostle of love. Not the Epistle to the Romans, but the Sermon on the Mount is the programme of original Christianity.

## NAMES TYPICAL OF THE DRIFT.

"It would not be difficult to point out in detail, that our present-day Christianity as a whole is really developing in this direction. This, however, is unnecessary and superfluous. We need only mention the names of TOLSTOI in Russia, ASTIE in Switzerland, SABATIER in France, RITSCHL in Germany, FARRAR in England, DRUMMOND in Scotland, LYMAN ABBOTT in America, to show the substantial truth of the foregoing. More than ever before Christianity stands under the influence of the ruling philosophy. It is being modified in accordance with the opinions of the day. It no longer leads, but is being led. In the modern conception of Christianity, as in so many other things, the principle of *becoming* is substituted for the principle of *being*.

## "WE'VE BEEN THROUGH ALL THAT."

"In view of this down-grade movement, the revival of Calvinism is of double importance. Its significance would not be so great, if Holland had not experienced the influence of all those modern theological tendencies which at present prevail in other countries. The difference is only this, that elsewhere these tendencies are just now springing up, whereas among us they belong already to the past. They have had their season here and have outlived their prime. Both from a historical and from a dogmatic point of view, their unsatisfactory and insufficient character has been demonstrated."

## GRADUS AD AVERNUM.

"One by one the various stages can be pointed out through which they have passed in their rapid decline from the pure heights of faith to the depths of infidelity. The first step was to summon men to turn from the Confession to the Scriptures; the next to appeal from the Scriptures to Christ. In regard to Christ, first His divinity, next His pre-existence, finally also His sinlessness were denied, so that nothing remained but the idea of a religious genius, who has revealed to us the divine love. But even this divine love became an object of criticism and doubt; the Being of God was found to be unknowable, His existence uncertain. As a last resort, the moral nature of man was made the central position, which was thought to be safe from the attacks of evolutionism. Alas! even this moral nature of man was discovered to be non-original, a product of development. Thus many retained nothing but the cheerless creed of materialism."

## A VOYAGE WITH OLIVE SCHREINER.

BY THE REV. R. E. WELSH, M.A.

THE *Young Woman* opens its January number with some impressions of Olive Schreiner gained during a voyage from the Cape to the Old Country. Mr. Schreiner, O.C., her distinguished brother, who had been named as probable Attorney-General, came on board to see her off, and in her frank, ingenuous countenance was reflected proud satisfaction at her brother's newly announced dignity. As they promenaded together, one saw a type of their mental kinship. They, in their family of such strongly marked individuality, have found themselves in close intellectual sympathy, and have travelled within sight of one another the "Hunter's" lone journey in pursuit of the "Bird of Truth."

But intellect is not the final divider. "Love is all," and throws finely-strung tendrils across divergences of opinion. A sister, Mrs. Lewis, who came to pay the like parting dues of affection, quickly disclosed, during the hasty conversation of the last hour on board, how strenuously she held and propagated the religious faith so gallantly dismissed in "The African Farm." Mrs. Lewis and Mr. Theodore Schreiner are aggressive Christians and red-hot Temperance advocates, and Mrs. Lewis would fain have come across the seas to help in settling some knotty Temperance question at the great Chicago Convention. The first placard I had read on landing at Cape Town was a notice of a public meeting at which she and her like-minded brother were to push on the Christian Temperance Crusade. In the Christian zealot I found the same strong individuality and charming courage, the same frank independence and warm vitality of heart and head, as in the dreamer of "Dreams."

Strange and pathetic are these intellectual lines that divide such families as the Schreiners. It is well known that her father was a fine old German missionary in Cape Colony, some of whose characteristics, I have reason to believe, stand revealed, and always honourably, in the old German of the "Story." His widow, their mother, of Scottish descent, has found a restful retreat in the Roman Catholic Convent of Grahamstown. The barrister and the authoress have, in the language of the latter, "proved the religion our mothers fed us on to be a delusion;" while others in the family are Christian propagandists, one a Churchman and schoolmaster, in whose house at Eastbourne Miss Schreiner was soon to find herself among her own kith and kin.

## OLIVE SCHREINER'S MOTHER.

The mother is almost as wonderful a character as any of her family, as any congenial visitor to the Grahamstown Convent may find. When he sees her in what she calls her "humble shanty," and hears her strange, weird tales of her experiences on the Karroo, or reads her rich, balanced letters, he will quickly discover from what quarter her family have derived their strain of genius. He may not receive the impression of complete surrender of her mind to the Romish Church, but he will soon learn, if he provide her with an opportunity, how fervent is her admiring faith in her daughter Olive.

## OLIVE'S LOVE OF CHILDREN.

Children most of all she loves. There are some little

children under the shadow of Table Mountain who will retain life-long memories of their "Aunt Olive," and of her more than motherly love that drew out the best that was in them. Has she not dedicated her dreams "To a small girl-child, who may yet live to grasp somewhat of that which for us is yet sight, not touch"? How subtly she reads the baffled thinking of meditative children! Perhaps her Lyndall and Waldo strike us as more strongly charged with the theologic mind than most British girls and boys. Perhaps the white man's child ripens too fast under African suns. But it is easy to see reflected in the children of her fancy what we know of her own girl's questionings. When not yet in her teens she had asked questions which the question-asking devil had kept putting to her, questions that it would take God Himself to answer; she had asserted her independence of thought, and had broken out into revolt against traditional theology and forms of worship. Of the boy Waldo she writes: "The leaves of that book [the Bible] had dropped blood for him once; they had taken the brightness out of his childhood; from between them had sprung the visions that had clung about him and made night horrible." Her Lyndall, too, is as unflinching a realist in truth as she is herself, as lonely and as courageous.

## HER SPECIAL PROVINCE.

The sorest wounds are not those inflicted by Strauss and Huxley, nor do they concern myths and Gadarene swine. They are the wounds that come from life's relentless riddle, the world's topsy-turvydom; they concern the "inexorably Silent One," the moral or immoral fates that play with man's heart and doom his birth, the unheeded woes and cries of humanity under the sun. And these are her province, in which she is at home. In the art of interpreting these no one approaches her—unless it be Mr. W. Hale White in his "Mark Rutherford" stories, or the author of "Ecclesiastes." Alas! none of them brings back the lost lights and hopes. But she does not picture man's disenchantments as a hater of her kind. She has a Buddha's pity and love for lone man—and many of Buddha's points of view. Her spirit, also, is largely Christian. I happen to know how deep is her veneration for the Son of Man, though she cannot accept the Church's terms about Him.

## HER PRESENT ATTITUDE.

While I make no pretence to have had Miss Schreiner's secret mind disclosed to me, I venture to think that, since the day when "The African Farm" came from her indignant heart, she has softened both towards God and faith. Browning, I found to my delight, is her master-poet; and with him she can say—

"God's in His heaven,  
All's right with the world."

In her personality and spirit there is absolutely nothing of the savage severity of life and the irony of fate so oppressive in her "African Farm." She is radiant with the outshining of unselfish love. During the voyage her heart was not with the first but with the third-class passengers. Before me lies a letter from one of her own blood, from which it may be permissible to quote a sentence or two, confirmed by her few chosen friends: "It is always sweet to me to turn from acrid, censorious strictures to Olive's life-long services of love, her Christ-like consolation of the poor and suffering. Human need of all kinds appeals at once to her deepest feeling, and like our dear Lord she is 'touched with compassion,' and as, with many self-congratulations, they thank God that they are not as she is, my chafed heart finds balm in calling to mind that 'Upon her lips is the law of kindness.'"



## THE BENEFITS OF THE REFORMATION.

BY THE ARCHDEACON OF LONDON.

ARCHDEACON SINCLAIR continues to contribute to the *Churchman* a series of valuable papers, some of which we should like to see issued in the form of separate tracts. This is especially the case with the one which appears in the January number. There is such a tendency in these days to decry the work of the Reformation as having been merely negative in its character, that any scholarly and concise statement of the exact work which was achieved at the Reformation is of inestimable value. In this article Archdeacon Sinclair commences by pointing out that the effect of the Reformation was not merely the repudiation of the authority of the Western Patriarch; it was a breaking away from the superannuated and darkened system of the visible Catholic Church as it was then understood. But, besides this act of independence, the Reformation gave us a true instead of a false conception of the Church. Contrary to the language of the New Testament, where a Church always includes the unofficial members as well as their ministers, in the mediæval ages the Church had come to mean a hierarchy with a commission handed down from generation to generation, in communion with one visible centre and authority, having branches in different countries, and with power to alter doctrines and practices in accordance with a belief that it was directly inspired so to act. For this wholly unscriptural ideal the Reformation gave us the true and majestic conception that "the visible Church of Christ is a congregation of faithful men, in the which the pure Word of God is preached, and the Sacraments be duly administered according to God's ordinances in all those things that of necessity are requisite to the same."

## IT RESTORED THE SUPREMACY OF SCRIPTURE.

Thirdly, the Reformation restored the supremacy of Holy Scripture as the rule of faith. It is the fashion to say that the Church presents the doctrine, and that the Bible is used to prove it. That is not the doctrine either of Scripture, or of the Apostles, or of the Fathers, or of the Reformation. Scripture is supreme because it contains the words of Christ Himself, and the words of inspired men. The Fathers after the time of the Apostles drew the sharpest possible distinction between their own words and those of the inspired writers. And when it began to be the custom to draw up formularies at Councils, the Council did not prepare a doctrine and then bring Scripture to prove it, but it deduced the doctrine from the very Scripture itself. Before the Reformation the old mediæval Catholic Church was a Church without a Bible; the majority even of the priests could not read it; to the people it was a sealed book. The Reformation put the Bible into the hands of the people, drew certain simple summaries of its teaching, and left it to the consciences of the people to apply them to their souls. They did not at once see the full results of the principle of the liberty of conscience; these would only be arrived at gradually in the emancipation of Nonconformists, the emancipation of Roman Catholics, the removal of disabilities from the Jews; but they were inherent in the principle, and their full declaration was only a question of time.

## IT REPUDIATED THE DOGMA OF INFALLIBILITY.

A fourth great gift of the Reformation was the repudia-

tion of the principle of the infallibility of the Church. Hitherto, whatever the Bishops declared to be true must be accepted without question. The English Church at the Reformation took the more modest view of the Apostles themselves. "As the Church of Jerusalem, Alexandria, and Antioch have erred, so also the Church of Rome hath erred, not only in their living and their manner of ceremonies, but also in matters of faith." A fruitful source of error in the mediæval Catholic Church was the importance ascribed to Tradition. Nobody might be able to tell how tradition had originated. But if it was there it was to be accepted without question. It is easy to see how dangerous an element this must be where the supreme authority of Holy Scripture was not maintained, and how antagonistic that principle must be to Tradition where it was once declared.

## IT RESTORED THE SCRIPTURAL MODEL OF THE CHRISTIAN MINISTRY.

A sixth blessing of the Reformation was the restoration of the Scriptural model of the Christian ministry. Before the unsealing of the Word of God, all men held that the officers of the Church were a sacerdotal caste, like that of the Jews, and that every presbyter was a sacrificing priest. The clergy literally held in their hands the keys of the kingdom of heaven. They were mediators between God and man. Every time they said Mass they repeated the miracle of the Incarnation; and the more often Christ was embodied on the altars, so much the better for the benefit of all present. The priest could cause the shortening of the time of a soul in purgatory by repeating masses on its behalf. All this was not only contrary to the language of Scripture, but it had the worst effect upon the men themselves. They became tyrants, they interfered in everything, they often lost humility, self-control, honesty, and morality. The Reformation stripped the ministry of its sacerdotal character. The Reformers cast out the words "sacrifice" and "altar" in reference to the Lord's Supper and the Holy Table. They retained the word "priest" when it was necessary to distinguish him from the deacon, but in the original and Scriptural sense of presbyter or elder, not of sacrificer.

## THE REFORMED EUCHARISTIC TEACHING.

A seventh gift of the Reformation was the return to the Scriptural view of the Lord's Supper. The teaching of the mediæval Catholic Church was thus subsequently set forth by the Council of Trent: "Since the same Christ, Who once offered Himself by His blood on the Cross, is contained in this Divine sacrifice, which is celebrated in the Mass and offered without blood, the Holy Scripture teaches us that this sacrifice is really propitiatory, and made by Christ. . . . For assuredly God is appeased by this oblation . . . for the sacrifice which is now offered by the ministry of the priests is one and the same as that which Christ there offered on the Cross, only the mode of offering it is different." The doctrine of the Church of England is very simple and direct: "The offering of Christ once made is that perfect redemption, propitiation, and satisfaction for all the sins of the whole world, both original and actual; and there is none other satisfaction for sin but that alone."

Amongst other innumerable advantages the Archdeacon, in the concluding section of this valuable article, refers to the freedom of the Reformation from the imposture of relics and pseudo-miracles, the shattering of superstition, of calling on saints for their prayers, the purification of the lives of the clergy, and the restoration of the universal obligation of the strictest Christian morality.

## THE CELEBRATION OF 1,900 TO 1,901 A.D.

## A GREAT AMERICAN SCHEME.

THE Rev. Wilbur F. Crafts, D.D., editor of the *Christian Statesman*, of Pittsburg, U.S.A., and one of the leaders of the World's Christian Temperance Union, has just proposed a very remarkable celebration of the year 1900 to 1901 A.D., and has requested the Rev. Dr. Lunn, as editor of the *REVIEW OF THE CHURCHES*, and president of the Reunion Conference, to consider the possibility of successfully organising and carrying out the proposal. Dr. Wilbur C. Crafts's scheme has been submitted to the World's Christian Temperance Union, and has been approved in the following resolution:—

*Resolved*, That the World's Christian Temperance Union approves the proposal that in 1900 A.D., the 1900th birthday of Christ, the beginning of the twentieth century shall have a pre-eminently Christian rather than chiefly commercial celebration in a series of world-round Christian conventions, including a great world convention of Christian reforms, these conventions to be so arranged that a host of round-the-world tourists and missionaries may participate them in succession, and that a committee of three, Miss Frances E. Willard, Lady Henry Somerset, and Mrs. Wilbur F. Crafts, in behalf of this organisation shall invite officers or committees of the World's Sunday-school Association and of other national and international Christian organisations to join in arranging for such a celebration.

In an article by the Rev. Wilbur F. Crafts the following essentials are emphasised: (1) The celebration will be *pre-eminently Christian*, not chiefly commercial, as would be the case if it was centred in a World's Fair. (2) *World encircling*, not confined to one city, where fewer could participate. (3) *Extending over the whole year*, making it a year of jubilee, as the greatness of the event requires. (4) *Unified by a round-the-world tour* of a thousand associated missionaries and Christian tourists, to whose itineracy the great Christian congresses will be fitted, so making the whole celebration a triumphal march in honour of and in proclamation of "Our Lord," whose Kingship in time as well as eternity every date, and especially "1900 A.D.," proclaims.

It is suggested that the tour should start in Boston on the last Thanksgiving day of the nineteenth century, in November, 1900, with a "Jubilee of Liberty" as the outcome of Christianity, in Faneuil Hall, the meeting being arranged by a committee representing all Christian organisations in that city. Then let a fleet, accompanying a reproduction of the Mayflower, voyage to Plymouth and hold there a brief celebration of "The Influence of the Pilgrim and Puritan on our National Character," this also arranged by Boston Committee. Thence those who could follow the celebration further would continue their voyage to New York, where a joint committee of all its Christian reform organisations would for a week hold a series of reform congresses on temperance, Sabbath reform, purity, gambling, labour, prison reform, charity reform, etc. The tourists and such as could accompany them for awhile at

least, would next hold celebrations of "Self-Government," "Suffrage and Peace" in the Quaker City's "Independence Hall" for one or two days, the exercises being arranged by its pastors and Peace Society. Next, at the Capitol in Washington might come a celebration by the National Reform Association of "American Christian Institutions." Then, as the special tourist train followed Southern route to avoid the rigours of a Northern winter, there might be stops an hour or two at one point in each State traversed, to participate in whatever Christian celebration the Christian churches and societies of that locality might have arranged; so at Richmond, Wilmington, N.C., Charleston, Savannah (a brief trip to San Salvador might come in here by special steamer, to recall and celebrate America's discovery—the tourists in this case arranging their own program), St. Augustine, Mobile, New Orleans, Austin, Los Angeles, reaching San Francisco for the last Christmas of the nineteenth century for a week of celebration, a World's Evangelical Alliance Congress perhaps. In conference on Christian reforms all branches of the Christian Church could co-operate, but that Christmas should be celebrated with no restraint by those who regard Christ as divine and the only Lord of conscience.

On the first day of the twentieth century, January 1st, 1901, the Christian tourists would sail, in a steamer chartered for the exclusive use of the party, through the Golden Gate into the great Pacific. Having stopped at Honolulu for a celebration locally arranged, the steamer would in about nineteen days reach Japan, where celebrations arranged for by a union committee of the Christian missionaries of that kingdom would be held in conjunction with a study of the country for a month or more—Yokohama, Tokio, Nikko, Daibutsu, Nagoya, and Osaka being among the places visited. Passing to China, a like plan would be followed at Hong Kong and Canton. Passing on, with like arrangements, to Singapore and Ceylon, the party would reach Calcutta, which would seem to be the place for a great world's missionary conference, to be arranged by the committee of the Decennial Missionary Conference of Asia. Benares, Lucknow, Delhi, Jeypore, and Bombay could then be visited, with brief conferences arranged by the missionary committee or local missionaries.

Some further celebration in which all who accept the atonement and resurrection might appropriately unite, would perhaps be arranged, although the present aspect of affairs in the Church of the Holy Sepulchre, where Mohammedan soldiers are kept to prevent the Latin and Greek churches and others who share the control of the building from killing each other, is not encouraging to such a proposal. The journey would need to be so arranged that Italy would be left behind before summer. The natural course, after leaving Alexandria, would be Patmos, Constantinople, Athens (for Greek Easter, later than the Latin), Brindisi, Naples, Rome (where we suggest World's Y.M.C.A. Convention to be held that year), Florence, Venice, Milan, Turin (with excursion to the Waldensian mountains and celebration of their fidelity); then Paris, where a World's Fair and World's Congress would then be in progress; then London, at which point we have suggested the holding of the World's Endeavour Convention that year. All this would have been done by the end of June—in seven months' time.

The scheme has already secured the support of a number of leading men in America, and there is very little doubt that in some way or another Dr. Wilbur Crafts' great conception will be carried into effect.

## THE PRESENT POSITION OF MORMONISM.

## MR. HAWEIS AND THE PROPHET.

THE Rev. H. R. Haweis has the gift of surrounding with considerable living interest any subject which he touches. This is strikingly manifest in his article in the *Contemporary Review* on the Mormons. He has recently visited America, and has been to Salt Lake City to some purpose, having taken advantage of the opportunity to interview Mormon leaders, and to study something of the history of this remarkable movement. He is not prepared to defend polygamy as it now exists, but he says that without condemning Abraham, who was the "*Friend of God*," Jacob, who was the "*Father of the Faithful*," and a score of Old Testament saints whom we are taught to revere, it would be difficult to maintain that the system of plural marriage is in all ages and under all circumstances inconsistent with faith and good works and a life in some measure acceptable to God. Moreover, the Mormons were undoubtedly sincere. Their conditions seemed to them somewhat similar to those of the patriarchal times. They believed they had a mission to found a nation of righteousness unto the Lord. They were driven into the wilderness a mere handful of exiles surrounded by wild Indians (long before this happened Joseph Smith foresaw and foretold it). There seemed no way of protecting the numbers of poor women who joined their ranks except by marrying them and providing for their children; the waste lands of Utah required peopling and tilling, the villages and cities had to be defended, the more stalwart children the better, "*and happy was the man who had his quiver full of them.*"

When I was at San Francisco (September, 1893), says Mr. Haweis, I had some particular conversation with President O. Canon and Bishop Clawson, who were passing through San Francisco, upon this very subject. Mr. O. Canon is a contemporary of the prophet Joseph Smith; his family joined the community when he was quite a boy. They were brought over from England in the suite of Brigham Young, who had gone to Liverpool on a missionary tour. Mr. Canon is a benevolent-looking elderly man between sixty and seventy.

"Do I understand from you," I asked Mr. O. Canon, "that polygamy is now completely abolished in Utah?"

"You may rely upon it," he answered. "It could not be otherwise. If we tried to continue it we could not; we are surrounded by Government spies and informers; we are tracked and watched; and any infringement of the law as it stands would be instantly visited with arrest and imprisonment."

## WHAT BECAME OF THE WIVES?

"And what did you do about your wives?"

The old gentleman paused, but resumed shortly:

"It was a terrible thing, but our lives have always been lives of sacrifice, and we felt that one more supreme sacrifice was now demanded of us in the cause of duty. Those who have never shrunk at giving up possessions, peace, and comfort, and have always been ready to suffer fine, arrest, persecution, imprisonment and death at the call of duty and conviction could not hesitate."

Mr. Canon again paused. Presently he resumed, not without some suppressed emotion.

"I think," he said, turning to Bishop Clawson, "you will bear me out that our families were singularly happy and united, the women loving each other like sisters and the children growing up happily together."

## A REMARKABLE HOUSEHOLD.

"And how," I asked, "did you act?"

"Well," resumed Mr. Canon, "I called my wives to-

gether—I explained to them the law. They were now free I said to depart, and to marry if they chose; but I was morally bound to provide for them if they did not do so. We had lived long and happily together; I could never suffer them to want, and I should still provide for the education and maintenance of my dear children and wives. They all replied they accepted the sacrifice imposed, but they would not leave me unless compelled to do so. It was hard, very hard—a terrible rending of family ties all round; but I had to decide what I would do. My first wife was dead. I resolved there should be no heart-burnings. I would henceforth have no wife—there should be no jealousy—and I now live apart with the children of my first wife. But we could not break up the family social circle, and I try for the sake of all to keep it together. I built a large room. Every morning the ladies with their children meet me there as usual for reading of the Bible and prayer. We dine in the same hall. Each mother sits at a table with her own children, and that it may not be said I sit down with my 'wives' to dine, I have a table set apart for me with the children of my first wife."

## THE PRESENT PROBLEM.

As the old gentleman continued talking earnestly and sensibly in this way, I could not help feeling how different the real Mormon looked from the ignorant and unscrupulous satyr and would-be-assassin of the popular imagination. Mr. Canon added, "I will not conceal from you—as you are a clergyman and must have thought over this subject—that we view the future of our young people with anxiety. The community has been singularly blest and prosperous. We have enjoyed an immunity from intemperance, crime, disorder and pauperism very unusual in large cities, but our female population is as usual largely in excess of the male, and there is, as there always has been, a preponderating number of single women among those who still emigrate to us. Presently the old problem will arise, how to provide for these women, what to do with them? We had our solution, but it has not been accepted by the United States of America. We look anxiously to see what new solution the old Christian cities mean to provide.

## HAS POLYGAMY BEEN ABANDONED?

With reference to the question whether the Mormons have definitely abandoned polygamy, Mr. Haweis says that he put the question plainly to the Prophet Woodruff, who sits in the seat of Brigham Young, whether this was so or not. We were in the Council Chamber at Salt Lake City, and the twelve apostles were present. Mr. Woodruff, a fine old gentleman of eighty-five, in full vigour of mind and body, assured me, and he was supported by the bishops and elders present, that all reports of plural marriage since the legal decision against it, were utterly false, malicious, and libellous, and my attention was called to the following passage, which occurs in an "Official Manifesto," dated Salt Lake City, December 12, 1889, and signed by Prophet Woodruff:—

"I therefore, as President of the Church of Jesus Christ of the Latter Day Saints, do hereby most solemnly declare that these charges are false. We are not teaching polygamy, or plural marriage, nor permitting any person to enter into its practice, and I deny that either forty, or any other number of plural marriages have been solemnised during that period in our Temple, or in any other place in the territory. One case has been reported; whatever was done in this matter was done without my knowledge. I have not been able to learn who performed it, and the Endowment House, in which it was said to have been performed, was by my instruction, on that ground, taken down without delay."



## SOME PREJUDICES DISARMED.

I have thought it right to say thus much with a view to disarming at least, some prejudice by making it clear—

First, that plural marriage was no part of original Mormonism, nor any inseparable adjunct of it;

Secondly, that it was not conducted in such a manner as to blight entirely the happiness, and certainly not so as to check the prosperity of the people;

Thirdly, that it was frankly abandoned as soon as it was declared to be illegal; and

Lastly, that the wholesale charges of assassination launched against Brigham Young, have never, in any one single instance, been proved.

In the matter of non-conviction, Brigham Young may fairly challenge comparison with the founder-prophet, Joseph Smith. Joseph Smith was frequently arrested and imprisoned, he was brought up before the courts no less than *thirty-nine times* on different charges, sedition, murder, immorality, robbery, etc., etc., the juries were often packed, and the judges were always prejudiced—*never on any one occasion was he convicted, never was any one crime proved against him.* Joseph Smith was at last assassinated at the early age of thirty-eight, by a fanatical mob, without a hearing, without a sentence, and without a judge.

As Joseph Smith, the Mormon prophet, has for sixty years been gibetted before the whole of Christendom as an impostor and a knave of the first water, Mr. Haweis concludes his article with a brief sketch of his career, and a fair if not altogether sympathetic estimate of a man, whose ecclesiastical and political achievements were as singular as they were colossal, who certainly had the courage of his opinions, and was not unwilling, though by no means anxious, to lay down his life for the faith that was in him.

When at last Smith gave himself up voluntarily to the police, well knowing that he could expect no justice or protection, but was about to fall into the hands of an angry mob, he exclaimed, *"I go like a lamb to the slaughter, but I am calm as a summer's morn!"*

## THE CONDITION OF THE PARIAHS IN SOUTH INDIA.

THE Rev. T. B. Pandian, of Madras, is at the present time visiting England with the object of drawing attention to the condition of the Pariahs in South India, and has addressed to us the following letter:—

"For some time past a burning question in Southern India has been the emancipation of the poor and despised human beings, known as the outcastes, whom the Hindoos regard as unspeakably polluted, for whom, in general, they feel no sympathy, and to whom they are absolutely unwilling to concede any rights whatsoever. The origin and history of these tribes are obscure. They mainly consist of the descendants of the original inhabitants of Southern India. The baneful system of caste, and successive waves of conquests have brought them to their present deplorable condition, which is little better than that of a 'Pariah dog.' It is useless to carry out Utopian ideas and impracticable

schemes. If anything is done it will be the outcome of calm and careful reasoning, and after an examination of facts, apart from sensational stories and exaggerated statements, still it cannot be denied that a reform is needed, and every right-minded person will be glad to see the matter satisfactorily settled.

I, however, hasten to say that these depressed classes of Southern India are suffering under various wrongs and disabilities. Among the many wrongs to be adjusted I mention the following:—

(1) *The Water Question.*—Water for drinking and household purposes is a vital question in India. Public wells and tanks, dug and maintained at public expense, there are in plenty, but from them these people are rigorously excluded by the village officials, who are largely drawn from the caste classes, and hence when there is a water famine they die off like flies. During the summer the poor outcaste women of the rural districts walk miles and miles to get the dirty, stagnant water from ditches, which produces cholera, dysentery, and all manner of sickness.

(2) *The Land Question.*—It is almost impossible under the present conditions for a Pariah to obtain land; all the native officials and landlords are against him. In the Madras presidency alone, there are thousands and thousands of acres of land which is crying for tillage, but the Mirasi system keeps the outcaste people from possessing land.

(3) *The Education Question.*—South India is well supplied with a school system, beginning with village schools and ending with the State university. All the schools are supposed to be available for all classes, as they are all State supported, but in reality none can attend but the caste classes. The Government of Madras is just moving in this direction, but unless separate, free, compulsory and primary schools are opened in the rural districts for the benefit of the children of these neglected classes, I fear but little good will be done.

According to the caste divisions of India I have the honour to be a member of the Maravar race, which was covered with martial glories in days gone by, and of whom I have given a brief account to the public in my brochure, "The Ancient Heroes of the South Indian Peninsula," which enjoyed a wide circulation. And my pamphlet, "The Slaves of the Soil in Southern India," speaks more fully on the condition of the outcaste people whose cause I have come to plead. Dr. G. N. Pope, of the Oxford University, says:—"Mr. Pandian's object in publishing this pamphlet is to bring home to the minds of Christians a conviction of the wrongs and disabilities to which these people are subject, and from which they should be rescued. It is not his object to impugn the character of the British Government; but to point out that, owing to a variety of circumstances, these outcastes have failed to profit by the justice and liberality which characterised the British raj, and that they, therefore, require exceptional protection and assistance."

I should esteem it a favour if any of your readers could give me an opportunity of throwing more light on the subject by allowing me to address meetings in their districts.



REV. T. B. PANDIAN.

## CHARITABLE BEQUESTS IN 1893.

THE close of the year and the beginning of another is the natural time for statistics, and we reproduce here a table of very considerable significance and interest. It is the list of the chief religious and philanthropic legacies of the past twelve months, and is taken from the *Daily Telegraph*.

They amount to more than £1,400,000. To this amount four estates, those of Lady Forester, the Rev. James Spurrell, James Spicer, and John Horniman contributed £750,000. Last year the charitable donations under reported wills were about £800,000, in 1891 £1,200,000, and in 1890, 1889, and 1888 about £1,000,000 in each year. The present year's amount is thus considerably above the average. The number of wills under which bequests to charities have been reported has also in this year been larger than in the five preceding years.

The total amount of personal estate upon which probate duty was paid for the year ended March 31, 1892, was £193,000,000, and for the year ended March 31, 1893, £164,000,000. The number of estates upon which probate duty was levied was—in the year to March 31, 1892, 58,000, and in the year to March 31, 1893, 51,400. Until 1892 the number of probate-duty-paying estates had not reached 50,000. In 1887-88, 45,000 estates yielded personalty to the amount of £158,000,000. In addition to the estates upon which probate duty is paid, there are in each year from 17,000 to 20,000 estates not exceeding £100 each upon which no probate duty is levied. The number of wills proved and administrations granted in each year is thus from 60,000 to 70,000.

The number of reported wills under which there are charitable bequests of considerable amount is usually in each year perhaps about sixty or seventy. Under wills not reported it may be estimated that there are charitable gifts of some £500,000 in each year, so that the total amount left to charities is probably rather more than 1 per cent. of the amount of personal estate upon which probate duty is levied. The wills under which the charitable bequests, amounting to about £1,400,000, of the present year were bequeathed, disposed of personal estate valued at nearly £14,200,000, so that the amount left to charities from these estates was on the average, as in previous years, about one-tenth.

The thirty testators whose names follow, and the aggregate amount of whose personal estate was £9,652,900, bequeathed, under wills reported during this year, £950,975 to charitable uses.

	Charitable Bequests, about	Amount of Personalty.
Edward Henry, 15th Earl of Derby, aged 67, Knowsley ... ..	£20,000	£1,802,200
Sir Andrew Barclay Walker, Bart., 69, Liverpool, brewer ... ..	10,000	2,874,100
Richard Vaughan, 89, Elms Lea, Bath, retired brewer ... ..	45,000	742,800
George Trimmer, 69, Farnham, brewer ...	24,500	380,300
John Hy. Fox, 48, Norton, Durham, brewer ... ..	20,000	29,900
Rev. James Spurrell, 76, Hove, Brighton	226,000	580,000
John Horniman, 89, Croydon, tea merchant	89,000	313,200
William Isaac Palmer, 68, Reading, biscuit manufacturer ... ..	8,525	123,400
Henry Spicer, 74, Brighton and Sherborne Lane ... ..	150,000	166,000
John Derby Allcroft, 71, Wood Street, glove manufacturer ... ..	4,100	468,500
Henry Wright, 73, Saltley Railway Carriage Works ... ..	5,000	137,000
J. F. Greswolde-Williams, 52, Henwick House, Worcester ... ..	14,500	114,700

	Charitable Bequests, about	Amount of Personalty.
Horatio Rymer, St. John's Wood, leather merchant ... ..	26,500	165,700
Sir Wm. Mackinnon, Bart., 70, Loup, N.B., merchant ... ..	60,000	560,700
John Lane, Grove House, Highgate ...	5,950	167,000
George Fournier, Dalston and Poplar ...	50,500	83,000
James Brickwell, Tottenham, retired medical practitioner ... ..	30,500	40,000
Samuel P. Ashworth, 74, Leeds, retired maltster ... ..	18,400	51,900
Thomas Harper Adams, Edgmond, Salop	15,000	20,000
John James Croome, Berkeley, Gloucester	10,000	52,700
George Sugden, Bradford, mohair manufacturer ... ..	5,500	84,100
Simeon Warburg, North Kensington, tobacco merchant ... ..	5,000	230,800
Reginald Ward, Solicitor to the London County Council ... ..	2,500	26,000
Johann Geo. Silkenstadt, Didsbury, merchant ... ..	20,000	93,600
John Mercer, 73, Alston Hall, Preston ...	10,000	128,600
Thomas Hawksley, M.D., 72, Chertsey ...	30,000	53,300
Henry Augustus de Ros Hyde, Kensington Court ... ..	24,000	65,600
Rev. Benjn. Jowett, 76, Master of Balliol, Oxford ... ..	9,000	18,700
John Dorning, Swinton, Manchester ...	6,500	15,100
Chas. Geo. Palgrave, 155, Fenchurch Street, merchant ... ..	5,000	64,000

£950,975 £9,652,900

The twenty ladies whose names are appended left personalty of the aggregate amount of £1,450,400, and charitable bequests amounting to £403,210:

	Charitable Bequests, about	Amount of Personalty
Hon. Mrs. Georgina Osborne Elphinstone ... ..	£5,000	£77,000
Miss Helen Farquhar, Bournemouth ...	2,300	21,000
Miss Margaret Edgar, Clifton ... ..	13,300	28,000
Lucy Ann Marquise de Salvo, Bristol and Paris ... ..	2,800	7,800
Hon. Frances Louisa Tollemache, Richmond ... ..	20,000	245,200
Mrs. Marion Jane Carter, Ospringe, Kent	4,500	96,000
Mrs. Frances Wakeham, Braintree ...	11,000	27,800
Mary Anne, Baroness Forester, Meaford Hall, Staffs. ... ..	300,000	569,600
Mrs. Maria Fletcher, Upper Norwood ...	5,000	100,000
Mrs. Margaret Rose Blane, Bournemouth ... ..	1,750	26,000
Mrs. Sarah Garland Abbott, Bournemouth ... ..	6,500	19,000
Miss Deborah Maria Cannon, Kingsdown, Ireland ... ..	4,000	25,000
Mrs. Mary Edwards, Great Missenden, Bucks ... ..	2,400	13,000
Mrs. Catherine Pennefather, Mildmay Park ... ..	10,000	21,900
Miss Louisa Fontaneau, Robinson Road, Victoria Park ... ..	6,500	13,000
Miss Louisa F. K. Bishop, Brandean Alresford ... ..	2,170	25,000
Miss Harriett Newland, Cheltenham ...	1,010	19,000
Miss Fanny Bouverie, Ringmore, St. Nicholas, Devon ... ..	3,000	54,000
Mrs. Jane Freeman, Brier Lodge, Halifax	1,000	36,000
Mrs. Phoebe Springall Croker, Lavenham Lodge, Folkestone ... ..	980	21,000

£403,210 £1,450,400

## THE WONDERS OF HINDOO MAGIC.

A FEAST OF ORIENTAL MARVELS.

DR. HEINRICH HENSOLDT in the December number of the *Arena* records some most marvellous experiences of the miraculous deeds of Hindoo Yoghis, Pundits and Fakeers. There can be little doubt, he says, that the performances of Hindoo conjurers, which are a surprise and a revelation to the traveller from the West, and which have excited the wonder of all ages, have their source in an advanced knowledge and application of hypnotic phenomena. In stating this opinion I do not, for a moment, wish it to be understood that the term "hypnotic phenomena" contains in itself an explanation, or affords any kind of clue to the secret of these marvels. As it has been my fate to travel in India, Thibet, Burmah, and Ceylon for a number of years, and as I have made a somewhat close study of oriental life, history, and philosophy, I may, perhaps, be qualified to advance an opinion on this subject. In the following I shall, therefore, endeavour to relate some of my experiences in the line of Eastern magic. Hindoo conjurers may be divided into several orders, and there certainly is a division of caste between them. Their secrets are never communicated to outsiders, but among performers of the lower order are transmitted from father to son, and among the higher from adept to disciple. The members of one order always perform the *same tricks*, which have been handed down to them from antiquity, and which they never vary in the minutest detail. These tricks have been performed in precisely the same manner for thousands of years, and the fact of their still exciting the same surprise at the present day shows how well the respective secrets have been kept.

## A FAKEER MOSES' MIRACLE OF WATER SUPPLY.

The lowest class of conjurers are certain Fakeers, whose performances one can witness daily in the streets of Calcutta, Delhi, Hyderabad, and other Indian cities. They perform tricks which are insignificant compared with some of those of the higher orders, yet are marvellous enough to cause extreme surprise even in those who have seen the cleverest jugglery in Europe or America. These tricks give one at once the impression that some totally different principle is at work behind them than the mere legerdemain or substitution trickery of our Western specialists. For instance, a Fakeer will take a large earthen dish, pour into it about a gallon of water, and hold it steadily in his left hand, the other hand being raised to his forehead. Then the vessel will diminish in size while you look on, growing smaller and smaller, so that at last it would take a magnifying glass to recognize it. Then it disappears completely. This will occupy about a minute and a half. Suddenly you see again a tiny brown object, not bigger than a sand-grain; this enlarges in the most inexplicable manner, till, at the end of another minute, the original dish, a foot in diameter, filled with water to the brim, and weighing at least fifteen pounds, is again before you. (I have seen this trick performed several times, and, on one occasion, was so near as to be almost in contact with the Fakeer.) Or he will hold out one half of a coconut shell at the end of a stick, and then slowly withdraw the latter, leaving the shell without support in the air, as rigid as if it were part of a stone pillar. On one occasion I saw a Fakeer pour out of a coconut shell, which he held high with his naked arm, enough water to fill a dozen large buckets.

## A PUNDIT DEFIES GRAVITATION.

The tricks of the Pundits do not essentially differ from

those of the Fakeers, although some of their performances cannot be approached by the latter. The difference is more in the men themselves, for, while the Fakeers are generally dull, commonplace individuals, the Pundits are exceedingly well-informed, or I might even say highly educated, bright, communicative, and altogether very interesting men. Many Pundits make a speciality of their ability to suspend the law of gravity, so to speak, as in the trick which I described above, where a coconut shell was placed in mid-air. A Pundit will ask one of the spectators to place a stone, a piece of wood, a bucket of water, or any object he may select, on any given spot. He will then request him to lift it again, which he is unable to do, as the object seems to have suddenly acquired an enormous weight. While pulling at it with his might and main, the Pundit suddenly releases the spell, and up goes the object as if shot from a cannon. This has been a standing marvel to me while in India, and in spite of the most careful observation I have been unable to solve the mystery. On one occasion a Pundit requested me to hold a small, empty wicker basket, which certainly did not weigh more than eight ounces. Suddenly—and without my knowing what to expect—it became so heavy that it not only fell, but dragged me down with it, and my hand seemed to grasp it as with an iron grip, for I could not let it go. Then, again, it became as light as a feather.

## THE YOGHIS BUDDHIST MISSIONARIES.

I come now to the highest order of oriental magicians, viz., the Yoghis and Rishis. The performances of these men are so very strange that the term "tricks" seems altogether incongruous, if applied to them. We might as well call the miracles recorded in the New Testament as worked by Christ "tricks," for, except that of raising the dead, not one of them is half so wonderful as the feats performed by the average Yoghi. I have never known a Yoghi to accept money, either before or after a performance. I myself have repeatedly tempted them with as much as five rupees at a time (which is more than a wealthy native would ever dream of giving to a Pundit), but it was always refused, kindly but firmly. How, then, do they manage to exist? They live on rice, which they obtain in precisely the same manner as the Buddhist priests, viz., by begging. They are, in fact, travelling missionaries; at least the Yoghis are, while the Rishis are hermits, who live in the jungle or in the hill-country, in solitary huts and caverns, which they quit comparatively seldom, to carry some mysterious message to the outer world.

## THE YOGHI'S MANGO MIRACLE.

Amongst all the marvellous feats accomplished by Hindoo Yoghis, or rather prophets—adepts of a higher science—there are two which in the opinion of all Western travellers or Indian residents who have witnessed them, take the lead. These are the so-called "mango trick" and the "rope trick." They were seen by that early Venetian traveller, Marco Polo, who gave a minute description of the rope trick, which holds good at the present day. These marvellous illusions have been the wonder of centuries. If I could produce anything like them and go up and down the country exhibiting them, it would cause a sensation such as the people of the United States never experienced, and I could make a fortune such as no Hermann, Paderewski, Patti, or performer in any line ever dreamed of.

It was at Agra, then, that I first witnessed the mango feat, and I cannot do better than describe how I saw it performed. In the centre of one of the largest squares in Agra a Yoghi planted a mango. There were present about two hundred and fifty or three hundred people, forming a large circle of about eighty yards in diameter. In the



centre stood the Yoghi. Some of the onlookers were, of course, much nearer to him than others, and he seemed to have no objection if people came within ten or fifteen yards of him, but the average distance kept by the spectators was, I daresay, forty yards. Most of my readers will know what a mango is; for the benefit of the few who may not, I will say that it is an edible tropical fruit, about the size of a large pear, growing on a tree which reaches a height of from forty to one hundred and twenty feet.

The Yoghi dug a hole in the ground, about six inches deep, placed the mango in it, and covered it with earth. I now expected to see a modification of a well-known trick, practised by some of our Western conjurers. The performer plants a bean or pea in a flower-pot, containing quicklime at the bottom, covered with earth. The bean has been previously soaked in warm water for several days, and is on the point of germinating. Then, by pouring in enough water to reach the quicklime, the earth is warmed to such an extent that the germ is driven out in a few minutes, forcing its way upwards through the soil, and reaching a height of several inches in less than half an hour. This will astonish all those who are not acquainted with the wonders of plant life.

Well, I expected to see something of this sort exhibited by the Yoghi. I expected to behold the tiny shoot of a mango creeping slowly out of the soil, unfolding its leaves and reaching a height of, perhaps, six or eight inches. Instead of this I was startled to see, in the air, above the spot where the mango had been buried, the form of a large tree—at first rather indistinctly, presenting, as it were, mere hazy outlines; but becoming visibly more distinct, until at length there stood as natural a tree as ever I had seen in my life—a mango tree, about fifty feet high, and in full foliage, with mangoes on it.

All this happened within five minutes of the burying of the fruit. It may have been three minutes till I saw the tree, but as I had been at first looking intently at the spot where the mango was planted, the apparition may have been there even sooner. I was so intensely surprised at what I beheld that I could hardly realise the fact that I was not dreaming. There stood a tree, to all intents and purposes as natural as any tree could have appeared to human eyes—a huge tree, with a stem at least two feet in thickness at its base. And yet there was something strange about this tree—something unearthly, something gruesome. There was a weird rigidity about it, not one leaf moving in the breeze; it stood there as if carved out of some hard solid, like the obelisk in Central Park. Another curious feature I noticed—the leaves seemed to obscure the sun's rays, and yet I could not detect a particle of shade; it was a tree without a shadow.

But the most amazing thing of all was this: after having gazed at it for about two or three minutes, I slowly approached it, wishing to make a closer examination of the stem, and, if possible, to secure some of the leaves. Now, in proportion as I drew near, the tree seemed to lose its distinctness; its outlines became blurred and faded, so that I had to strain my eyes to retain the impression of its form, until, when about ten yards from the supposed stem, the apparition had completely vanished. Only the Yoghi stood there, and he smiled as he caught my eye, but his look was such as I shall not easily forget. And my surprise did not end here, for no sooner had I commenced retracing my steps, than the outlines of the tree appeared once more, growing more distinct with every step till, at last, when reaching the spot where I had originally stood, it had resumed the same marvellous reality.

#### THE SERMON AFTER THE MIRACLE.

The mango tree had now been in view fully twenty

minutes, during which a large concourse of people had gathered. The Yoghi who, until then, had not opened his lips, now placed a small mat of cocoanut fibre on the ground and squatted down on it, Eastern fashion, with his legs crossed, which was at once interpreted by the people as a sign that he wanted to address them.

"Once," he began, "when Brahmadata was king in Benares, the Bodhisatta was born as a white crane, far in the Neilgherry Mountains, near a lake where the lotos never fades." And then he went on, giving the details of one of those strange and beautiful Jātakas, or birth-tales of Buddha, of which an incredible number are circulating in India, showing how the great teacher, for the hundredth time, resolved to quit the blessed repose of Nirvana, out of divine compassion, to be once more incarnated in an earthly form and undergo the suffering and sorrow which all terrestrial existence involves.

It was easy to perceive that the listeners were profoundly impressed with the Yoghi's preaching, and as for myself, I had become so absorbed in it that I seemed to forget time and space. I certainly did not notice what afterwards startled me more than anything, viz., the disappearance of the tree.

This was my first experience of the famous mango feat, which I witnessed five times in various parts of India. On one occasion I saw it performed in a little village near Serinagar, in the vale of Kashmir, in the Himalayas, by a certain Ram Sūrash, a travelling Rishi from Thibet. This must have been a greater Yoghi, and I am almost afraid to record this experience, as it may be deemed utterly incredible. Yet I am telling here no idle fairy tales. The mango tree which this Rishi produced did *not* vanish in proportion as I approached it, but retained its full realism, and I not only touched it, but actually climbed several feet up its stem.

#### THE YOGHI JACK AND THE BEANSTALK.

On the west coast of India, about two hundred and thirty miles north of Bombay, lies the city of Baroda. It is the capital of one of the semi-independent native states—Guzerat—and is ruled over by a Mahratia prince, who bears the title of guicowar. It was in front of the guicowar's palace, in the open air and in broad daylight, that I first witnessed the illusion which, in the opinion of the Hindoos themselves, is the *ne plus ultra* of Yoghi achievement, viz., the celebrated "rope trick." I say "illusion" not because the performance gives one any such impression, or as if that word afforded some kind of explanation, but for the want of a better term at the present moment. What I saw appeared to me just as real as the fact that I am now engaged in penning these lines.

A Yoghi, after having addressed a large assemblage of people and preached one of the most impressive sermons I ever listened to, took a rope about fifteen feet long, and perhaps an inch thick. One end of this rope he held in his left hand, while with the right he threw the other end up in the air. The rope, instead of coming down again, remained suspended, even after the Yoghi had removed his other hand, and it seemed to have become as rigid as a pillar. Then the Yoghi seized it with both hands, and to my utter amazement, *climbed up* this rope, suspended all the time, in defiance of gravity, with the lower end at least five feet from the ground. And in proportion as he climbed up it seemed as if the rope was lengthening out indefinitely above him, and disappearing beneath him, for he kept on climbing till he was fairly out of sight, and the last I could distinguish was his white turban and a piece of this never-ending rope. Then my eyes could endure the glare of the sky no longer, and when I looked again he was gone.

I have seen this miraculous feat on four different occasions, performed in precisely the same manner, and the mystery seemed only to deepen with every repetition. It has been the standing wonder of India from a time antedating, perhaps, the building of the first pyramid. Marco Polo was profoundly impressed with it, and Tavernier, who visited India about the middle of the seventeenth century, speaks of it in terms which plainly denote his bewilderment. The early Jesuit fathers, startled at the sight, and at a total loss to account for it, very promptly attributed it to the devil, and this ingenious explanation is still persisted in by the missionaries of the present, who assert that it is a sin even to witness these performances, and who anathematise the Yoghis as agents of Satan. Western philosophy has not yet furnished anything like an explanation of these strange phenomena, and as to Western science, it is only now on the point of awaking from a long dream.

#### BRITISH CONTRIBUTIONS TO FOREIGN MISSIONS, 1892.

CONDENSED FROM CANON SCOTT ROBERTSON'S ANNUAL ANALYSIS.

(N.B. *The amounts are exclusive of Dividends, and of Contributions from Abroad.*)

#### FOREIGN MISSIONS OF THE CHURCH OF ENGLAND.

Church Missionary Society .. .. .	£269,070
Society for the Propagation of the Gospel ..	112,759
London Society for Promoting Christianity among the Jews (about) .. .. .	30,300
Church of England Zenana Missionary Society ..	34,523
Colonial and Continental Church Society ..	22,183
Society for Promoting Christian Knowledge (Portion of Receipts spent in aid of Foreign Missions, about) .. .. .	16,456
Universities' Mission to Central Africa .. ..	28,021
South American Missionary Society .. .. .	8,194
Missionary Leagues Association .. .. .	9,600
Eighteen smaller Societies .. .. .	41,509

Estimated value of other gifts sent direct to Mission stations .. .. . 12,000

£584,615

#### JOINT SOCIETIES OF CHURCHMEN AND NONCONFORMISTS.

British and Foreign Bible Society (Amount devoted to foreign work, about) .. .. .	£100,000
Religious Tract Society (Amount devoted to foreign work, about) .. .. .	15,567
China Inland Mission .. .. .	24,633
Indian Female Normal School Society .. ..	18,782
British Society for the Propagation of the Gospel among the Jews .. .. .	3,380
Society for Promoting Female Education in the East .. .. .	4,096
Six smaller Societies .. .. .	30,697
Estimated value of other gifts (as above) ..	7,500

£204,655

#### FOREIGN MISSIONS OF ENGLISH AND WELSH NON-FORMISTS.

Wesleyan Missionary Society .. .. .	£111,079
London Missionary Society .. .. .	104,531
Baptist Missionary Society .. .. .	55,882
English Presbyterian Foreign Mission .. ..	23,834
Friends' Foreign Mission Association .. ..	11,116
United Methodist Free Churches Foreign Missions .. .. .	6,400
Welsh Calvinistic Methodist Foreign Missions ..	5,470
Eight smaller Societies .. .. .	28,084
Estimated value of other gifts (as above) ..	8,000

£354,396

#### FOREIGN MISSIONS OF SCOTCH AND IRISH PRESBYTERIANS.

Free Church of Scotland Missions .. .. .	£78,649
United Presbyterian Missions .. .. .	40,440
Church of Scotland Missions .. .. .	41,974
National Bible Society of Scotland .. .. .	12,000
Edinburgh Medical Missionary Society .. ..	3,509
Three smaller Mission funds .. .. .	4,605
Irish Presbyterian Missions .. .. .	23,000
Estimated value of other Contributions .. ..	3,090

£207,327

Roman Catholic Missions .. .. . £12,160

Grand Total for 1892, £1 363,153; for 1891, £1,421,509; for 1890, £1,301,579.

#### THE USE AND MISUSE OF ALCOHOL.

In the *Humanitarian* for December Sir Dyce Duckworth published a rather vigorous attack upon total abstinens, which is very skilfully and fully replied to in the January number of that interesting magazine. Many of Sir Dyce Duckworth's statements are exploded in the most pitiless fashion, but we have not space to do more than record one or two of the points which Dr. Kingsbury, Sir Dyce's antagonist, deals with, and the manner in which he treats them. Sir Dyce had said in his article "*I think it not always advisable to change alcoholic habits in middle life. I have certainly known harm to come of such practice.*"

Does this mean that even if a middle-aged man's habit is to take too much alcohol, it is not advisable to change such habit?

"We are all descended from an ancestry which has used alcohol more or less, and the habit is woven into us, as it were; and in itself, as I believe, is not a bad one at this stage of our civilisation. *Much of our nutritional rhythm is thus dependent on this, as on many other factors. By an interruption of this, suddenly or otherwise, harm may conceivably come, not only to the bodily textures, of which I have certainly knowledge myself, but to the best working powers of the mental and moral natures.*"

As far back as 1847, over two thousand medical men signed a declaration, in which they stated, that "all alcoholic drinks can, *with perfect safety*, be discontinued either *suddenly or gradually.*" Amongst the signatures to this document, one finds the names of Sir B. Brodie, Sir J. Clark, Sir W. Burnett, Sir J. Forbes, Sir H. Holland, Sir A. Munro, Sir J. McGrigor, Sir R. Christison, Drs. W. D. Carpenter, A. Farre, Professors Guy, McLeod,

Buchanan, Winslow, Syme, and Simpson. Perhaps the "*present stage of our civilisation*" is so much advanced, that it has become dangerous to do now, what could be done with perfect safety in 1847.

#### THE VALUE OF ALCOHOL IN DIGESTION.

Sir Dyce's next statement is even more at variance with generally accepted opinions:—

"We take note of the *value* of a small amount of alcoholic liquid as a *valuable aid to digestion in many healthy persons*, who can also secure good and well-cooked food. The alcohol in these liquids contributing only a share of the benefit, *but still, often being indispensable*, other non-alcoholised fluids proving inefficient as substitutes, or more commonly harmful. When the food is coarse and badly cooked there is *greater need for*, and benefit to be derived from, some form of wholesome alcoholic beverage."

First of all, we are asked to take note of the value of a small amount of alcoholic liquid, as a valuable aid to digestion in many healthy persons. We have Sir Dyce's theory, but, again, where are "his facts"?

Drs. Todd and Bowman, in their "*Physiological Anatomy*," state positively that "alcohol retards digestion by coagulating the pepsine, and thus interfering with its action."

Sir Henry Thompson,\* perhaps the greatest authority on dietetics of this century, wrote, in 1886—

"Enough, and more than enough, perhaps, has been uttered concerning the *prejudicial* effects on the body of habitually using alcoholic beverages. It is rare now to find anyone, well acquainted with human physiology, and capable of observing and appreciating the ordinary wants and usages of life around him, who does not believe that, with few exceptions, men and women are healthier and stronger, physically, intellectually, and morally, without such drinks than with them."

#### ALCOHOL ASSISTING WORK.

Sir Dyce now informs us that

"We cannot ignore the *anæsthetic* properties of alcohol, as tending in small quantities, which alone are *requisite*, to promote comfort, cheerfulness, and greater ability, *therefore*, to carry on the world's work."

This sentence, and especially that "therefore," reads curiously, but let this pass; it is a new doctrine that anæsthesia, in even a slight degree, promotes ability to work. It has been proved conclusively that alcohol blunts all the higher senses, even when taken in quantities far less than Sir Dyce allows, but it has yet to be proved that this blunting promotes work. Sir Dyce himself has warned us that any but the smallest quantities, are harmful while the best work of the day is being done, and now he wants us to believe that small quantities promote work.

A further contradiction appears in this:

"I lay stress on the taking of alcohol *only at meal times, presumably at one meal only in the day*"; elsewhere he says, "I will add that this amount (1 to 1½ ozs. pure alcohol) should be taken with a meal, and as a rule, *when the day's work is done*, and none before evening."

#### WHO SHOULD BE ABSTAINERS?

Sir Dyce concludes his paper with the opinion, that the Church will do its best work, by encouraging *wholesome temperance for the masses*, and abstinence only where necessary.

"Wholesome temperance" means the consumption of an ounce to an ounce and a half of pure alcohol daily. The only cases where Sir Dyce declares abstinence to be proper, are where "people have no control"; are "wont

to misuse alcohol"; or are the "children of vicious and insane drunkards."

My task, in this paper, is not to advocate total abstinence, and so I will not weary the reader with any arguments in favour of such a practice. All that I wish to do, is to show that Sir Dyce Duckworth has failed to give any logical reasons for his advocacy of moderate drinking; and that in assuming to represent the great profession of medicine, he is solely self-appointed, and by no means truly gives expression to the sentiments it holds. A few quotations will make the latter proposition abundantly clear.

In 1839, a declaration was published, signed by Sir B. Brodie, Sir James Clark, Sir J. Eyre, Dr. Marshall Hare, Dr. A. T. Thompson, Dr. A. Ure, the Queen's physicians; Professors Partridge and Quain; Mr. Travers, Mr. B. Cooper, and seventy-eight other leaders in medicine and surgery; in which it was stated:—

"An opinion handed down from rude and ignorant times, and imbibed by Englishmen from their youth, has become very general, that the habitual use of some portion of alcoholic drink—as of wine, beer, or spirit—is beneficial to health, and even necessary for those subjected to habitual labour."

"Anatomy, physiology, and the experience of all ages and countries, when properly examined, must satisfy every mind well informed in medical science, that the above opinion is altogether erroneous. *Man in ordinary health, like other animals, requires not any such stimulants, and cannot be benefited by the habitual employment of any quantity of them, large or small*; nor will their use during his lifetime, increase the aggregate amount of his labour. *In whatever quantity they are employed, they rather tend to diminish it.*"

"When he is in a state of temporary debility from illness, or other causes, a temporary use of them, *as of other stimulant medicines*, may be desirable; but as soon as he is raised to his natural standard of health, a continuance of their use can do no good to him, even in the most moderate quantities, while larger quantities (yet such as by many persons are thought moderate) do, sooner or later, prove injurious to the human constitution without any exceptions."

A second declaration, signed by more than two thousand of the most eminent of the medical profession, and which has already been referred to, was published in 1847.

It stated that

"Perfect health is compatible with total abstinence from all intoxicating beverages; that all such drinks can, with perfect safety, be discontinued, either suddenly or gradually; and that total and universal abstinence from alcoholic liquors and intoxicating beverages of all sorts would greatly contribute to the health, the prosperity, the morality, and the happiness of the human race."

Yet a third declaration was drawn up in 1871, on the suggestion of Mr. Ernest Hart, and signed by two hundred and sixty-nine of the leading hospital physicians and surgeons, including Sir George Burrows, Sir Thomas Watson, Sir H. Holland, Sir William Fergusson, Sir James Paget, Sir Ranald Martin, Sir Henry Thompson, Sir Duncan Gibb, and Sir James Bardsley.

This document contained these words:—

"The undersigned, while unable to abandon the use of alcohol *in the treatment of certain cases of disease*, are yet of opinion that no medical practitioner should prescribe it without a sense of grave responsibility. They believe that alcohol, in whatever form, should be *prescribed with as much care as any powerful drug*, and that the directions for its use should be so framed, as not to be interpreted as a sanction for excess, or necessarily for the continuance of its use when the occasion is past."

\* "Diet, in Relation to Age and Activity." London: 1886.



## A KEY TO THE SOCIAL PROBLEM.

BY THE CARDINAL ARCHBISHOP OF WESTMINSTER.

That excellent young magazine the *Humanitarian* contains in its last number an article on the Social Problem, really an address delivered at Portsmouth (but revised by the author) by Cardinal Vaughan, which is interesting both because of its analysis of the cause of the present social difficulties and for the remedy which it suggests. In the opening part of his address we are not surprised to find the Cardinal Archbishop attributing the success of anarchical societies to the School Board system, and religious scepticism. The first he declares to have quickened the intelligence of the people and filled them with discontent, while the latter has destroyed belief in a future life. We would, however, point out to his Eminence that the worst manifestations of anarchy have occurred in Spain, where school boards are unknown, and where the power of the priesthood is practically unfettered. On the other hand, England and America, with their great educational systems, and their sturdy Protestant faith in liberty, have hitherto been practically free from any serious manifestations of anarchy. When Cardinal Vaughan, however, comes to deal with the fundamental principles which are in danger of being rejected by modern democracy, many of his words are well worth careful consideration.

## FIVE FUNDAMENTAL PRINCIPLES—THEIR REJECTION.

In the words of warning I have spoken as to the danger menacing society from the rapid growth of organised associations propagating Anarchist and extreme Socialistic theories among the people, I have not lost sight of the legitimate demands of the people. But I am not going to enter upon a discussion of the various important questions which are dealt with in works of Political economy, questions of wages, of labour and capital, of Individualism and Collectivism. My purpose is to confine myself to a brief consideration of the great fundamental principles upon which the Catholic Church based and raised her system of Christian civilisation. These will show how the welfare and happiness of the people were consulted by the Church. Under these principles are comprised the legitimate demands of the working classes. They also point to a key for the solution of the Social Problem.

The following are five fundamental principles alluded to :

1. The indissolubility and sacramental character of Marriage, with all the sanctities of home life, the sacred rights and duties of parents towards their children, and of children towards their parents. In this is included the parental right and duty to educate the children in the sacred truths and precepts of religion professed by the parents : this means denominational schools.
2. The two great orders of authority, the Civil and the Religious, both creations of God, both representing Him, acting independently of each other, and yet in harmony, and claiming the loyalty and obedience of mankind.
3. The nobility of Labour, as the source of all public and private prosperity, including the rights and duties of labourer and master ; for instance, in the recognition of a proper number of feast and rest days, wherein the labourer may withdraw from toil, and enjoy leisure for the care of his own soul, and for the humanities of family life.
4. The Christian brotherhood of men—no man a slave, all men free, and as brothers equal before God, with a consequent obligation on the strong and the wealthy towards the feeble and the poor, and a correlative obligation. Restraint upon unlimited individualism and upon destructive competition, and harmony between capital and labour are corollaries of this principle.
5. The adoration and imitation by all men of every class

of one Exemplar, one universal model, Jesus Christ, the God-Man and Saviour of the world.

## THE RELIGIOUS KEY TO THE PROBLEM.

Now, while these great fundamental principles remain always eternally true and indestructible, the wicked attempt to undermine and destroy them brings down Christian civilization in ruins upon society. The responsibility of this weighs, in the first place, not upon the wage-earning class, but upon those who were the first to rebel against the Divine order of Christianity. The bad example and the false principles have filtered down from the upper stratum to the lower, where they are now working out their logical destructive results. Such being the case, the question at the present moment is, What course are we to pursue ? Force is no answer to false principles which are implanted in the mind and the heart. Men may be compelled by force to lay down arms, to behave themselves decently in public ; and force may be employed to crush Anarchists to death when caught red-handed in fighting against society. But we need something better than force. The mind must be enlightened, the will persuaded, if you would destroy the reign of false principles, and lead men into the paths of truth and goodness. The key to the social problem is wrought out of sympathy for the working classes and of truth. This is the key that will turn the wards of the lock. Though the heart of the working man be ever so hard and closely locked up, love and truth, if properly applied, will open it as a key made to the wards of the heart. The love and sympathy I speak of must come of a knowledge of the condition of the people, gained by personal contact and service. The truth I speak of is to be found in the great principles I have already dwelt on, in the Encyclical Letter of Leo XIII. on Labour and other social questions, and in the Gospel of Our Lord Jesus Christ.

## WHOSE HANDS SHOULD APPLY THE KEY.

The conclusion of the Cardinal's address marks the tremendous chasm which separates him from his great predecessor, Cardinal Manning. It is impossible to believe that the late Cardinal would have spoken of the working classes as though they alone were in danger of being led astray, and as though it was absolutely certain that the classes above them in the social scale could lead them into green pastures and beside still waters. Says Cardinal Vaughan, "The difficulty is: How shall this people be reached ? Whose hands shall hold and apply this key to the lock ?"

In the early and middle ages the bishops, the monasteries and the clergy, leavened the whole people with their influence, and taught them trades and arts by which they flourished. There is not a country in Europe whose annals do not bear ample testimony to this. In those days their numbers, their wealth and devotedness, sufficed for the need of populations that were small. But the conditions of society are now greatly altered. The populations have multiplied tenfold and more, both in numbers and resources, while the clergy and monasteries have been plundered and reduced to an insignificant proportion. The rich live in the West and the toilers in the East—far apart from each other. The wealthy and educated have scarcely any personal knowledge of the poverty-stricken homes of the poor, the sad desolation of their hearths, their half-fed children, and the wringing anxieties which almost force men into despair and crush them into paths of crime. If people are falling into the hands of demagogues, and being led astray and poisoned by the dissemination of false principles, it is for the educated and respectable classes, if they be Christian, to prove that they are the natural leaders, the genuine and enlightened friends, of the artisan class and of the poor.

## THE STORY OF MASHONALAND.

EDITED BY THE REV. F. W. MACDONALD.

THE indications are many that the Wesleyan Missionary Society is gaining very considerably from the literary and editorial skill of the Rev. F. W. Macdonald. Mr. Macdonald's latest essay in missionary literature is the compiling of "The Story of Mashonaland and the Missionary Pioneers," from the journal of the Rev. Owen Watkins, an African traveller and missionary of some experience, and the bright and vigorous letters of the Rev. Isaac Shimmu. The Rev. Caesar Caine, F.R.G.S., has assisted by writing a short account of the country, from which we take several extracts.

1. Mashonaland, says Mr. Caine, is the most suitable ground for colonization in the whole of the African continent.

Lieut. Maund who has travelled through the country in all seasons, in a paper read before the Royal Geographical Society, said: "Compared with the country lying

stone ruins, some account of them being published in this country 250 years ago!

We first obtained authentic information of the ruins of Matabililand from a German traveller named Mauch, who, in 1871, discovered some of these ruins at Zimbabwe, on the River Sabi. Their great age was evident from the fact that the masonry was almost overgrown with jungle. "The forest had reasserted her old rights torn from her by the hand of civilization."

The Great Zimbabwe ruins are situated fifteen miles east of Fort Victoria, on a granite plateau 3,300 feet above the sea level, surrounded by valleys of rich and varied vegetation. They are the most important of the ruins yet discovered, and consist of three distinct portions: (1) A large temple ruin of elliptical form, 260 feet long and 200 feet wide, standing on the edge of a gentle slope; (2) A mass of circular ruins in the valley below; (3) A fortress on the extreme summit of a hill 400 feet above, naturally protected by immense granite boulders, and a precipice from seventy to ninety feet high. The entrance to this stronghold was by a narrow crevice in the granite precipice.

## RUINED CITIES.

They are clearly the remains of a civilization which perished ages ago.

It used to be gravely asserted that they mark the locality of the ancient kingdom of the Queen of Sheba or the mines of Solomon. Others have contended that they are the work of the Moors, or the Phœnicians, or the Persians.

Early in 1891 Mr. Theodore Bent went to Mashonaland for the purpose of exploring the ruins, and, if possible, of learning the secret of how they came to be, and the vicissitudes through which they have passed.

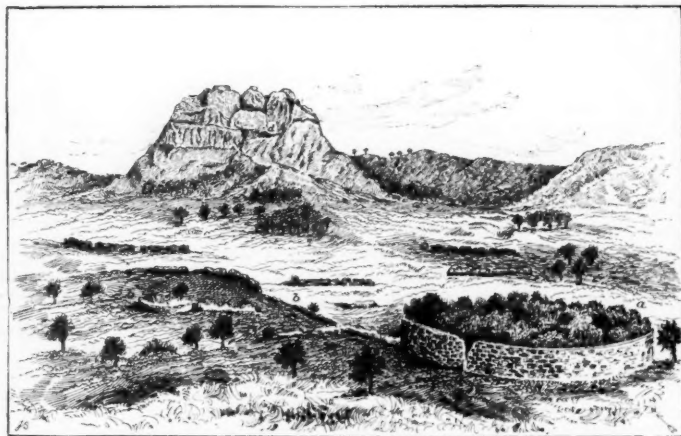
This archaeologist, in a lecture before the Royal Geographical Society, said, "The first point that is obvious is that the ruins and the things in them are not in any way connected with any known African race."

"The second point is also obvious—that the ruins formed a garrison for the protection of a gold-producing race in remote antiquity. So we must look around for such a race outside the limits of Africa, and it is in Arabia that we find the object of our search. Arabia and her early commercial enterprises form a study but inaccurately known now. That the Red Sea was bustling with activity centuries prior to our epoch is an accepted fact; that Arab ships brought spices from India, the Cassia tree from China, is also clearly proved, and all ancient authorities speak of Arabian gold in terms of extravagant praise. The Bible has allusions to this fact."

## THE PEOPLE.

We shall speak first of the conquerors, the Matabili, and then the conquered Mashona.

The Matabili, as already stated, are an offshoot of the Zulus. In 1822 a disaffected section of this tribe, under a chief named Mozilikatse, entered and occupied the country now known as the Transvaal. At a later date they were driven northwards by the Boers. Ultimately, they crossed the Limpopo, carrying war wherever they came, and finally asserted their dominion over all tribes between the Limpopo and the Zambesi, excepting those of the maritime region.



GENERAL VIEW OF ZIMBABWE.

(a) Circular ruin: Temple. (b) Ruins stretching towards the hill. (c) Fortress on the hill.

south of it, Matabililand is like Canaan after the wilderness; lying high, generally healthy, and very rich in minerals—gold, copper, and iron having been extensively worked by the ancients, with their rude appliances. Its numerous rivers have plenty of water in them. The soil is rich and admirably adapted for corn; cattle thrive, and there is abundance of grass and wood. White children can be reared in the country, which is a *sine qua non* if it is to be successfully colonized by white men, and above all it is sparsely populated."

It may be asked, how such a country has so long eluded the colonizing instincts of the British people? Our late occupancy of so desirable a territory is explained, chiefly by two facts. The fierce character of the Matabili forbade any advance into the interior on the part of the unprotected or non-combatant emigrant.

2. The second characteristic of this country deserving attention is that it is rich in minerals, and is pre-eminently a gold country. The fascination which Mashonaland has cast over the minds of men, originated, chiefly, in the prospects of wealth which are presented by the deposits of the precious metal scattered over the country. The country has long been reputed as possessing immense

That apostle of South Africa, Robert Moffat, visited Mozilikatse in his northern kingdom no less than three times. The impression made upon the mind of this veteran



YOUNG MATABILI WARRIORS IN UNDRESS.

pioneer by all he observed at the kraal of the chief was most distressing. "Everything I saw filled me with melancholy." Nevertheless, he was permitted to establish a mission here, and since 1860 the country has never been without a representative of the London Missionary Society.

Mozilikatse died in 1868, and in 1870 his son, Lo Bengula, succeeded him. The euphonious title—Lo Bengula—means the defender. Other titles sustained by this royal savage are "Stabber of the Sun," and "Eater of Men." His capital is known as Bulawayo, or "the place of killing," a name which points to a not very distant period when the palace was a human slaughter-house, because of the numerous victims there sacrificed to appease imaginary deities, but oftener to satisfy the wrath of the king or the bloodthirstiness of his warriors. The Matabili are organized wholly upon military lines, as were the Zulus prior to their conquest by British arms, and as a rule a regiment gives its name to the town in which it is located.

The Matabili number 150,000 persons, that is, about one person to the square mile of the whole territory.

#### THE MATABILI AND THE MASHONA.

The attitude of the Matabili towards the Mashona, though a painful subject, must not be passed over.

Reference has already been made to the martial character of the Matabili nation. Their military organization plays upon the passions of each male member of the tribe by insisting that no youth can attain manhood, nor can he marry, until he has "washed" his assegai in blood. It is happily true that with the corruption of the original Zulu blood these conditions have been relaxed, so that young men adopt the head-ring worn in token of manhood and responsibility, and further, presume to marry without any of the qualification that was necessary a few years ago. But the law is still strong enough to sway the mind of the young manhood of the nation, and the eager desire for opportunities to display valour and martial prowess manifests itself in continuous raids upon surrounding tribes.

#### THE WESLEYAN MISSION IN MASHONALAND.

The Wesleyan Methodist Church possesses a peculiar interest in this new country. Early in 1891 the Hon. Cecil Rhodes, Premier of Cape Colony, and founder of the British South Africa Company, offered the Wesleyan Methodist Missionary Society, on behalf of the Company, £100 per annum toward the expenses of a mission station or stations in the area of South Africa over which the Company exercises jurisdiction. The Missionary Committee directed that a mission should begin at once, and requested the Rev. Owen Watkins, who since 1876 had laboured with eminent success in Natal and the Transvaal, to organize the work, and at the same time appointed the Rev. Isaac Shimmin to the new mission.

With great promptness, wisdom, and courage they entered upon their labours. By exploring the country, by obtaining valuable concessions of land both in townships and near the villages of the natives, and by beginning the work of teaching and preaching, they have laid, in a short time, the foundation of what bids fair to be a most successful mission.

#### MASHONALAND AND THE FUTURE OF AFRICA.

It remains to add, that our occupation of Mashonaland is invested with important issues affecting the whole colony of Africa. Until recently Christian and civilizing influences had penetrated from Cape Colony as far as South Matabilliland. Now, however, this country has been entered. Thus, South Africa has joined hands with Central Africa.

We have not space to extract at length from the very interesting account of the establishment of the Wesleyan Mission in this country. It is a piece of genuine pioneer work, the record of which ought to prove very gratifying to all friends of Foreign Missions.



XUTWAYO

(Commander-in-Chief of the Matabili Army).



# PROGRESS OF THE REUNION MOVEMENT.

## THE PROSPECTS OF HOME REUNION.

BY PHILIP VERNON SMITH (Chancellor of the Diocese of Manchester).

IN the *Churchman* for January, Mr. P. V. Smith, who took part in the Reunion discussions at Lucerne last summer, has a carefully weighed article on the prospects of the Home Reunion. He recognised that, to some extent, the question has come to a dead lock, but he thinks that this is due, in part, to want of inclination, and, in part, to misunderstanding and misinterpretation. In proof of this view, he cites, (1) the Lambeth utterances on Home Reunion; (2) the overtures addressed by the Archbishop of Canterbury to the Nonconformists of this country; and (3) the replies which the four principal Nonconformist bodies, the Congregationalists, Baptists, Wesleyans and Presbyterians, made to those overtures.

### AN ANALYSIS OF THE REPLIES TO LAMBETH.

In analysing the replies, he says, which have been cited of the four principal Nonconformist bodies, the first point which strikes us is that they all concur in regarding the acceptance of the four Lambeth articles as intended to be a preliminary condition to the proposed brotherly conference. Was this a correct interpretation of the overtures made to them? I cannot think that it was. The Archbishop's letter had made no allusion to the eleventh resolution of the Lambeth Conference which contained the articles. It had simply referred to resolution No. 12, which, as will have been observed, is altogether independent of the preceding one. It is true that the Bishops at Lambeth, both in their resolutions and in their Encyclical Letter, felt it right to put forth those articles as forming, in their view, a possible basis of Reunion. But it would have been open to any of the Nonconformist bodies to formulate a counter-proposition; and both parties might then have entered into conference to compare their proposals and ascertain how far the two were capable of being blended with one another, or how far either would admit of modification, with a view to a mutual agreement being arrived at.

### CONGREGATIONAL, BAPTIST, AND WESLEYAN ANSWERS.

Even, however, supposing that this is an erroneous view of the situation, and that no conference was offered or could have been held except upon the basis of the four articles, the reasons given in the replies for declining to enter into conference appear altogether insufficient. Congregationalists advance no objections

to the first three articles, but consider the fourth, which mentions the Historic Episcopate, as an insuperable obstacle to conference. And yet, in the very next sentence, they claim that they themselves, in a sense, hold "the Historic Episcopate," and that it is fully realised in their midst! If so, why oppose a *non-possumus* to the article? Why assume that it must bear a sense which is incapable of explanation or modification to an extent which could be accepted by them? Surely if they hold "the Historic Episcopate" equally with ourselves, nothing could be more desirable than a conference to see if both sides could come to some agreement upon it. The Baptists adopt, if possible, an even more unreasonable position. For they affirm that the last three articles (B, C, and D) "contain terms so obviously susceptible of two or more interpretations that they do not seem to us to promise a profitable issue to any deliberations founded upon them." The Wesleyans take a similar view. They are of opinion that the articles (especially the fourth, relating to the Historic Episcopate) "do not, in the absence of fuller information and more exact definition, provide a practicable ground for the discussion of the subject." But it is obvious that a conference would have afforded the best possible opportunity of obtaining the desired fuller information and more exact definition.

### THE PRESBYTERIAN REPLY LOGICAL.

The reply of the Presbyterians is far more logical, as well as encouraging. They accept unreservedly articles A and C. They also accept B, though they do not consider that it goes far enough; and, with regard to D, they frankly state their two objections to it; first, that the phrase "Historic Episcopate" admits of being variously understood, and would need more precise definition; and, secondly, that it elevates a matter, which to them appear secondary, into the same rank with Holy Scripture, the Creeds, and the Sacraments. The second objection is a purely formal one; and the fact of its having been made is rather a hopeful sign than otherwise, for it indicates that, as the reply goes on expressly to admit, the Presbyterians no longer regard their rejection of Episcopacy as a vital matter. On the other hand, the fuller explanation necessary to remove the first objection might, it is obvious, be furnished in conference. Accordingly they alone, of the four great bodies whose replies we

have discussed, hold themselves "most ready to enter into conference whenever it shall appear probable that such negotiations would lead to any useful result."

THE UNAVOIDABLE CONCLUSION FROM THESE REPLIES.

It is impossible to avoid the conclusion that the real explanation of the tone of the replies of all the four great Nonconformist bodies lies in the absence of any desire, or rather in the existence of the reverse of any desire, for corporate reunion. It was this which led them, in the

presence of admitted ambiguities, to put an unfavourable, rather than a favourable, construction upon the terms of the overtures which had been made to them. If a strong desire for corporate reunion had existed, they would have been eager so to interpret the overtures as to find therein a possible solution of the problem. As they were lukewarm on the matter, if not actually averse to it, they were rather inclined than otherwise to interpret the overtures in a sense which threw the failure of the negotiations upon the Bishops instead of upon themselves.

"THE CHURCH" AND "THE KINGDOM."\*

BY REV. F. HERBERT STEAD, M.A.

A SERIES of Bible-class Primers, which are being edited by Professor Salmond, of Aberdeen, will include few more valuable numbers than those which are embodied in the three parts of Mr. Stead's Primer on the "Kingdom of God." We are referring to it, however, in this place not for the purpose of a detailed review, but with the object of specially extracting some sections from the third part, "The Kingdom in Apostolic Times," in which Mr. Stead deals with the "Kingdom" as "Church," a part of his theme which has special bearing upon the Reunion Movement. We have only one comment to make before giving the extracts, and that is, when Mr. Stead says that "the Church" is to the new Kingdom, broadly speaking, what "the Congregation was to the old Kingdom," he is using an excellent illustration, but when he goes on to say "it consists of *all* members of the Kingdom in a given capacity," he seems to us to unduly restrict our Lord's intention in the use of the term "the Kingdom," and he would have been more accurate if he had said, "it consists of *some* members of the Kingdom in a given capacity." The next sentence in his book, perhaps, explains more definitely exactly what we mean. "The classical use of the word *Ekklesia*, as denoting the folk-mote or general assembly of the citizens of a Greek state, may have lent some share of meaning to the New Testament idea." Mr. Stead will at once see what we mean when we point out that the citizens of a Greek state were only a small section of the population of that state, and so, it seems to us, that "the Church" represents those members of "the Kingdom" who, if we may use the phrase, realise and enter into the privilege of their citizenship.

We will now let Mr. Stead speak for himself.

*"The Church is the Kingdom in its phase of corporate and aggressive self-consciousness."*

"The word 'Church' occurs only thrice in the recorded sayings of Jesus (Matt. xvi. 18; xviii. 17a, 17b). All three cases are found in only one source, Matthew, the Gospel for the Hebrews.

"But when Jesus appointed Twelve whom also He named Apostles, that they might be with Him and that He might send them forth to preach (Mark iii. 14), he actually founded the Church.

"This Key-Text describes the open fellowship with the Master and the organised propaganda which made of the Apostles a Church. It was already, in functions and persons, fundamentally one with the society which, after the ascension, was called the Church.

"Therefore, when Jesus was first confessed by His Apostles to be the Christ, He might well have spoken of 'His Church,' and have predicted for it, based on that confession, a stability secure against all hostile powers" (Matt. xvi. 18).

HOW SCHISM WAS AVERTED.

We have only space for one more interesting extract from Mr. Stead's little manual, dealing with the way in which schism was prevented in the New Testament Church. Says Mr. Stead:

"The inevitable controversy broke out. Must the Gentiles, who were now crowding into the Kingdom, become Jews in order to become Christians? Many Jewish Christians answered 'Yes,' and sought so to persuade the Gentile converts. Paul and Barnabas, as Apostles of the uncircumcision, answered 'No.' The quarrel grew. To prevent schism,

"Paul and Barnabas went up to Jerusalem (A.D. 51) to confer with the earlier Apostles. As a result, 'the gospel of the uncircumcision' and its Apostles were approved, and the freedom of the Gentiles from the Jewish law was ratified (Gal. ii.; Acts. xv.).

Note the way in which schism was averted (Gal. ii. 7-10). There was a frank statement and a frank recognition of differences (a gospel of the uncircumcision and a gospel of the circumcision): a perception of the fundamental unity (He that wrought for Peter wrought for me also); a division of the field of labour (we unto the Gentiles, they to the Jews); a mutual acknowledgment of fellowship; and co-operation in the service of the poor.

Have we not here the secret of the reunion of Christendom to-day?"

\* "The Kingdom of God: A Plan of Study." By F. Herbert Stead, M.A. (Edinburgh: T. and T. Clark.)

# MISSIONARY PROGRESS AND PROBLEMS.

**A Question of Missionary Comity.** A decision of the greatest moment of foreign missionary work has just been arrived at in the Madras Presidency, by the representatives of the London Missionary Society on the one hand, and the Society for the Propagation of the Gospel on the other. In the Jammalamadugu taluk the Society for the Propagation of the Gospel has been working as well as the London Missionary Society. Some friction was likely to arise, and the matter was referred to the Bishop of Madras, who carefully considered the matter, and gave definite instructions to the S. P. G. missionary on lines that may well be followed wherever societies work side by side. The town of Jammalamadugu being the chief centre of the district is to be open to both missions, but the rest of the field is to be divided between the two societies. The missionaries or agents of one society are not to begin work in a station occupied by another. A village is regarded as occupied where there are three families or fifteen persons belonging to a mission, where there is a catechist or teacher stationed, or where the agent of a mission has systematically visited the village for two years, not less than six times a year. The Christians shall have freedom of choice as to which mission they will join, but in case of change a reference should always be made to the missionary in charge in order to secure the maintenance of discipline. The same rule will also apply to agents. These regulations are most sensible, and should lead to harmonious working. This would not follow, if the two missions were indiscriminately mixed up in the villages.

**The Status of Wesleyan Indian Native Ministers.** For some months we have referred to the extraordinary attempt made, on the part of a section of the Wesleyan missionaries in India, to deprive their native brethren in that great empire of all right of appeal to the British Conference. Fortunately for the future history of Wesleyan missions in India, the terribly damaging character of these proposals was detected by the *Methodist Times*, and that paper made itself the organ for expressing native opinion upon the question. After a very effective discussion, both in the Conference and in the press, conclusions seem likely to be arrived at of a most satisfactory character. The committee appointed by the last Conference has urged unanimous conclusions by which, the *Methodist Times* says, all the rights of Methodist preachers of every race and colour are scrupulously safeguarded.

It is suggested that all Methodist preachers everywhere who are subject to the jurisdiction of the Conference shall continue to be admitted into full connection with the Conference; but that those admitted into full connection abroad shall be received for service in the countries specified. It is further recommended that the Courts of Superior Jurisdiction shall be so constituted that native ministers shall never be in a minority, although there is no objection, as the native churches develop, to giving native ministers a preponderance of votes. For the present it is suggested that there shall be an equal number of Englishmen and natives. The Provincial Synods, in their character as Courts of Superior Jurisdiction,

will necessarily investigate the facts in all cases, and the certified records of the Courts will be taken as evidence of what the facts are, subject always to the inalienable right of the Conference to order a new trial when material facts of importance have subsequently come to light.

Appeals to the Conference can always be made in relation to all questions of judicial procedure, of the interpretation of law, and of the definition of doctrine; also in the case of any ordained minister when the proposed penalty is either expulsion or a loss of years of ministerial standing. Further, it is expressly arranged that all these regulations shall be applicable to ministers sent out from this country, as well as to those who are received and ordained abroad. When the true significance of these suggestions is grasped, it will be found that they are entirely free from the grave objections made to previous proposals, that they introduce no colour line into Methodism, and that they do not destroy the ecclesiastical equality of all Methodist preachers of every race. The anxieties which have been most naturally and properly aroused in all parts of the world may now be allayed, and the object which the original promoters of this legislation had in view will be accomplished without involving the fearful errors and wrongs which were inadvertently involved in the original proposals.

The wish of the missionary authorities is to make our native churches everywhere self-governing and self-supporting as soon as possible. With that most desirable object everybody must sympathise. We are devoutly thankful that a way has been found to accomplish that result without violating the fundamental principles of our ecclesiastical polity and, indeed, of Christian ethics. The Pauline doctrine of the absolute equality of all races in the Christian Church is carefully asserted, and at the same time our brethren in other lands are encouraged to feel their way towards self-government and the creation of affiliated Conferences. It is with the greatest relief that we announce the settlement of a controversy which, if it had not reached a pacific conclusion, would have done irreparable mischief both at home and abroad.

**Bishop Thoburn on The Indian Salvation Army.** Two or three months since, we gave Commissioner Booth-Tucker all the space he desired in our columns to make a statement from his standpoint with reference to the work of the Salvation Army in India. There is no more respected missionary, from the Himalayas to Cape Cormorant, than Bishop Thoburn, of the Methodist Episcopal Church, and the following weighty letter from him ought to be considered in any impartial review, on the other side. He says: "No missionary can visit Gujrat without hearing more or less concerning the work of the Salvation Army among the Gujrati people. It is here that the Army has made its most determined stand in India, and here its greatest victories have been achieved. I sincerely wish I could report otherwise, but there seems to be no doubt that the work is receding rather than advancing, and that much of the success which has been proclaimed to the world has been more or less imaginary. The greatest mistake—if I may call it a mistake—which the leaders of



the Army have committed in India has been that of exaggerating their reports from the front. Victories have been reported which had never been won, and hundreds inserted in reports where scores would have expressed the truth. If all the conversions reported from this region had been real there ought now to be thirty or forty thousand Christians on the ground as so many testimonies to the truth of the reports; but well-informed persons here tell me that there are not even three or four hundred *bona fide* Salvationists in all Gujrat. A large crowd can be mustered from here and there on a special occasion, but those who compose it do not regard themselves as either Salvationists or Christians. This testimony may be discounted as that of opponents, but after making all due allowance for inaccuracies I am forced to the conclusion that the work of the Army in Gujrat is at a very low ebb, and that all, or nearly all, the great victories reported in recent years have been largely fictitious."

**The Salvationist  
Defence of their  
Missionary Work.**

On the other hand, *All the World* writes as follows: "Many of our friends have been inquiring concerning the recent report of the Government Census in India, which would make it appear that our soldiery in that country only numbers 1,229. On writing to Commissioner Booth-Tucker on the subject he responds as follows:—

"I have had charge of a former Government Census in India. The explanation of this apparent difference between the Government figures and our statements is quite easy. In their forms and books where they have separate columns for each Church represented in the country, they have *no column set apart for the Salvation Army*. Hence, in one part of the country they classify us with one body of Christians and in another part with other sects. And in many parts they refuse to acknowledge us as a distinct Christian body at all. For instance, even in the Queen's Army and Navy our converts have complained that the authorities have refused to register them as Salvationists on the ground that it is not a religion, and have insisted on entering them as Church members, Wesleyans, Baptists, etc."

**A Fact for Hindus  
at the World's  
Parliament.**

Dr. J. O. Peck, in an able article in the *Gospel in all Lands*, suggests a rather awkward fact for the eloquent Hindus, who were present at the World's Parliament of Religions, to deal with. He says: "No matter for the bombast and bravado of these gentlemen strutting on the stage of the World's Parliament of Religions amid the applause of Christian courtesy, if at home the governing mind of Hinduism sees the handwriting on the wall that foretells its overthrow. Here is one fact which is overwhelming proof. In 1892 a conclave of Hindus in India was summoned and held to discover, if possible, some method of averting the doom of their religion by checking the advance of Christianity. They borrowed from Christianity the weapon they desired to use. They appointed October 30, 1892, as a day of universal prayer in India to their chief gods that the deities would interfere to turn back the invasion and power of Christianity. What was the result? 1. Their alarm was revealed clearly. 2. Their coming overthrow was confessed unless the gods interfered. 3. The hosts of Christ appealed to the God who could answer by fire. 4. The futility of their attempt to check the advance of Christianity was seen in the fact that in the year that has followed twenty-five per cent. more Hindus have been converted than were ever converted in any previous year! Let these gentlemen enjoy their brief season of boasting, but we have their army on the run."

**What doubling the  
Missionary Staff  
involves.**

At first sight one would expect that the doubling of the missionary staff would mean a doubling of the expenditure. But this is not the case. We should be very glad if it were. The amount expended per missionary means a great deal more than the amount each missionary costs. The more efficient a missionary is, the more will his work develop on all sides, and the more will money be needed. It is so at home. An active clergyman spends more in his parish than an inert one, because he does more. So in the mission-field; the higher the expenditure per head rises, the better. But the reason why it has not yet so risen in the C.M.S. Missions is that the increase in the staff has been so recent and so rapid. Many of the missionaries are still in the language-learning stage, and cost little more than their small personal allowances. As they grow in efficiency, the work will cost more, for it will mean Native evangelists and Bible-women, schools, rest-houses for itinerating, medical appliances, and a host of other things.

There are, however, two other reasons why the total expenditure has not grown so fast as the staff. First, a good many of the recent additions are at their own charges. We have now fifteen men and fifty-three women who are honorary, and five men and nine women who are partly so, without counting those who are specially supported by individual friends of the Society. Secondly, an increase in women costs less than an increase in men. A single woman's allowances are less than those of a single man, and less than half those of a married man.

Still the increase in the expenditure is large. The average of the four years preceding 1873 was £155,644. The average of the four years preceding 1883 was £202,200. The average of the four years preceding 1893 was £244,844. These figures include expenditure on Special Funds. The corresponding amount for last year, ending March 31st, 1893, reckoned in the same way, was £255,917. For the current year it is estimated to be £265,759, including only those Special Funds which directly aid the General Fund, such as the Extension Fund, the Mid-China Fund, etc., etc. And the estimates lately passed for the year commencing next April amount, after allowing for considerable probable savings in various directions, to £274,955.

Thus we are spending now over £100,000 a year more than we spent twenty years ago. This is the kind of fact that makes one wonder. No one at that time, nor for years after, could have anticipated it. The Lord hath done great things for us, whereof we are glad.

**S.P.C. at Exeter  
Hall.**

There was a time when the friends of the Society for the Propagation of the Gospel scoffed at Exeter Hall and all its belongings. It is satisfactory to find, at least, the old antagonism to Exeter Hall on the part of High Churchmen has so far been modified that they have held a very successful missionary meeting there. Concerning this, the *Church Missionary Intelligencer* says, We must congratulate the S.P.C., and especially its Junior Clergy Union, to whom the initiation is due, on the very remarkable success of its Exeter Hall meeting. We have never seen the hall fuller, and there was an overflow meeting besides, and many were turned away even from that. But what is much better than numbers, the tone of the meeting was distinctly high. Not only were the addresses eloquent, but what was said was really good. The Archbishop of Canterbury, with that true instinct which so often marks his speeches, gave three reasons why Missions should be carried on and supported—(1) "the fact of Christ," (2) "the fact of the world's need," (3) "the fact of Christ's last command." "The

Church" was only mentioned to emphasise its solemn responsibilities. If the whole Church of England would only take up Missions in the spirit of that meeting, we should indeed thank God.

**Dravidian and Hindu Conception of Sin.** We have pleasure in recognising the great success which the Rev. F. W. Macdonald has secured with the new Wesleyan missionary magazine, *Work and Workers*. It has now existed long enough to thoroughly test its character and probable influence, and we have no hesitation in saying that it takes a position in the very front rank of the best missionary literature of the day. In the January number, Mr. McKenzie Cobban has an interesting article on the Dravidian conception of sin. In the language of the people, we find a series of remarkable words which denote and describe sin, which show that, on the great question of wrong-doing, some, at least, of the ancient Dravidians held no uncertain views, but possessed a clearness of moral vision no less remarkable than that of the ancient Hebrews. The following are a few of the terms used for sin. It is "defect," "shortcoming," and a "blemish." It is "a spot": as rust on iron or dust upon a white garment, something which ought not to be. It is "failure," "a miss," and "a slip"; but it is not innocent, for it is called "blame" and "guilt." It is also "separation," or the separating thing; and does it not divide a man against himself, his fellows, and God? It is the "bitter" thing, the "crooked" thing, the "despised" and "contemptible" thing, the "unsightly" and "rejected" thing. These striking and expressive terms show as in a mirror what the Dravidian conscience has been towards sin, and the verdict which they contain is that of the great languages and enlightened races of mankind.

**The Influence of Hinduism on this Conception.** What are the views of sin and righteousness which are now found among the people? Such names as "fate," "destiny," "the handwriting (of Brahma) on the head," are now given to sin, names which do not represent classic Dravidian thought on this subject. They are foreign, and correspond to, if they have not been borrowed from, the philosophy of Kanada, and their popularisation has been aided by the advent with its fatalistic creed of Islam. The great Dravidian ethical teacher did not overlook the fact of heredity, but he stoutly contends that man need not be the slave of natural dispositions. What men call God, Nature, Fate, should, he says, be wrestled with, for if fate be affirmed, man may be master of fate; and in two of his verses he tells us how persistent personal effort can triumph. The truth is, that our Christian thought and popular Hindu thought in regard to sin and righteousness are wholly apart; they are not on the same plane. We may describe this phase of popular thought as social and mythological and non-pantheistic. There is also another phase of Hindu thought about sin which represents a different mental condition, and is due to another origin. The popular Dravidian thought about sin and righteousness is widely separated from the ancient conceptions embalmed in the language of the people, to which reference has been made, and which correspond to our Christian ideas.

**Sunday kept by Calico Shirts.** In his address at the Regent Street Polytechnic, Dr. Paton gave what some might regard as an amusing, but what others regarded as an affecting story of a visit to a neglected island in the Pacific, where he found to his amazement, though no missionary was there or had been sent there, there was a sort of Sabbath keeping. Two old men, who had a very little knowledge of the truths of the Gospel, were keeping track of the days, and on the first day of each week they laid

ordinary work aside, put on a calico shirt kept for the purpose, and sat down to talk to those whom they could call about them, and in a simple way recited the outlines of a wonderful story they had once heard about one Jesus. Dr. Paton inquired where they had learned this truth, and they answered that long before a missionary had visited the island for a week or two, and had given them each a shirt, and told them something of this story of Jesus. He asked if they could remember the name, and they said, "Yes, it was Paton." Thirty-three years before he had in his evangelist tours stopped at this island for a few days; and here, so long after, was the fruit. The calico shirts had been worn but once a week, carefully preserved for the Lord's Day, and the only way to keep the day which they knew was to meet others and tell what they could remember of the wonderful story!

**Dr. Griffith John on the Situation in China.** There are many indications that the situation in China is becoming very serious for missionary work. Dr. Griffith John writes: "It depends upon the officials, and on them alone, as to whether the foreigner travelling or residing in China shall be subjected to outrages. I am sure that a strong anti-foreign and anti-missionary tide has set in once more in these parts, and that the Chinese authorities are again entering on a path which can have no other end to themselves than destruction."

**Dr. Joseph Cook on the Parliament.** There were few more striking figures at the World's Parliament of Religions as representing Christianity, than Joseph Cook, and his summary in *Our Day* is as follows: "Chief among the facts concerning the World's Parliament of Religions, held at Chicago for seventeen days in September, are that it would not listen to a defence of polygamy; it applauded every denunciation of international injustice; it exalted the religion of conscience; it courteously concealed the seamy side of the non-Christian faiths; it gave an eager hearing to every sound scheme of philanthropy and practical reform; it exhibited Protestant, Catholic, and Greek Churches in agreement as to the conditions of the peace of the soul; it received with great favour thoroughly orthodox evangelists; it asserted most devoutly and incisively the Fatherhood of God, the brotherhood of men, and the solidarity of the race; it united Christians and non-Christians every day in the Lord's Prayer; and, to use Dr. Barrows's words, it ended at Calvary."

**Missions to Brazilian Romanists.** The Rev. J. M. Kyle, a Presbyterian missionary in Brazil, answers the question, Do Roman Catholic countries need Protestant missions? as follows: "Yes, from the following considerations: 1. The Romish Church has never taught the way of salvation. It has taught some important truths, but salvation through faith in Christ alone it has never taught. On the contrary, it has done all in its power to keep the people in ignorance and to prevent them from reading the Bible. 2. The immoral character of the priesthood makes it impossible for them to be anything except 'blind leaders of the blind.' 3. An intelligent Brazilian once said to the writer: 'I am forty-seven years old; I have attended the church from childhood, and I have never heard the Gospel explained in a Romish Church.' 4. Even admitting that the Romish Church in Brazil is all that its best friends claim for it, the people are breaking away from it and its teaching. The question is not whether Brazil shall be Romanist or Protestant, but whether she shall be Protestant or infidel. In such a case it is both our duty and privilege to give them the truth."

# BOOKS OF THE MONTH

## ON RELIGIOUS AND SOCIAL TOPICS.

### INSPIRATION.\*

WE are told in the preface that "the present lectures can lay no claim to the character of a monograph. Their aim has been rather to furnish a general view which shall cover, as far as possible, the data, at once new and old, which go to determine the conception which thoughtful men would form of the Bible." The only misleading thing about the volume is the title. Certainly, Dr. Sanday does come in sight of the problem of inspiration now and again, and, more than once, he grapples with it in a few cogent sentences. But the book is mainly on the history of the formation of the canon of the Old and New Testaments. We have very little indeed to do with theories of any sort, and a great many pregnant and most important facts are brought for our consideration. It is almost the deepest point of intellectual ingratitude to complain that a book, so stimulating and calm and strong as this, is not something else. But the title and the announcements that have preceded the issue of it, led us to hope that at last we were to have the ground very considerably cleared. We are persuaded that if any living man can accomplish that stupendous task Dr. Sanday is that man. We had great hopes. Perhaps they are not realised because the author, with his keen vision and balanced and well-informed judgment, sees that the time is not yet. Anyhow, he has seen best to give us, not a new book, in the sense of being a book to itself and apart, but a book like a good many others, a book containing yet other opinions and judgments on the origin and history of the various items that form the library of Holy Writ.

In regard to the methods of inspiration the position taken up will be easily understood, and we give an extract. "Just as one particular branch of one particular stock was chosen to be in a general sense the recipient of a clearer revelation than was vouchsafed to others, so within that branch certain individuals were chosen to have their hearts and minds moved in a manner more penetrating and more effective than their fellows, with a result that their written words convey to us truths about the nature of God and His dealings with man which other writings do not convey with equal fulness, power, and purity. We say that this special moving is due to the action upon those hearts and minds of the Holy Spirit. And we call that action inspiration." It must be borne in mind that these words occur in connection with the author's exposition of the Genesis of the Old Testament, and particularly bearing upon the prophetic writings. The proof of the inspiration of the prophets is fivefold. The prophets claim that the words which they repeat and the visions of revelation which they describe are not merely their own inventions, but are suggested and brought home to them from without in such a way that they were irresistibly attributed to God and given out as coming from Him. "We believe that they are right, and we do so on a number of grounds which seem to us exceedingly strong. We believe it on the strength (1) of the glimpses which the prophets give us into their own

consciousness on the subject; (2) of the universal belief of their contemporaries; (3) of the extraordinary unanimity of their testimony; (4) of the difficulty of accounting for it in any other way; (5) of the character of the teaching in which the Divine prompting and suggestion results—a character which is not only unworthy but most worthy of its source." These five points are worked out in a very masterly manner, with all the acuteness, originality, and firm grounding that Dr. Sanday has more than once shown in handling such themes.

As to the history of the law, we are told, "There are four stages in the history of the law: (1) the actual beginnings, limited in extent, and intermediate in outline, which Moses was inspired to lay, of the Pentateuchal legislation, with its acceptance by the people; (2) the committal to writing of the Book of the Covenant, already regarded as heaven-given and binding upon the conscience; (3) the promulgation of the Deuteronomic Code by Josiah, in 621 B.C.; and (4) the final promulgation of the complete, or all but complete, body of Pentateuchal laws by Ezra and Nehemiah, in 444 B.C. . . . The committal to writing begins, so far as the critical analysis of the existing documents will carry us, with the book of the Covenant." Take one extract more: "The inspiration of the prophet was remote from the writing of history. To this extent only the two things might be connected, that the knowledge of the ways of God acquired in inspired moments might, when applied without the *afflatus* give an insight into the meaning of history. There is evidence that it did give such an insight. But there is no evidence to show that it in any way superseded the ordinary use of historical materials, or that it interfered with that use in such a way as to prevent possibilities of error." Dr. Sanday grants a good deal to the more advanced critics, more than we think he is justified in granting. In some points he seems to go beyond Dr. Driver, and yet we cannot help agreeing with him that it is out of the question to say that the book of Esther is wholly filled with the Spirit of God, and the book of Wisdom wholly devoid of it. There is a descending scale within the Canon, just as there is an ascending scale outside it. When the lecturer remarks that some books in our Apocrypha might well lay claim to a measure of inspiration, he opens a door unto the adversary, the greatness of which must make glad his heart. And yet who can deny this and know all the facts?

It is not necessary that we should go with Dr. Sanday through the New Testament. There he speaks with another voice, and there is more authority in its ring. He frankly confesses that he has no claim to be accounted a specialist upon the Old Testament. He but writes as one who has attentively considered the facts brought out by original investigation. But when he passes from the books of the Old Covenant, and turns to the records of the Gospels, we all know that even on the other side of the German Ocean no man has a better right to speak.

In the last lecture, which takes the form of a retrospect, and an estimate of the results established, he compares the traditional and inductive theories of inspiration. He thinks that the inductive theory needs to be supplemented. There were other influences at work that cannot be detected by analysis of the consciousness of the inspired

\* "Inspiration; Eight Lectures on the Early History and Origin of the Doctrine of Biblical Inspiration." Being the Bampton Lectures for 1893. By W. Sanday, M.A., D.D., LL.D., Dean Ireland's Professor of Exegesis, Fellow of Exeter College, Oxford. (London: Longmans, Green and Co.) Price 16s.



writer. In St. Paul's letters, for instance, there is a very marked disproportion between the circumstances of their origin and the magnitude of their results. Who will deny that these results were in the mind of the Spirit? And yet no analysis reveals this. The traditional theory has truths that cannot be discarded if we wish to attain accuracy in our conceptions of inspiration. The attitude that Christ assumed toward the Old Testament is very carefully dealt with. It is one of the most careful and judicious bits of reasoning in the whole book. The sum of the whole matter is that Dr. Sanday finds his explanation of any supposed contradiction between Christ and the assured results of modern criticism, in the limitations which the Son of God accepted when he became man. The book is one of great interest, one that any averagely educated layman can enter into and enjoy to the very last page, and the very last argument. There is nothing hard to be understood or difficult to follow. Dean Ireland's Professor of Exegesis is a perfect master of clear and accurate exposition. We do not know that this book will add greatly to the writer's reputation. But it will help, somewhat, in the elucidation of the greatest problem of our time so far as the world of theology is concerned. The great book on Inspiration is still to come. It will come, and Dr. Sanday has helped to bring it a little nearer.

#### THE PRAISES OF ISRAEL.\*

WHEN Canon Cheyne announced his conclusions on the composition of the Psalter, many a minister took down from his shelves Dr. Maclaren's delightful little exposition of "The Life of David as Reflected in his Psalms," and exclaimed "Must I throw this, then, into the fire?" Dr. Davison's book will re-assure him.

The Liberal-Conservative is dead in politics, but there is a place for him yet in theology. Our author sits on the cross-benches, which is a very different thing from sitting on the fence. Some of Canon Cheyne's contentions he criticises sufficiently by putting marks of exclamation at the end of them. He is "not prepared to admit that, if we do not know the name or even the age of the writer of the 51st Psalm, it sinks to the level of an 'academic exercise.'" Further "to attempt to reduce the varied strains of several collections of sacred lyrics to the dead level of one period, which was neither lofty in its religious character nor vigorously original in its literature, shows mistaken views of art as well as a misunderstanding of the history of religion. Dr. Davison will not agree with Cheyne's dismissal of the Davidic authorship on the ground that David's personal character makes it unlikely that he should have written such spiritual compositions. "It is a shallow view of history and human nature which seeks to 'simplify' our ideas of David by explaining away the religious aspects of his many-sided character." The argument by comparison with Karl the Great is shown to tell on the opposite side to that intended by the Canon. For himself, Dr. Davison thinks that the truth lies somewhere between the estimates of Ewald and Delitzsch. "David can hardly have written fewer than ten, and probably did not write more than twenty of the Psalms that have come down to us."

On the other hand Dr. Davison has no patience with the unscientific exegetical meanderings which have so often been thought to minister to devotion. On the sneer of the Speaker's Commentary against those who "empty the Psalter of Christ," he remarks that "no true Christian

interpreter is likely wittingly to 'empty the Psalms of Christ.' But it becomes very important to know in what sense Christ fills them." He does not fall into any frenzy about the question of our Lord's witness to the Old Testament. Though he regards the 110th Psalm as Messianic, "the colloquy recorded in Matthew xxii. 41-45, does not necessarily imply, as at first it may seem to do, that Christ gives the sanction of His authority to the Davidic authorship of the Psalm. It was enough for His purpose that those whom He addressed believed the Psalm to be written by David, and of the Messiah, and His probing question—which neither in form nor in substance is an argument—seems intended to arouse the Pharisees and the multitudes to consider the real character of the Christ as portrayed by their own sacred Scriptures."

We may take, as a sample of Dr. Davison's tone and method, his treatment of the Imprecatory Psalms. He begins by throwing overboard several too ingenious methods of explaining away the difficulty. He then notes that "the strong feeling here depicted is not personal but national." The enemies of Israel are denounced as the enemies of Israel's God. If it be urged that it is a material not a spiritual overthrow that is desired, he replies that under the Jewish dispensation and by reason of the very conditions of the conflict a purely spiritual overthrow was inconceivable. Retribution must be inflicted in this life or not at all. "But when all this has been said, it remains that the language spoken of cannot be justified in the light of later revelation. . . . In the education of the human race and the development of Divine purposes by stages, a state of things was permitted by Providence, confessedly imperfect and unsatisfactory, which must be condemned in the light of the higher and purer law of Christ." "Let it not be supposed, however, that Christians can afford to look down with anything of Pharisaic contempt upon the low standard of morality of benighted Psalmists." Their feeling "contains the saving salt of great moral earnestness and zeal for the right at all costs. . . . In times of cruel oppression, when the saints of God have been driven from their homes, hunted, harried and exiled, robbed and imprisoned, tortured and slain, the language which proves such an offence to those who worship in cushioned pews has been rightly entered into and understood."

It is now quite time to say something of the contents table of this excellent volume. The first hundred pages deal with the compilation of the Psalter, the age and authorship of the Psalms, and their poetry. Then follow a hundred pages on the Theology of the Psalter, subdivided into the Psalmist's God, God in Nature, the Religious Life in Man, and the Church in the World. Fifty pages deal with the Witness of the Psalms to Christ, and the remainder of the book consists of an admirable chapter on the Use of the Psalms in the Christian Church. For the English reader who wishes to get as far as possible the results of Hebrew scholarship without the trouble of learning a difficult language, it is an ideal introduction. Nor is it all light without heat. It cannot fail to nourish the spiritual life of its readers. Its compressed pages sparkle with memorable sentences. "When the Psalms cease to be read man will have ceased to be religious." "In the history of religions man has been unable, apart from the Scriptures, to preserve in its purity belief in a personal God." "There is no language which brings God so near without lowering His majesty, which raises man so high while reminding him of his frailty, as the language of the Psalms." "God's immutability is not immobility." "Shall we banish God from the universe because we have discovered more minute marks of mind in one corner of it than the Psalmist could

\* "The Praises of Israel: an Introduction to the Study of the Psalms," By W. T. Davison, M.A., D.D., Tutor in Systematic Theology, Handsworth College, Birmingham. (London: C. H. Kelly.) 2s. 6d.

discern in a whole landscape?" "If the Law is a slave-tutor to conduct us to the school of Christ, the Psalter is the handmaiden who graciously leads us to His sacred presence and shows us the way to His very feet." "The mechanical arrangements of formal ecclesiasticism reverse the saying of the Psalmist, Thy statutes have been my songs; and determine even its songs by statute." "To pray over the prayers of the Psalms is a spiritual education." If it is an honour for a writer to help men to know their Bible better and to love it more, Dr. Davison must indeed be a happy man.

The binding and general get-up of the book reflect credit on the publisher. But—will it be believed?—there is absolutely no index, not even of Psalms. For this offence against the most elementary law of literary morality, whatever Methodist tribunal inflicts pains and penalties upon criminal clerks ought to prosecute Dr. Davison with the utmost rigour of the law.

#### PFLEIDERER ON THE RELIGIOUS OUTLOOK.\*

In a preface, dated last October, to the fifth "improved" edition of his "Outline of the Christian Doctrine of Faith and Morals," Professor Pfeleiderer gives his views of the present religious situation in Germany. He opens with an eulogy on Hase, to whose memory the book is dedicated. With Hase, says Pfeleiderer, passed away the last witness and representative of the classical epoch, "the fair spring-tide of the spirit, when theology stood in inner union with science and literature and was in its turn made young and fruitful by the life reawakened in them." Very beautifully does Pfeleiderer idealize that far-gone past. Theology did not then hide in the cloisters of the mind but confidently and intelligently took her share in all the honest research of science, in the joyous creation of art, in the valiant struggle for right, liberty and Fatherland. And because she understood her time, she was understood and valued by her time. "Trustfully listened the evangelic German people to its spiritual teachers as the messengers and interpreters of the eternal ideals in the change of time. The schism between faith and culture seemed healed, Christianity and humanity, liberty and piety seemed to have stretched out their hands for an eternal alliance." This was the dawn which Kant and Schiller, Herder and Schleiermacher had greeted glad with hope.

But alas! even before Schleiermacher's death, "the dark grubs" had crept into the field and began to ravage the seeds of that spiritual springtide. Politics tried to turn the new religious life to its own worldly account. Men like Stahl and Hengstenburg "whose manner of thought was more Jewish than Christian, and whose manner of controversy was more Roman than German," headed the movement to take the Church of the 19th back to the 17th century, and to set the creeds and confessions in place of the principle of faith. This Confessionalism Pfeleiderer spurns as a mongrel of mixed Catholic and Protestant breed, as a sacrifice of spirit to letter, as a subordination of science to dogma. Science quietly went on her way to serve the one God of truth and Church. But between the Church and the scientifically trained mind of the generation was opened a deep and widening chasm. In this reactionary theology Pfeleiderer finds the chief cause of the *Entkirchlichung* (or separation from the Church) of the German people which has gone on steadily increasing from the middle of the century. The societies for ethical culture which are now earnestly carried on outside

the Church is another proof of the Church's failure as a moral teacher. This comes of the Church sticking literally to what Pfeleiderer calls the *Bildersprache* or picture-speech of Christian tradition, without distinguishing its spiritual contents. Men reject the form which has become to them incredible and set up a morality loosed from all religion.

This radicalism finds its counterpart in the theologians of the younger generation. And here Pfeleiderer shows once more how little he can abide the followers of Ritschl. He expects theologians at least to abstain from iconoclastic onslaughts on the symbols of the Church's picture-speech. But "when Ritschlian theologians declare the whole of Church theology before Ritschl to be a mistake and occupation with it to be useless, I can only see in it a sign of theological want of culture." The certain result of this superficialization of Christianity will be a sharpened reaction to Confessionalism; and of the two pretenders to authority, Pfeleiderer prefers the old to the new.

But alas! while the doctors are disputing the people are drifting.

All round the Christian world we see the religious convictions, and with them the moral dispositions on which the moral civilization of the people rests, sinking into vacillation and collapse. Where once pious faith in a Divine will and an eternal determination of life had held the selfish appetites in bounds, where dutiful reverence for holy ideals and joyous devotion to common ends of permanent good, had wound a strong band of obedience and love about the heart, society now, coming to be without faith or piety, disintegrates itself into a heap of selfish individuals, of whom no one any longer feels himself inly bound in conscience as the organ of a higher will, but of whom everyone thinks first and last of his own interest and wages, war open or covert with all for his special rights, which means in the end the boundless satisfaction of his insatiable appetites. In this sort of thinking and feeling, far more than in any outward distress, lies the true ground of the social dangers, to the seriousness of which no one can any longer shut his eyes. Has the Church then any right to stand idle over against such grave dangers, such increasing disorganization of the moral order of society, and limit herself to lamentation and accusation, or waste her strength in quarrels about words, phrases, formulas? . . . If the Church will remain equal to her Divine mission to the humanity of to-day, she must more earnestly bethink herself of the one thing which is needful, the unfolding and exercise of the powers of moral salvation and sanctification, which are contained in God's Word . . . In place of the self-seeking struggles of hierarchical powers, and the fruitless struggles of theological parties must enter the quiet and unselfish work of educative wisdom and love . . . To make the servants of the Church competent for this work is the task of theology. . . . One may almost say that the unfettered cultivation of theological work, and the thorough theological training of the clergy, is to-day more than ever a question of life and death for the Protestant Church. For that Church stands and falls with the conscientious conviction of truth possessed by her members.

This is a gloomy picture. The contrast between the surpassing brightness of the opening century and the surpassing darkness of its close seems to suggest its own corrective. Surely individualism—an individualism which by the bye Pfeleiderer's school has not done much to discourage—has passed its hateful zenith. A new social cohesion is manifestly springing up. No doubt Pfeleiderer's beloved order of theology is passing away, and those young Ritschlianer who provokingly spread themselves on all sides, are as smoke in his nostrils. But perhaps the true explanation is that the great theologian is growing old, and has long been isolated. Even an apostle in his old age could venture on the generalization: "All seek their own, not the things of Jesus Christ."

\* "Grundriss der Christlichen Glaubens und Sittenlehre," von Otto Pfeleiderer. Föf c, verbesserte Auflage. (Berlin: Georg Reimer, 1893.) 6 mk., pp. xvi 326.

## A SCHOLAR'S LEGACY.\*

By the removal of Brooke Foss Westcott to Durham, and the death of Dr. Hort, Biblical students suffered an irreparable loss. With three such men as Lightfoot, Westcott and Hort in the University the star of Cambridge was in the ascendant. The trio was first broken by the departure of Lightfoot to rule the see of Durham, when at his death ten years later he was succeeded by Westcott, and, afterwards, by the death of Fenton J. A. Hort. Dr. Hort was a singularly modest and retiring man, but in the annals of Biblical research his name is writ large, and, after years of labour at Cambridge, he was acknowledged to be a ripe scholar, a cautious critic, rightly dividing the word of truth. He is, perhaps, best known by his work on the Revision of the New Testament, and his edition of the Greek Testament issued in conjunction with Westcott.

The book now before us, "The Way, the Truth, the Life," is the outcome of the Hulsean Lectures delivered by Dr. Hort, before Cambridge University, as far back as 1871. It is thoroughly characteristic of the man that over twenty years have elapsed before their publication, and during the whole of that period they were subject to revision and expansion, the work not being completed when the hand of the great scholar was stilled in death. This book is the best work on Christian evidences published for many years. It is a combination of an effort to shew the truth of Christianity and the endeavour of "A Christian to set forth without distortion the weightier ground of faith." For this work Hort was singularly qualified, for he was a man of wide attainments—as familiar with physical science, history and philosophy as he was with theology—and at the time he was delivering these lectures he was Examiner for the National Science Tripos at Cambridge. Yet he speaks as a "learner to learners," and the lectures are the outcome of personal conviction. The book contains four lectures: (1) The Way. (2) The Truth. (3) The Life. (4) No man cometh to the Father but by Me. They are preceded by a most exhaustive analysis of the lectures which will be of great value to the student. Here is strong meat for the mature, not milk for the babe. It is an appeal to reason not to credulity, and suggests more questions than it answers.

They are marked on every page by wide research, ripe scholarship, fearless candour, bold reverence, and a marked sympathy and breadth of view, and should find a place on the shelf of all who assay to be teachers of men, for it is rightly designated by Westcott as "A precious contribution to modern theology."

Of such a work it is difficult to give extracts, but one or two may suffice to indicate its worth. Speaking of the rapid development in this day of the knowledge of nature and its effect upon our view of truth, he says, "The Gospel itself can never be fully known till nature as well as man is fully known; and that the manifestation of nature in Christ is part of His manifestation of God. As the Gospel is the perfect introduction to all truth, so, on the other hand, it is itself known only in proportion as it is used for the enlightenment of departments of truth which seem at first sight to lie beyond its boundaries. A Son of Man detached from the world would not be the Son of Man of the Gospel; he would not be the Word without whom nothing came into being, or the Life of all things living."

Christ's assertion, "I am the Truth," is true of all time and through all the developments of truth. "It answers alike to the requirements of the hour when it was spoken, and to the gradual fulfilment of the Divine kingdom." It marks every truth which seems alien to Christ as a sign

that the time has come for a better knowledge of Christ, since no truth can be alien to Him who is the truth."

In the chapter on the Life he says, "Christ Himself will assuredly cease to be, in any sense, our life, if we look for His life only in the form of a private affection, or in isolation from the lower life which we share with all living things. It is the glory of His life to include every life. "It was ordained to purify and control every lower life; and therefore it must enter freely into all."

The whole treatment of the subject is pervaded by a cheery optimism that is most refreshing in this pessimistic age. Browning's

"God's in His heaven,  
All's right with the world"

seems to underlie every page. A careful reader will be rewarded by mental stimulus and spiritual strength. The lectures were passed through the Press after Dr. Hort's death by Rev. J. O. F. Murray, of Cambridge, and the volume is enriched by an introduction, the work of Hort's life-long friend and fellow-worker, Westcott.

WHAT THINK YE OF THE GOSPELS? A Handbook of Gospel Study. By the Rev. J. J. Halcombe, M.A., author of "The Historic Relation of the Gospels." (Edinburgh: T. and T. Clark.) 3s. 6d.

Mr. Halcombe has a new theory of the Gospels. If he can prove it he will turn all our critics topsy-turvy. The main item of his theory is that St. John's Gospel was written first. It may seem ludicrous, at this time of day, to contend for such a view, but the strength of Mr. Halcombe's position is that no honest reader of his books can doubt that ludicrous is just the word that cannot be applied. There is more in this Cambs. Rector's contentions than one would think. He deserves attention, and what is more, we are greatly mistaken if he will not get attention, at least within the next twenty years. The book is hard reading, but he who masters it and goes through the passages with him, will rise from the task with at least a "maybe" upon his lips and a doubt in his mind. Wonders never cease. What if this theory is to be the surprise of the future? We should not greatly wonder, and we should greatly rejoice.

THE WAIF FROM THE WAVES. A Story of Three Lives, touching this World and Another. By W. J. Knox-Little, Canon of Worcester and Vicar of Hoar Cross. (Chapman and Hall.) 3s. 6d.

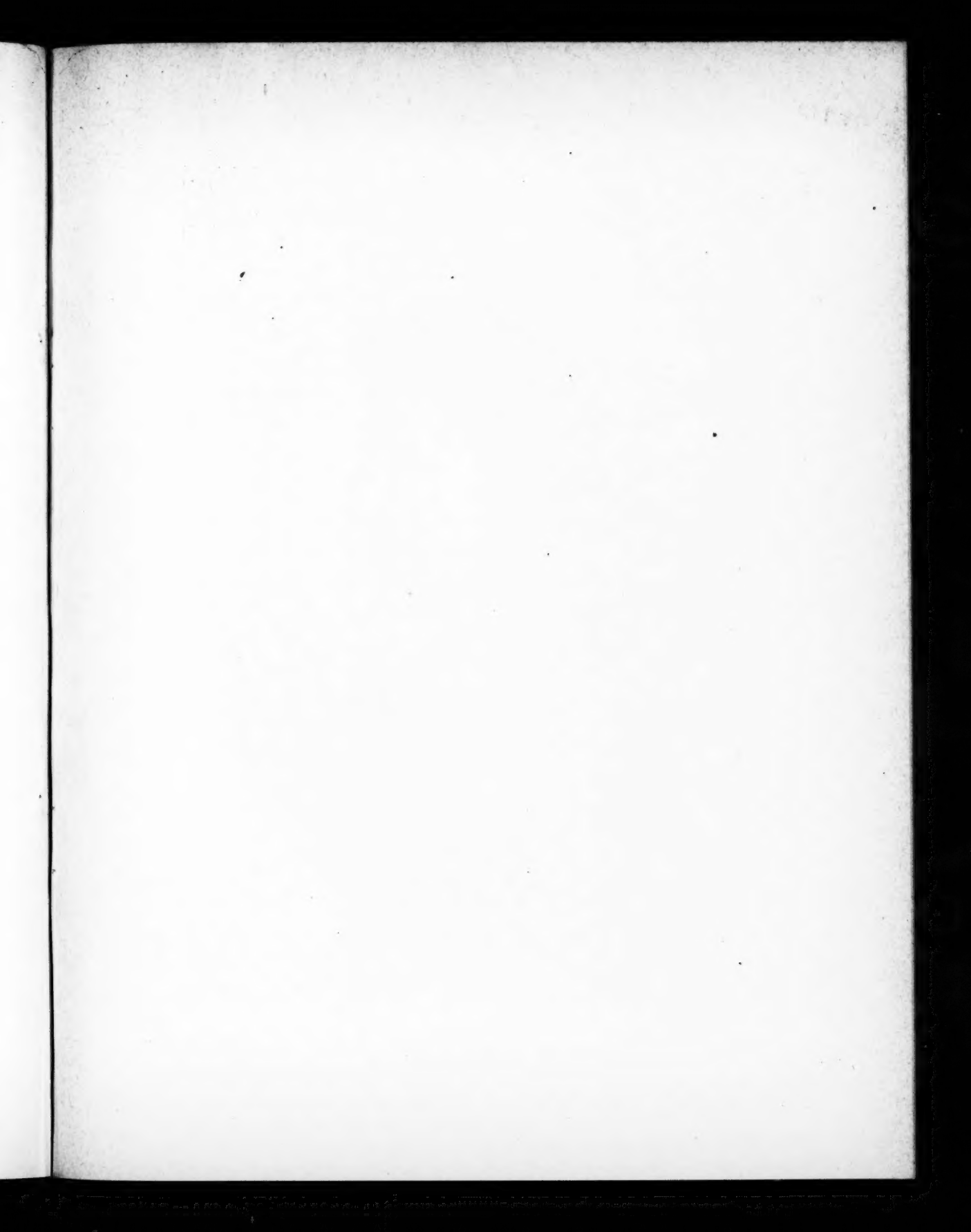
This story of "The Waif from the Waves" completes a trilogy of stories concerning three Cornish families; the scene, like the two previous volumes, being laid in that western county. It must be frankly confessed that Canon Knox-Little's supremacy in the pulpit does not characterise his effort as a novelist. The plot is trifling and somewhat commonplace, and the descriptive part laboured; but as the author confesses, the composition has been "an amusement and a rest amid graver work," he evidently does not intend his efforts to be judged very seriously. The book is saturated with the extreme sacerdotal views of which Knox-Little has been so long a leading exponent, and is not one that can be placed indiscriminately in the hands of young people. The Parish Priest looms large, and denounces those of the clergy "who accept the Prayer-Book and deny its doctrines," who, "being Catholic priests, play at being Protestant ministers." The Anglican Church is spoken of throughout as the Catholic Church, and the book abounds with covert sneers at Protestantism.

THE CHURCH AND SOCIAL PROBLEMS. By A. Scott Matheson. (Edinburgh and London: Oliphant, Anderson and Ferrier.) 5s.

The author of "The Gospel and its Modern Substitutes" has turned his attention to the social problem. His ministry—for he is a minister—though in his title-page he discards the usual symbol, is prosecuted in Dumbarton, where the problem of Glasgow is within range, and where an earnest man will find quite enough to make him think deeply on these subjects. The book Mr. Matheson has written is well worth a careful reading. It gives a good deal of history, and, of course, plenty of criticism. We cannot always agree either with his opinions or his way of expressing them, but one feels, and that the writer feels. There is not a little that moves one and is really helpful. But this subject is a very vast subject. The attempt to cover the whole field has been rather too much for the writer. He would have done better to confine himself to a section. He has gifts that, under such conditions, must have produced something even better than this really good book. All who want to begin serious study upon this subject will find the volume a very good introduction. It is interesting, clear, and well informed.

\* "The Way, the Truth, the Life." Fenton J. A. Hort, D.D. (Macmillan Co.) 6s.







*From a photo by]*

**LA MARÉCHALE.**

*[Boissonans, Geneva.*

# THE PROGRESS OF THE CHURCHES.

## CHURCH OF ENGLAND NOTES.

### **The Islington Meeting.**

The great annual gathering, held at Islington in January, of those clergy who try to model themselves after the life of the New Testament, care less for ecclesiastical developments subsequent to the primitive age of the Church, and who believe at the same time that the Reformation was a Providential return to the principles of that age, was as crowded, enthusiastic, and hopeful as any previous meeting. The subject of the addresses was the ministration of the Word and Sacraments. One of the chief papers was read by Prebendary Wace, Principal of King's College. It was on "The Word Ministered." He maintained that nothing had been established to invalidate the truth of the Old Testament Scriptures. Attention had been drawn by modern criticism to the personal characteristics which mark the books of the Bible, and to the special circumstances of their composition, and in this respect it had produced a very beneficial effect. What they needed to realise and to keep ever before their minds with the utmost distinctness was that in the pages of the Bible, in the utterances of Prophets and Apostles, they were listening to the communings of God with the soul of man, to the interchange of words between the talker in heaven and His children on earth. Important papers were also read by Mr. Knox, of Aston, on the "Sacrament of Baptism," and by Mr. Dimock and Mr. H. E. Fox on the "Lord's Supper."

### **The Bishop of Worcester at Sion College.**

A most interesting meeting was held at Sion College on Feb. 1st, at the invitation of the President for the year, the Rev. Charles Neil, of St. Matthias', Poplar, for the clergy of the city and the surrounding parishes, who enjoy the privileges of the library and other institutions of that ancient City corporation. Passing over reunion with the Greek Church, as presenting insuperable difficulties, and with the Roman Church, as impossible, except on terms of absolute submission, the Bishop showed how earnest was the longing for reunion amongst various sections of the Church as reformed at home. This was observable in the attempts of the Presbyterians and Methodists to draw nearer together. It was also evidenced in the Conference of Bishops at Lambeth in 1888, where they expressed themselves "ready to consider what steps could be taken either towards corporate reunion or towards such relations as might pave the way for fuller organic unity hereafter." How was it the overtures of the Bishops had met with no

result? Nonconformists required the recognition of their Churches as genuine, and their ministers as truly ordained. Speaking for himself, he did not see a word in the Prayer Book which sanctioned the idea that episcopal ordination was the only one valid. The Church defended her own practice, but passed no judgment on others. He believed other Churches besides the Episcopal formed parts of the great Church of Christ. When he looked round on Nonconformist home and foreign Churches, when he thought of their foreign missions, the noble army of martyrs in the rank of their heroes, he could not, he dare not, accept the statement that their Churches were not Churches at all, the ministers not truly ordained, their sacraments invalid. He believed Episcopacy to have apostolic sanction, but he pleaded for a larger, truer, deeper union than any which could be found in any external organisation. Mr. Henson, of Barking, speaking for the followers of Dr. Newman's Oxford movement, described Andrewes, Cosin, Hooker, Laud, and the other great authorities of the Reformed Church to whom the Bishop had appealed, as gentry who must be swept aside in favour of the ideas of Catholicism as understood before the Reformation. Dr. Lunn, who received a hearty welcome, pointed out two great obstacles to formal reorganisation: the idea that the Nonconformist clergy would require re-ordination, and the notion entertained by many Nonconformists against the legal sanction of tithes and any other facts which distinguished an Established Church. The next speaker urged that the reason why the proposals of the Lambeth Conference for united discussion had not been received was a misunderstanding; it was evidently thought by the various Nonconformist authorities that before united discussion the four-fold basis must be accepted; whereas the proposed discussion was for the explanation and criticism of the four-fold basis; that basis being only the protection by the Church of England of its own principles. Mr. Guinness Rogers declared that no Church had the monopoly of God's gifts. Dr. Stephenson suggested that under the sanction of the Bishops a relaxation of the Church's rule with regard to the use of the pulpit would work great good, and be a suitable concession to the present distress: he also wished that the members of the different Reformed orthodox Churches might meet occasionally in Holy Communion (by a relaxation of the rubric about Confirmation as a necessary preliminary to Communion, which was inserted because the practice of Confirmation was at one time almost dying out). Dr. Rigg did not think organic unity possible or even desirable, but in very



solemn tones he exhorted all to promote a true spiritual reunion. The Nonconformist speakers, Dr. Lunn, Mr. Guinness Rogers, Dr. Stephenson, and Dr. Rigg, all had a very warm and hearty reception.

**London Association of Church School Managers and Teachers.**

A special meeting of the Church School Managers' and Teachers' Representatives of London was held at the Chapter Room at St. Paul's Cathedral on Saturday, January 20th, the Dean in the chair. A resolution was carried, with few dissentients, declaring that all public elementary schools should be placed on one equal footing in respect of participation in rate-aid. This is the Canadian system, and works very well in that Dominion. It has the advantage of perfect justice all round to everybody. It has long had the earnest advocacy of the Chairman of the London School Board.

**The Bishop of Gloucester on Church Schools.**

On the other hand, the Bishop of Gloucester sets the Canadian scheme aside as impracticable. His advice to his diocese in a recent charge is as follows:—

"My counsel is therefore of a mixed character. To the managers and supporters of our country voluntary schools I do earnestly say, Strain every nerve to meet present requirements. They are commonly not unreasonable. Sanitary arrangements have greatly been overlooked; and when once properly dealt with will not be a recurrent source of expense. Face these pressing difficulties. Stimulate by the urgency of your applications the augmentation of the fund for your help that is now being raised in the diocese, and do not give over-much credence to the faint-hearted assertions that these requirements will continually be recurring. Common sense will put an end to them when common sense can honestly show that they are arbitrary and unnecessary. To those connected with town schools where there is a School Board the counsel I have just given must be somewhat modified, as the circumstances are essentially different. It may be thus briefly expressed—*Persia alique obdura*, until it become clear, beyond all doubt, that no legislative alteration—either that which I have mentioned, or some similar adjustment—can possibly be hoped for. Then, and not till then, think of yielding to what can no longer be resisted. My sincere belief is, that last hour will not come."

**Year-Book of the Episcopal Church in Scotland.**

The Episcopalian population of Scotland (Roman Catholics, of course, are separately reckoned) is stated to be nearly 100,000 (one-fortieth part of a population of 4,000,000), 37,800 of whom are communicants. These figures remind us of the curious disproportion in the present day between communicants and members of religious bodies; a disproportion entirely unknown to the Primitive Church.

**New Churches, and Churches Restored.**

Lord Derby has laid the foundation-stone of the new church of St. Gabriel, Huyton Quarry, near Liverpool. A bequest of £2,000 was made for this purpose by the daughter of a former Vicar, and the balance of £2,000 has been raised by local subscriptions. Lord Derby referred to the marvellous progress which the Church of England had made in the district within his memory, and cited this and other

facts as evidence that the Church was fulfilling her duty towards the people.

The Bishop of Oxford has reopened the interesting old Church of Enborne, Newbury, which has undergone a thorough restoration, for which the late Vicar, Mr. Johnson, left £1,000.

The fund for the restoration of the great church of St. Saviour's, Southwark, one of the sole survivors of the vast collegiate churches which once made London the most beautiful ecclesiastical city in the world, has now reached £33,000, one of the latest contributions being £100 from Lord Burton. Mr. H. T. Withers has given a window at the cost of £635, and Mr. F. Wigan has undertaken to restore the south transept window, the largest in the church. It is probable that the Bishop of Rochester will use this magnificent building as a pro-Cathedral for South London. A curious mistake has crept into the newspapers about its dimensions, as admiring friends have compared it in size to Ely Cathedral. Ely is the fifth largest church in the kingdom, and St. Saviour's, Southwark, about the fiftieth.

Mr. John Corbett, of Impney, Droitwich, proposes to contribute the whole of the cost, about £4,000, of the restoration of St. Michael's Church, Stoke Prior, Herefordshire.

In this connection it should be mentioned that the Church House has received an anonymous donation of £500 towards the building fund; that two benefices in East Yorkshire have been permanently augmented by the Archbishop of York's Fund, donations equal to the grant having been given in each case by Sir Tatton Sykes; that a new church has been built and endowed at Littlewick, Berks, by Miss Ellis, of Waltham Place, Maidenhead, at a cost of £15,000; that the Additional Curates' Society has received an anonymous gift of £2,500, as well as another of £1,000; that Mr. Jackson, of Barton Hall, Preston, has bequeathed £200 to the Manchester Church Building Society, £1,000 to the Barton Memorial Church Schools, £2,500 for rebuilding Barton Church, £500 for the augmentation of the benefice, and £1,000 for St. John Baptist's, Broughton; and that Mrs. Foot, of Hanbury Vicarage, Burton-on-Trent, has bequeathed £500 for the endowment of almshouses, £50 each for the churches at Compton Valence, Longbredy, Hanbury, Woolland, and Nice, and £50 each to the Society for the Propagation of the Gospel, the Church Pastoral Aid Society, the Bible Department of the S.P.C.K., the Church Missionary Society, and the Vaudois Church.

**Diocesan Statistics, Liverpool.**

The Bishop of Liverpool has issued a very interesting and encouraging document on the growth of the work in his diocese since it was formed in 1880. At that time there were 180 incumbents, now there are 205; then there were 120 stipendiary curates, now there are 195; then one archdeacon, now two; then six rural deans, now ten. Since 1880, 386 men have been ordained; in the preceding ten years the number

ordained for the same area was 183. In 1880 lay agency was at a very low ebb; now the diocese has 6,519 Sunday-school teachers, 51 Scripture readers, 31 Bible-women, 70 voluntary lay-readers, and 1,900 enrolled lay-helpers. In 1880 the Church of England Temperance Society had only 2 paid agents, now 17. One striking feature of the Diocese is that it has in highly successful working order a Sustentation Fund for annually supplementing the incomes that are more than usually insufficient. During last year the value of 19 benefices was increased; and, to speak generally, no incumbent in the diocese received less than £200 in that year. Of what other diocese can this be said?

**Incorporated  
Church Building  
Society.**

During 1893 the Incorporated Church Building Society made 68 grants, amounting to £3,805, towards erecting 18 new churches, rebuilding 3, and enlarging 47. Additional seats have thus been obtained for 12,219 persons, of which 11,583 are free. Twenty-two grants have been made to mission buildings, amounting to £585.

**Llandaff.**

The Diocese of Llandaff, embracing the counties of Monmouth and Glamorgan, has an area of 797,864 acres, and a population of about 900,000, the largest number of souls in any of the four Welsh Dioceses. The number of parishes is 251, the churches nearly 300. The licensed lay-readers are 53. The number of those confirmed in 1893 up till December 7th was close on 4,000. During the last 42 years the Llandaff Church Extension Society have spent £47,000; and they are maintaining 51 stipendiary curates at an annual expenditure of about £1,450. They have also spent about £11,500 in building places of worship, and £1,300 in exhibitions to promote a higher education for Welsh-speaking candidates for Holy Orders.

**Ripon.**

The Diocese of Ripon has an area of 1,384,472 acres, and contains a population of 1,021,895. It has 357 parishes and one chaplaincy. The number of sittings in consecrated churches is 171,162. There are also 192 unconsecrated mission-churches and mission-rooms, of which 20 are in Leeds. The number of lay-readers is 81. The number of church elementary schools is 361, with accommodation for 93,131.

**Sodor and Man.**

The interesting and historical little Diocese of Sodor and Man has 61 clergy licensed to officiate; 33 parishes, with an income of £5,433, or about £164 apiece. During the first ten months of 1893, 293 persons were confirmed. In 1892 and 1893 the following sums were spent: Church building and restoration, £3,240; parsonages, schools, and mission work, £554; endowments, £900.

**Durham.**

The Bishop of Durham and his assistant, Bishop Sandford, have during the year 1893 confirmed no less than 5,867 candidates, of whom 2,323 were boys and men, 3,544 girls and women.

**Missions to  
Seamen.**

When the sum of £4,549 is included, which has been subscribed towards new institutions in the Port of London, the income of the "Missions to Seamen" Society has risen to £22,391. Other sums would be given and spent locally at the sixty-three ports at home and abroad where the Society works, which would add some £10,000 more. In 1863 the Society had 13 chaplains and 18 readers, occupying 24 seaports. In 1873 there were 14 chaplains and 23 readers at 33 seaports. In 1883 there were 25 chaplains and 47 readers, besides 2 clerical superintendents, occupying 49 seaports; the income had risen to £18,665. In 1893 there were 34 chaplains and 59 readers, 2 clerical superintendents, and a clerical secretary, occupying 63 seaports, and with a very large increase of income. In 1863 only 209 churches contributed; in 1873, 188; in 1883, 727; last year, about 1,100.

**Holy Trinity,  
Cambridge.**

The important parish of Holy Trinity, Cambridge, the pastor of which is expected by old tradition to occupy the same position towards the undergraduates which was so long held by the celebrated Charles Simeon, and which has just lost the valuable services of the Rev. John Barton, who has received the secretaryship of the Church Pastoral Aid Society, has been accepted by Mr. Proctor, Vicar of St. Peter's, Islington. Mr. Proctor is young, and full of zeal and enthusiasm. He has done wonders in his difficult parish, and is of a genuine and sympathetic character, which will at once establish him on terms of real brotherly affection with the undergraduates of the University who are preparing for a religious and evangelical life, whether in lay or clerical work.

**St. James,  
Holloway.**

There has been great difficulty in filling up the important charge of St. James', Holloway, vacated by the appointment of Mr. Stuart to the still more influential parish of St. Matthew's, Bayswater. To be a fourth to three such men as Prebendary Mackenzie, the Bishop of Ripon, and Mr. Stuart is no light responsibility. The income depends on pew rents, and the church is unsightly in a high degree. Mr. Grose Hodge, Vicar of Holy Trinity, Leicester, has at last accepted the call. He is young in years, but of tried wisdom, experience, energy, and hopefulness, and a faithful and powerful preacher. There is no doubt about his carrying on the work, and it may be confidently predicted that St. James' will be as popular as ever.

**Emigration and the S.P.C.K.** Mr. Allen, Secretary of the Society for Promoting Christian Knowledge, writes thus on the subject of the pastoral care of emigrants:—

"During the last year 24,759 people of British and Irish origin went to Canada, 11,264 to Australasia, and 13,092 to South Africa. In addition to these 149,150 went to the United States. A large proportion of these 198,255 outgoing passengers were no doubt travelling for business or pleasure and intend to come back; but the Government returns for the last year available show that the excess of emigrants over immigrants (taking those of British and Irish origin only) was 112,262. Thus the net outward movement in one year is nearly equal to the total population of the county of Hereford. The S.P.C.K. for the last ten years has attempted to care for as many of these as possible. At the great English and Scotch seaports we have chaplains who visit the outgoing ships. At the colonial ports of arrival the clergy are also willing to meet and advise those who come into a new country, while we further try to place chaplains on all the great ships going to Canada, Australia, and the Cape. Over eighty ships were thus supplied with chaplains during the past year, and the pleasant relations which exist between us and the great shipping companies show that our action has not been unwelcome to them."

**Appointments.** The two new Deans, who have two **Dean of Ely.** of the largest and most beautiful Cathedrals in England, are understood to be liberal both in politics and theology. Mr. Stubbs took his degree at Sidney Sussex College, Cambridge, of which he was an exhibitor in 1868, in the same year obtaining the Le Bas University Prize for an English Essay. After a curacy in Sheffield, he was appointed



REV. C. W. STUBBS, DEAN OF ELY.

in 1871 to the vicarage of Granborough, Bucks, where he remained thirteen years. In 1884 he was nominated by Mr. Gladstone to the vicarage of Stokenham, Devon, and for the last six years he has been Rector of Wavertree, a suburb of Liverpool. He was Select Preacher at Cambridge in 1881, and has published several volumes of sermons showing strong sympathy with the labouring classes and with the social aspect of Christianity.

**Dean of Lincoln.**

Mr. Wickham, on whom Her Majesty has conferred the important post of Dean of Lincoln, has been for twenty years Head Master of Wellington College, from which post he lately retired. He was educated at Winchester and at New College, Oxford, where he was successively scholar, fellow, and tutor. He took a first in classical moderations in 1854, and



REV. E. C. WICKHAM, DEAN OF LINCOLN.

a second in the finals in 1856; also the prize for Latin verse and Latin essay. His delightful lectures on Horace were valued alike by his own undergraduates and those of the allied college of Balliol. His quiet, friendly, unobtrusive manners gained him much personal esteem. He was twice select preacher at Oxford, and Whitehall Preacher in 1870. A University sermon of his is remembered on the "Gentlemanliness of St. Paul." He prepared an admirable edition of Horace for the Clarendon Press. Quite apart from his alliance with the family of the Prime Minister, his services to Christian scholarship and education pointed him out for a high position in the Church. The Chapter at Lincoln will find him a pleasant and wise colleague, and a man of dignity, reserve, self-restraint, and abundant common-sense.

**The late Dean of Lincoln.**

William John Butler, D.D., died at his Deanery of Lincoln, on January 14th, at a ripe age, after a short illness of heart disease, pleurisy, and other complications. He was a scholar of Trinity College, Cambridge, and took his degree in 1840. He had a high reputation as a classical scholar, but circumstances prevented him from going out with honours. He was ordained in 1841 to the curacy of Dogmersfield, Hants, and was afterwards Curate of Puttenham, Surrey, and Vicar of Wareside, Herts. It was by the Dean and Chapter of Windsor that in 1846 he was made Vicar of Wantage, with which place, and with the sisterhood founded by him, his name is inseparably associated. He was one of the foremost champions of the party

inaugurated by Dr. Newman, on its parochial side. While his tone was somewhat that of a cultivated man of the world, he devoted himself with dauntless energy and devotion to his ideal of a parish priest. He was a man whose courage amounted almost to audacity, and his activity to real heart-felt zeal. His temper was affectionate, his manners popular, his will inflexible. In 1872 he was made honorary Canon of Christ Church, Oxford, from 1873 to 1885 Proctor in Convocation, in 1880 Canon of Worcester, and in 1885 Dean of Lincoln, in succession to Dr. Blakesley. He was an impressive and original preacher, a vigorous and able administrator, and an unswerving supporter of Church elementary education.

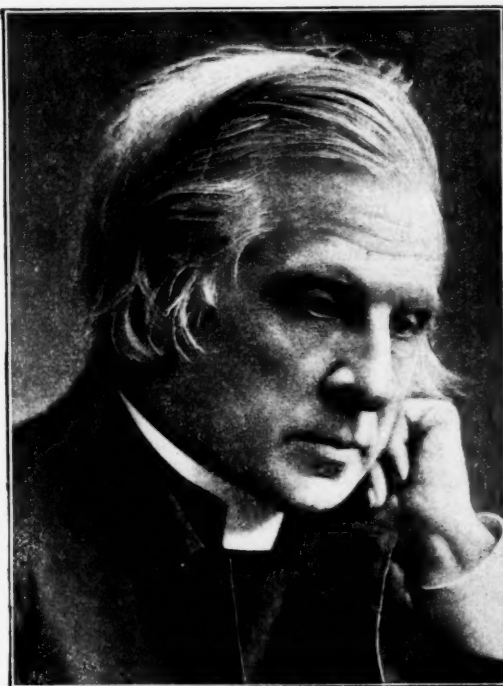
**Prebendary** death  
**Gordon Calthrop.** of the

beloved Prebendary Gordon Calthrop, Vicar of St. Augustine's, Highbury, has deprived the Church of London of one of its leading lights. He was a scholar of Trinity College, Cambridge, where he graduated in the First Class Classical Tripos in 1847. He was one of the chaplains of the college, having been ordained in 1851 by the Bishop of Oxford. In 1857 he was Select Preacher to the University, and again filled the position in 1874, and from 1858 to 1864 was perpetual curate at Holy Trinity, Cheltenham, since which time he has held the vicarage of St. Augustine's, Highbury. The prebend of Willesden in St. Paul's Cathedral was conferred on him in 1889. He was the author of the "Preacher's Commentary on St. John's Gospel." At Union Chapel, Islington, on the Sunday following Mr. Calthrop's death, the Rev. W. H. Harwood said they recalled, with many sacred associations, the friendship of the late Vicar of St. Augustine's with one whose name would always have the first place in Union Chapel—Dr. Allon. They remembered how Mr. Calthrop was associated with some of the chief events in the history of that chapel, and how, perhaps, in one or two cases his will went beyond his power. They recognised his splendid service to a truly

catholic conception of Christianity in that part of London, and they sincerely sympathised with those who were left—both with his own family, and with the church that had profited by his most faithful ministry.

**Lord Sandford.** The late Lord Sandford deserved well of the friends of education, moderation, and justice. He was himself highly distinguished, and belonged to a distinguished family. The son of the late Sir Daniel Keyte Sandford, M.P.,

professor of Greek at Glasgow, he was educated in his father's University at Balliol College, Oxford, graduating in 1846 with a First in Classics. In 1848 he entered the Education Department as examiner, rising to be Secretary in 1870, the year of Mr. Forster's Act, which he had to put into administrative shape. In that difficult and delicate task it was generally allowed that he showed tact and resource, as well as an impartiality in denominational questions which had nothing to do with indifference. From 1872 till the creation of the Secretaryship for Scotland in 1885, he was equally responsible for Scotch educational business; he was then appointed first Under-Secretary for Scotland, and, indeed, organised the new office. In 1862 he had been



From photo by]

[T. C. Turner, Barnsbury Park, N.

THE LATE REV. PREBENDARY GORDON CALTHROP, M.A.

secretary to the Commissioners for the International Exhibition of that year, receiving the honour of knighthood in the year following. In 1868 Sir Francis Sandford temporarily quitted the Education Office to act as Assistant-Under-Secretary for the Colonies. On his final retirement from the public service in 1891 he was raised to the peerage. He was also a Privy Councillor and K.C.B. Lord Sandford leaves no issue, and the title, therefore, dies with him.

**Bishop and**  
**Mrs. Hill.**

Few tragedies have affected the heart of the Church so deeply as the death of Bishop and Mrs. Hill, of fever, so soon after their arrival in the Niger territory. Consecrated with two native assistants only a few



months ago in St. Paul's Cathedral, Bishop Hill went out to his dangerous post full of experience, ability, and hope. Two other English missionaries have since died on that fatal coast. Without an instant's hesitation, the Church Missionary Society have nominated to the Archbishop of Canterbury, as Bishop Hill's successor, Mr. Tugwell, an able and well-tried missionary in that district, who has been approved by the Primate. He is on his way to London that he may be set apart for his work by the home authorities.

**Ruthven Pym.** Robert Ruthven Pym, who died within forty-eight hours of his wife's death, was one of the most prominent, generous, and faithful of the laymen of the National Church in the diocese of London. He was an eminent banker, whose keen judgment was much trusted, and had for many years been a partner in the house of Coutts. He was treasurer of the Middlesex Hospital, and took a leading and active part in a great number of other philanthropic institutions. In the days when Canon Liddon's unrivalled eloquence drew unparalleled crowds to St. Paul's Cathedral, the huge towering form of Ruthven Pym was invariably seen acting as a voluntary steward to find the congregation places. His shrewdness was only equalled by his kindness, and his life was one of unselfish devotion to duty.

*William Sinclair.*

#### PRESBYTERIAN NOTES.

**Presbyterianism at Cambridge.** The Church of St. Columba, the Presbyterian congregation at Cambridge, has organised this winter a series of lectures on various aspects of Presbyterianism. I have heard two of them very greatly praised; the opening lecture of the course, by the Rev. Dr. Rainy, on "Presbyterianism as a Form of Church Life and Work," and the other by the Rev. Charles Anderson Scott, the young minister of College Church, Willesden, and the author of an interesting monograph on Ulfilas, on "Presbyterianism in the Early Church." Dr. Rainy claimed that the Presbyterian organisation succeeds in a remarkable way in giving working expression to a combination of principles not easy to harmonise in practice, and he named three—(1) The general principle that the Church was meant to have the benefit of government, that officers were to exist, selected on account of character and gifts, clothed with authority, and having a claim to respect so long as they exercised their functions in a suitable way. This principle appears in our ministers and elders, possessed of definite powers, holding office for life; and also in the hierarchy of Church courts. (2) The principle that the mind of the Christian community should find expression and exert influence on all decisions taken in matters of importance. This is specially provided for by the elders, who are

ordained to spiritual office, and yet without being laymen in the technical sense, do really represent the laity. (3) The propriety of recognising and expressing the unity of the whole Church, or the interests of Christian congregations in one another. That is provided for in the union of our congregations in Presbyteries and Synods.

#### **Dr. Rainy on Reunion.**

Dr. Rainy, in the course of his Cambridge lecture, expressed his views on Reunion. His position was that while divisions in outward order and divergences in method do not necessarily make any great breach in the Church's unity, yet they are apt to create such breaches, and that it is plainly our Lord's will that His children should walk together. Proposals for reunion are therefore worthy of all consideration and encouragement when they do not involve the destruction of a higher unity. But the Anglican proposal, that all who are not Anglicans must accept what they call the historic episcopate does involve such a breach. It is made on the ground that Anglicans cannot find the Church of Christ in any non-episcopal society. It requires that every branch of Christ's Church at present non-episcopal must silently acquiesce in the repudiation of its own character as an authentic branch of the Church, and with the consequence that it will find itself cut off from fellowship with all the Protestant Churches which refuse to follow it. That is impossible. It would be treason to the principle of unity itself, a principle which is violated by no other Protestants in the world as it is violated by the Protestants of the Church of England.

"Let our position be understood. First of all, we are not individuals, we are Churches. Next, we are Churches as claiming our place among the branches of the one Church: we are not sectarians, we are catholic Christians. Because we are so, we own and recognise Christ's one Church wherever it appears—wherever we find those who own and practise the true religion. Our communion with some of them is impeded by differences of view and practice. But we own them, honour Christ in them, and many of them do so toward us. We extend this recognition, however, to some who will not recognise us. And we never will give this position up for a sectarian position, in which we should be deprived of the right to give full effect to our conviction not merely in speech but in practice. To put it in other words, the first step to approximation, not to speak of reunion, is recognition. Where that cannot be, there is not room enough for the exercise and development of Evangelical Protestant Church life. And, meanwhile, is it not worth the consideration of Anglicans that they occupy this singular position? They will not recognise the Church-standing of those who recognise them; and they only recognise the Church-standing of those, Greeks and Latins, who do not recognise them. Is not that an odd kind of catholicity?"

**Sunday School Buildings.** The increased care now shown for the welfare of the youth of the Church appears in a motion recently adopted by the North London Presbytery. A special committee of Synod is preparing rules for grants and loans from the Church Building and Debt Extinction Funds, and the motion of Dr. Dykes practically suggests (1) that grants shall not be given to churches which do

not show a due regard to the needs of the Sunday School, and (2) that special grants be given where new class-rooms for the Sunday School are to be added to existing churches.

**The Scottish Church Society.** Ministers and members of the Church of Scotland are still engaged in attacking and defending the proceedings of the Scottish Church Society, and, if we may judge from newspaper correspondence, the attack is stronger and much better supported than the defence. Dr. Nicoll, the much esteemed editor of the *Church of Scotland Home and Foreign Mission Record*, has committed himself to the opinion that "the proceedings of the Society have spread dismay among the church at large," and has been attacked by Dr. John Macleod, of Govan, with more force than courtesy. If the reported proceedings of the various presbyteries of the Church—more especially while engaged in discussing the report of Dr. Spratt's Committee on Public Worship—are any evidence of the mind of the Church, it would appear not only that Dr. Nicoll is correct, but that the Glasgow Conference has made the Church recoil from the path so diligently pointed out by Dr. Macleod and his friends.

**Municipal Socialism.** The Glasgow Town Council has made an important step in that Municipal Socialism for which it is famous. It has taken over the tramway cars, which now all belong to the Corporation. One result of this has been a reduction of the hours of labour for the employees. No man is to work more than sixty hours a week, and his working week is to be one of six days, while efforts are being made to reduce Sunday labour. The presbyteries of the various churches have discussed the matter, and a public meeting of citizens has been held which insisted on the total abolition of Sunday cars. The Town Council, by a large majority, have meanwhile decided to retain a "modified car service" on Sundays; but it is likely that more will be heard about the matter when the elections come on.

**Theological Lectureships.** This is the season for the delivery of sets of theological lectures. The University of Edinburgh has secured the services of Professor Otto Pfeleiderer, of Berlin, to be lecturer on natural theology under the Gifford Trust. He has had large audiences. His standpoint may be seen in the following quotation:—

"In the view of the world in which resignation and trust were combined consisted the kernel of the religious belief in Providence. In some sense or other it was found in all religions, but it was in the ethical monotheism of the Hebrew prophets that it first rose to the conviction of a divine government of the world which aimed at the realising of moral final ends. Christianity had spiritually deepened the belief in Providence individualised in the Psalms, and it had partly expanded it universally. If Providence was apprehended in the truly Christian sense that the whole natural and historical order of the world was the means for the realisation of the universal highest end—the ideal humanity—then not only did the religious view of the world stand in no contradiction with

the intellectual knowledge of the connection of things in conformity with law, but the two views completed each other, as everywhere teleology and causalism formed only the two sides of one truth."

Dr. Hugh Macmillan is this year's Cunningham lecturer, and has taken for his subject, "The Archaeology of the Bible in the Light of Recent Researches." The lectures, delivered in the Free Church College, Edinburgh, are very largely attended.

**Pastoral Theology.** The Church of Scotland has instituted a Lectureship on Pastoral Theology, and the first course of lectures is to be delivered this year to the students in Glasgow and Aberdeen, and in Edinburgh and St. Andrews in the following year. The first lecturer is Dr. Marshall Lang, the Moderator of the Church. The other Presbyterian Churches in Scotland give this instruction by means of professors, and the promoters of the scheme appear to think that a short course of lectures is "only a temporary and partial means of meeting a felt want." It may be questioned, however, whether the practical instruction provided by a series of lecturers, selected from men who are themselves in living touch with pastoral work, is not better than the instruction given year after year by a professor specially set apart to teach the subject. After all, our Scottish theological student needs clinical instruction in pastoral work, and lectures are no real substitute for this.

**The Largest Home Mission Field in the World.** The Canadian Presbyterian Church has the largest Home Mission field in the world, and is struggling manfully with the enormous work given it to do there. Western Canada, an unknown land to most Europeans, extends from Lake Superior to the Pacific Ocean, further than from London to Constantinople, and has an area as great as that of Europe without Russia. The habitable part of it, as large as Central Europe, from its climate and resources, is able to sustain a population of 100 millions. People are pouring into it at the rate of 30,000 a year at present. The Canadian Pacific Railway suddenly created this vast Home Mission field. Immigrants come from Eastern Canada, from the States, from Great Britain, and from almost every country in Europe. The settlement was, thanks to the railway, simultaneous all over the country. Every one of the stations on the main and on the branch lines have grown to be villages, and from villages have become towns and centres of outlying farming communities. About one-third of these settlers are Presbyterians, and the Presbyterian Church in Canada, in anticipation of the railway, and as early as 1881, assumed the responsibility of providing them with Gospel ordinances.

The Rev. Dr. Robertson was appointed Superintendent of Missions, and made his organising genius felt at once. The missionary went with the railway gang, and the right sort of man was always welcomed in the roughest of railway camps. Now the work is

much more varied. The Church still looks after the railway employees, who are found singly in wayside stations, in groups in section-houses and in railway shops at divisional points. A missionary takes charge of groups of preaching-stations. One travels regularly 240 miles by rail, and preaches at fourteen points; another travels 160 miles, and has also his fourteen preaching-stations. The great majority of immigrants settle on the farm-lands of the prairies. The settlement is sometimes made by planting a colony from another country, and sometimes a minister accompanies the colony, and is supported by it. A large colony of Presbyterians from Nebraska are about to settle near Calgary, and will bring their pastor with them. A large colony of Swedes from Eastern Canada are to settle at Edmonston. Crofter colonies from Scotland, to be found at Saltcoats (seventy-one families) and at Pelican Lake (sixty-one families), are supplied with Gaelic-speaking missionaries. In such cases the missionary has his congregation ready-made for him. But in most cases he must first explore the country and look up the people. As a rule he is sure of a hearty welcome. His method of work is this: he spends some days in the saddle, eating and sleeping where he can, and discovering the best points for his preaching-stations, until he has got a group of three or four. Some distance away he organises another group. The two groups are supplied on alternate Sabbaths, a church is built, a board of management is elected, and the station in a few years becomes self-supporting.

Similar work is carried on among the ranch men and their cow-boys, in the mining and lumber camps, and among the fishery colonies (the fishermen are almost all Scotch Presbyterians) on the Pacific. The Canadian Church has been deeply impressed with the fatal mistake made by the Church in the United States when it neglected the Western States at the time of their settlement, with the result that in these Western States a large proportion of the population are growing up without religion. Her missionary record during the past nine years is highly satisfactory. She has planted 77 congregations and 712 preaching stations; built 212 churches; and gained 15,000 communicants. The work is growing too great for her own resources, and this year the Canadian Church is appealing to the Presbyterian Churches of Great Britain and Ireland for help. The average grant for a missionary is £50 a year; a gift of £50 or a loan of £140 has been found sufficient assistance to build a church.

**Among the French Canadians.** The position of the Roman Catholic Church in the province of Quebec has generally been described as an impregnable one. It has privileges and endowments of the most extensive kind. It controls the schools of the whole province. The Presbyterian Church is nevertheless rapidly gaining ground among the people. Forty-five years ago there was not a single French Canadian known to be a Protestant. This year up-

wards of 12,000 Canadians of French origin are attending Protestant places of worship in Canada, while 20,000 Protestants more have emigrated to the United States. The Canadian Presbyterian Church has 96 preaching stations in the province of Quebec, and a staff of 89 agents, including colporteurs and teachers of mission schools. Eighteen French Canadian students are studying in the Presbyterian College in Montreal.

*Thomas M. Lindsay.*

#### CONGREGATIONAL NOTES.

##### **Centenary of the L.M.S.**

The Directors of the London Missionary Society have begun their arrangements for the celebration of the Centenary of the Society next year. Pressed as they are with pecuniary anxieties, resulting from a largely increasing expenditure and a slightly diminishing income, the Board has determined that this year shall be spent in an endeavour to arouse the enthusiasm for missions in the churches rather than in a ceaseless appeal for more funds; and the Secretaries are, with great courage, pursuing that policy. A standard volume on the History of the Society is being prepared by the Rev. R. Lovett, whose "Life of Gilmour" has proved his capacity for the work; a shorter narrative for the young, by Mr. Silvester Horne; and other literary projects are afoot. A little syllabus of special subjects has been issued, with a recommendation to the Churches that one of these should be taken up each month in an address from the pulpit or for conference in the congregational Meeting. The subjects in their order are these: January, South Seas; February, Gilmour of Mongolia; March, Madagascar and its Persecuted Church; April, What the South Sea Natives have Done for New Guinea; May, Beginnings in South Africa; June, Matabele Land; July, Medical Missions; August, Women's Work in Missions; September, China; October, A Century's Work in India; November, Central Africa; December, The Forward Movement. It is an admirable conspectus; to those only slightly familiar with the Society's work, each of the subjects is as stirring as a trumpet-blast, and the perusal of the whole forbids any other feeling than enthusiastic hope. Some of these titles suggest Christian heroism in its twofold form, that of the martyr and that of the adventurer; to know that South Sea Islanders who, a hundred years ago, were cannibals, are now foremost missionaries, is to have a new vision of the grace of Christ; while to contrast the India and China of to-day with the India of Carey and Marshman, and the China of Morrison, as well as to read of Medical Missions and Women's Work, is to have an enlarged conception of the providence in history



which prepares the way of the Lord. The Churches which adopt this scheme of subjects will, at the end of the year, be stronger Christian believers as well as more earnest supporters of all missionary work.

**Catholic Constitution of the L.M.S.**

There is one clause in the constitution of the London Missionary Society of singular interest in relation to Evangelical feeling a century ago. "As the union of Christians of various denominations, in carrying out this great work, is a most desirable object, so to prevent, if possible, any cause of future dissension, it is declared to be a *fundamental principle* of the Missionary Society that its design is not to send forth Presbyterianism, Independency, Episcopacy, or any other form of Church order and government (about which there may be difference of opinion among serious persons), but the glorious Gospel of the blessed God, to the heathen; and that it shall be left (as it ought to be left) to the minds of the persons whom God may call into the fellowship of His Son from among them, to assume for themselves such form of Church government as to them shall appear most agreeable to the Word of God." What a charming old-world flavour—the world of Cowper and the Olney Hymns—there is in the whole paragraph: the reference to "serious persons," and the treatment of "church order and government" as detached from all other considerations than those which the "called" might, each one for himself, deduce from the Word of God. With all its breadth, too, there is the underlying sympathy with the Puritan tradition; Presbyterians, Independents, and Episcopalians, but nothing about Baptists and Methodists. The Baptist Missionary Society had been founded two years before; but that alone does not account for the restriction. There come up before us the image of actual men, as they met around a table to consult; members of the three communities specified who were in the habit of meeting for religious co-operation; the founders of the *Evangelical Magazine*; the managers of Cheshunt and Hackney Colleges, the pioneers of the Evangelical Alliance, the forerunners of the modern movement for the Reunion of the Churches. They did not recognise, as we do to-day, the true meaning of denominationalism; they lived before the modern historic spirit was born, which makes so strongly for catholicity; and they too much identified "seriousness" with Calvinism and pædo-baptism; but they did a noble work, and deserve commemoration. The London Missionary Society has preserved this feature until to-day. As a matter of fact, it is mainly a Congregational society—that is because the other "serious persons" have founded the Church Missionary Society, and the Presbyterian Missionary Society. But no congregation gathered from heathenism is under obligation to become a Congregational Church; there are always a number of Presbyterians among the Society's missionaries, and Church of England dignitaries, like the late Canon

Girdlestone, and Canon Fremantle, and Dean Payne Smith, among its supporters.

**Self-denial Week. February 18-25.**

The Board of Directors, while postponing financial appeals to the awakening of a distinctly religious enthusiasm for the missionary cause, are reminding the churches that the Society has undertaken to send out "one hundred additional missionaries in four years," of whom sixty-seven have gone; and that "similar generosity to that of 1891 is required to prevent a serious deficit." Ministers and church officers should see that this modest statement is not overlooked. All will be ready to say that the officers of the Society are acting wisely and like men of faith in not allowing the centenary gladness to be checked by a temporary deficit; all will say that God can be trusted to honour the faith of His servants. But what does that mean? It means that God's people are to be trusted. It means that ministers and churches are to be trusted. It means that every one who admires the faith of the directors is bound to do his share in proving it well-founded, and by Self-denial Week, which is immediately at hand (February 18-25), or in some other way, must help to supply the increasing expenditure with an enlarged income.

**The Church-Aid Crisis.**

The question of amalgamating the Church-Aid Society with the Congregational Union is still before the Special Committee appointed to consider it. It is not an easy question to solve, as appears in the smallness of the majorities by which the advisableness of amalgamation has been first denied and then affirmed. No saving will be looked for by amalgamation in the matter of office expenses by those who are acquainted with the facts of the case. The Congregational Union has risen to the position of a representative body of the highest national importance; there is no more influential platform in the country. And this means that its secretary and committee are constantly on the alert to watch public movements and to interpret the sentiment of the Churches. To burden them with details of management—Home Missionary, County Union, the benevolent societies—would be like throwing upon the editorial staff of a great newspaper the business direction of printing and publishing. But the Union platform may properly be used by all the missionary societies of the denomination for report and advocacy. The management of the Church-Aid Society demands the undivided attention of a minister equal in ability to the secretary of the Union, and he ought to be a frequent speaker to the Union, never needing to apologise for the introduction of his subject; always finding the Union ready to listen and to debate.

**Mansfield College Summer School.**

The programme of the Summer College School of Theology at Mansfield College has been issued; and it is a very strong one, both in choice of subjects and in its



list of names. The school is fixed for July next, from the 16th to the 28th.

#### PHILOSOPHICAL AND SYSTEMATIC THEOLOGY.

ANDREW SETH, M.A., Professor of Logic and Metaphysics in the University of Edinburgh.

"Modern Philosophy and Theism." (3 Lectures.)

Rev. A. M. FAIRBAIRN, D.D., Principal of Mansfield College.

"The Philosophy of Religion." (3 Lectures.)

Rev. D. W. SIMON, D.D., Principal of the United Yorkshire College, Bradford.

"Cosmological Implications of the Christian Redemption." (3 Lectures.)

Rev. H. E. RYLE, B.D., Hulsean Professor of Divinity in the University of Cambridge.

"The influence of Modern Studies upon our conception of Inspiration." (3 Lectures.)

#### OLD TESTAMENT THEOLOGY.

Rev. GEORGE ADAM SMITH, D.D., Professor of Hebrew in the Free Church College, Glasgow.

"The Beginnings of Hebrew Prophecy." (3 Lectures.)

Rev. JAMES ROBERTSON, D.D., Professor of Oriental Languages in the University of Glasgow.

"The book of Joel: a study in Exegesis, Criticism, and Prophecy." (3 Lectures.)

Rev. Canon T. K. CHEYNE, Oriel Professor of Interpretation of Holy Scripture, Oxford.

"The Book of Psalms." (3 Lectures.)

#### NEW TESTAMENT THEOLOGY.

Rev. W. SANDAY, D.D., Ireland Professor of Exegesis, Oxford.

"Some characteristics of the Apostolic Age." (3 Lectures.)

J. MASSIE, M.A., Professor of New Testament Greek and Exegesis, Mansfield College.

"The Present State of New Testament Criticism." (Concluded.) (3 Lectures.)

#### APOLOGETIC THEOLOGY.

Rev. A. B. BRUCE, D.D., Professor of New Testament Exegesis, Free Church College, Glasgow.

"The Historical Foundations of Christianity: their trustworthiness and their religious value." (4 Lectures.)

#### CHURCH HISTORY.

Rev. JAMES ORR, D.D., Professor of Church History, United Presbyterian College, Edinburgh.

"Neglected Factors in the study of the Early Progress of Christianity." (3 Lectures.)

#### PASTORAL THEOLOGY.

Rev. JOHN WATSON, M.A., of Sefton Park, Liverpool.

Lecture I.—"The Genesis of a Sermon."

" II.—"The Machinery of a Congregation."

#### SPECIAL LECTURERS.—

J. G. MCKENDRICK, M.D., F.R.S., Professor of Physiology in the University of Glasgow.

"The Limitation of the Senses." (1 Lecture.)

A. MACALISTER, M.D., F.R.S., Professor of Anatomy in the University of Cambridge.

"The Physical Reactions of Mental Emotions." (1 Lecture.) Etc., etc.

There are some special features in the programme worth noticing. The appearance of Professor Ryle's name, as representing the Theological school of the sister university, is a matter for congratulation. The special lectures on "Physiology and Psychology" are of high importance; for Psychology, though somewhat obscured of late in our divinity schools by the surpassing interest of literary criticism, cannot be safely neglected. Among the preachers the name appears of Dr. George Gordon, of Boston, a young American Congregationalist of rare promise. The Rev. John Watson is sure to be welcome; both as preacher and lecturer in Pastoral Theology, and as a representative of the English Presbyterian church, his appearance is timely and appropriate. Of the Scotch Presbyterians and the Oxford men, nothing need to be said; these have already made themselves sure of their footing in Mansfield College.

#### American Colleges.

The Congregational Churches of England have, for some years past, observed the third Sunday of November as a day of prayer and thought on behalf of the Colleges. It has been a good movement, and has increased the interest in our students and in the work of ministerial training. In America, too, there is a Day of Prayer for Colleges which is much more firmly rooted in the national habit than that of England. The day is kept within the Colleges, as well as by the churches on behalf of them; and this may be one reason why the Colleges awaken a passionate loyalty in the American *alumni* such as we know almost nothing of in England. The English Colleges give more to the students than do the American, but the American students, perhaps as a consequence, give more to the Colleges than do the English. The *Congregationalist* (Boston) for January 18th, is largely taken up with articles and reports about this day of prayer. Among other matters it contains letters from ten College Presidents as to the religious life within the Colleges. We append the editorial summing-up, only premising that the institutions reported on are not simply theological seminaries, as the Day of Prayer contemplates all Colleges, and not merely the training schools for ministers.

"Reports which we publish this week concerning Christian life and work in colleges will add much to the interest in the Day of Prayer for Colleges. The presidents of these institutions generally agree that though religious experience among students finds less emotional expression it more exhibits itself in Christian character and principle than twenty years ago. It appears that, though the Christian life in colleges manifests itself in different ways than in the last generation, it is more extensive and controlling. The influence of the Christian Endeavour Society is marked in the larger proportion of professing Christians among students when they enter college. It does not appear that the number of candidates for the ministry is, on the whole, falling off, certainly not in proportion to the demand for ministers. The testimony of these educational leaders indicates a profound sense of responsibility for the spiritual culture of the young men and women in their care. We think these messages from institutions dear

to the churches will move to larger faith and more earnest prayer that increased spiritual gifts may go hand in hand with enlarging knowledge in our colleges."

*Wm. Chubb*

## BAPTIST NOTES.

**The Annual Meeting of the London Baptist Association.**

The annual meetings of the London Baptist Association have just been held under slightly discouraging circumstances. The clouds of 1892 have not been wholly swept from the sky. The departure of the Rev. F. B. Meyer in the middle of 1892 led to the first break in our honourable record of "creating or purchasing one new chapel every year in a locality as yet not supplied;" and in that respect 1893 is too much like its predecessor, for the new president, the Rev. William Cuff, had the pathetic task of announcing in his opening address, "The year has gone, and our Association Chapel is not yet built," but although an entirely new edifice has not been constructed, the chapel at Archway Road, Highgate, partly built in 1885, has at length been completed under the guidance and by the additional gifts of the Association. Another depressing circumstance is the retirement of the Association, in its collective capacity, from the responsibility for the medical and missionary work in Mid-London, initiated some five years ago; but this part of the "forward movement" is not to lapse altogether. The institution for deaconesses will be maintained, and the "slum" work promoted by a separate council, and it is expected that this devolution of specific duties on a few persons will make the work go forward at a quickened pace and with increased efficiency.

The Rev. F. A. Jones, who has been the secretary since 1882, is compelled by the more exacting duties of his pastorate to retire. His fine business capacity, unexampled industry, unflagging zeal, and high principle have made his years of service memorable and given him an abiding place in the affection of the churches. He will still contribute his wide experience, insight, and sympathy to the work of the Association as one of the committee. The Rev. J. Fletcher, of Commercial Road Chapel, who succeeds him in this important office, has had good training for his work as secretary for three years of the late General Baptist Association, and is not lacking in courage or in devotion, or in faith in the principles, and enthusiasm for the objects, of the Association. Great things are expected from him.

But notwithstanding the increasing severity of the conditions under which Baptist work is done in the Metropolis, there is the cheering fact "the Lord is adding to us day by day such as are being saved." "The net increase of 1893 is 1,250 members; and that is 432 more than the clear gains of 1892." "It is a satisfactory feature that 255 of this is an increase in the numbers added by profession, making the returns

in this respect ten per cent. better than last year, there is also an increase of 160 by transfer, while the erasure column is less by an equal amount."

It is also in evidence that fuller use of the premises we have is being made, and is one of the signs of intenser life in the face of diminished funds. The day is gone by for the old arrangement of two services on the Sunday, a Sunday-school, a prayer-meeting and a preaching service in the week. Our places of worship and of work are alive not only all through the Sabbath, but every night of the week. Sunday-schools meet on Wednesdays or Thursdays, Christian Endeavour Societies are increasing, Pleasant Sunday Afternoon meetings are being held, the Band of Hope is thriving. Everyone who can work for his fellows is called out to service. The District Associations are developing a stronger sympathy with the Central Association, and therefore we hope for brighter skies, stronger faith, and larger success.

Since 1865 the Association has built twenty-seven chapels, providing 20,000 sittings at a cost of £146,177, the Association contributing to that total £31,704. In these buildings there are nearly 8,000 members in church fellowship: 12,500 Sunday scholars are being taught, and fifteen mission halls with 3,000 sittings are used. The annual gifts to *Foreign Missions* from these churches alone amount to £1,600.

**Victorian Baptists.**

The Year Book of the Victorian Baptists for 1893 is not without signs of the sore troubles through which the Australian Churches have been passing. Commercial depression has affected every class of the community. Bank after bank has collapsed. Anxiety and fear have seized and shaken men's hearts, and the Churches have been compelled to face difficulties of a wholly unprecedented character. But the fierce fires have been endured with courage, and, if with temporary loss, yet not without promise of abiding advantage. The crass materialism which has invaded and oppressed Australian life has been fissured sheer down and through, and men have been forced to look at the spiritual foundations on which society is based, and the ideal conditions of human stability and progress. Victorian Foreign Missions are specially prosperous, and several very promising missionaries have been sent out to spread light in the dark places of the world. The thin and scattered populations of the interior of Victoria have been visited and refreshed by the labourers of the Home Missionary Society. The most signal success has attended the Christian Endeavour Societies. Younger Victoria is rallying with exalted aim and earnest devotion to the support of the Churches.

"Local preachers" have had abundant opportunities in these times of monetary depression, and they have been keen to use them in promoting the cheerfulness and consecration of the struggling and oppressed Churches. The unknown donor who gave £25,000 some years ago for Baptist work in Victoria has proved

to be a veritable Joseph, providing for these years of famine. That generous gift was doubled by subscriptions in 1884-8, and on September 30th, 1893, the gross capital stood at £63,276 os. 4d. That splendid sum is used in five different ways:—(1) As a Chapel Building and Loan Fund; (2) as a Sustentation Fund for Pastors; (3) as a College and Educational Fund; (4) as an Aged Ministers' Fund; and (5) for the relief of any Victorian Baptist funds on which exceptional calls have been made. From these storehouses of treasure, Baptist work has been nourished in the "lean year" of 1893. Extension has been continued. New districts have been entered. Loans have been granted to Churches building or repairing chapels. Grants have been made to pastors in full work in poor Churches, and to others enfeebled by age; and the training of the ministry of the future promoted. The first Baptist landed in 1837, and the first Baptist services were held in 1839. The first Church was formed at the close of 1841, and the first building was started in 1845. The Baptist Association was formed in 1862.

The returns for 1893 show sixty-nine buildings, costing £101,154, and providing 17,850 sittings. There are ten manse, built for £4,611. Schools and other buildings are worth £17,235. There are thirty pastors and twelve missionary agents, and the number of members registered is 5,899. 863 teachers are instructing 8,749 scholars in Sunday Schools. 1,588 persons are enrolled in the Christian Endeavour Societies. The net increase of Church members last year was 332.

The same report says there are 30 churches, 25 pastors, and 2,315 members of Baptist Churches in *New South Wales*; 57 churches, 32 pastors, and 4,109 members in *South Australia*; 10 churches, with 12 preaching-stations, 8 pastors, 15 local preachers, and 559 members in *Tasmania*; 29 churches, with 17 pastors, 3,041 members, 100 local preachers, and 16 Home Missionary stations in *New Zealand*; 20 churches, with 1,895 members, 15 ministers, and 28 local preachers in *Queensland*. This is exclusive, in all parts of Australia, of Baptist Churches not yet enrolled in the different unions.

#### Baptists in Germany.

The College for the training of men for the Baptist ministry in Germany is located at Horn, Hamburg. There are five teachers in all, two in theology, the Rev. J. George Fetzer, appointed in 1882, and the Rev. Jos. Lehmann, who began his work in the year following; the remaining three devote themselves to History; English Literature and German; to Greek and Latin, and allied subjects. There are twenty-three men in the College, one is from Holland, two from Bohemia, four from Russia, and the rest from different parts of Germany. Of the Russians, three are of German origin, and one is an Estonian, and the Bohemians are both Czechs. One hundred and eleven men have gone forth from the College since the fall of 1880. One is a missionary in India, several are working amongst their fellow-

countrymen in America, and the remainder are scattered throughout, Germany, Holland, Austria, Hungary, Switzerland, Russia, Belgium, and Roumania. The period of preparation extends over four years, and, judging by the programme of work, the subjects of the curriculum are wisely selected and well graded; the two latter years being given wholly to theological and exegetical studies. There is no finer augury of the progress of Baptists on the Continent than that offered by the Hamburg Seminary, in Rennbahn Strasse, Horn.

The outlook in the churches is bright. There is a great deal of pioneer work being done. The Young Men's and Young Women's Societies are not only maintaining Baptist ideas, but they are active propagandists. The young men organised themselves last year into an effective union, and have sent an agent of their own amongst the churches specially to labour on behalf of young men. The Young Women's Societies surpass the Young Men's in missionary fervour and consecration. The Sunday School also, established in 1834, is a most valuable auxiliary to the churches; 377 of these schools were under the direction of the 112 churches last year, and the work is increasing in every direction.

#### Russian Heroes.

"Take care of my wife and children; I have no more clothing; and I know not where I can find bread; but to-day I shall have the joy of baptizing seven converts." Such is the language contained in a private letter written by one of the Baptist pastors of Russia. What heroism it reveals! This poor unknown missionary is separated from his wife and children. He has sent them to a safe place in free America, whilst he, like our Baptist ancestors in the days of persecution, is presiding secretly over religious services. In the stillness and gloom of the night he baptizes those who rejoice to confess the Christ they have learned to trust and love. Should he be tracked by the priests and police, he will be chained with a convict and sent to a living death in Siberia. Nothing to eat, save the bread of which the world knows not. Nothing to protect him from a rigorous winter; still the brave Stundist fights the good fight of faith and fears not. Verily the saints and martyrs are not all dead!

A mother writes the following letter from Russia to her son, a Russian Baptist in the United States. How pathetically it appeals for our prayers, our sympathy and our help!

"MY BELOVED SON:—We are all very well, and give thanks to our heavenly Father for His abundant blessings to us, and to His Son, our Lord and Saviour, that He keeps His promise that He once spoke to His beloved disciples. He does not forget us in our bitter persecution that we are now in. The district chief superior forbids the Christians from buying or selling, and our churches are all burned by a mob led by the Greek Church priests, and all country property belonging to Christians has also been destroyed by fire, and our cattle destroyed and our dwelling-houses in cities must have their street windows closed because the Greek church people throw stones when they see us by the windows, and sometimes they



throw stones at us when we walk on the streets, and our Baptists are hurt very badly.

"But worse than all past orders by the imperial and most holy Church Synod, is the decree that all Baptists shall be rebaptized in the Greek Catholic Church, and if they do not give themselves to that order, then their children shall be taken from the parents and be baptized by force, and given to the members of the Greek Church or to the convents, and the father and mother be banished to Siberia for life and their property confiscated to the Greek Church. These orders are now executed against us one after another. Eight of our Baptist brothers have been flogged with rods almost to death, and sent to Siberia, and their children scattered away from them, some to the convents and some given to the members of the Greek Church. This was done by district authorities and the Greek Church priests. They allege that we are the cause of all the misfortunes that come upon Russia, including the cholera and the famine.

"But we give thanks to our heavenly Father for His abundant blessings to us, and that He protected us from the cholera. We are trying to endure all these things by the help of God. He only is our helper and we believe that He does not forget us in our bitter persecution. We hope that you will speak to American Christians. We hope that American Baptists will remember us in prayer, that we may have faith in His promise that He gave in Matthew v., 'Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven.' And I ask you, my dear son, to do your best to release your suffering mother and your brothers. We are praying for you that you might have good success to do this quickly. We all join in sending kind love to you. Yours affectionately,  
MOTHER."

#### The Mid-town Problem.

The *Christian Inquirer* says: "There is one question in New York that will never be still. It is talked about more than almost any other question affecting the religious condition of our people. There is more sense and non-sense expended on it than on any other problem. It plagues and puzzles all denominations, excepting, perhaps, the Catholics, alike. The Methodists, the Baptists, the Presbyterians, the Episcopalians, are troubled by it as it comes up whenever any church seeks a new location or builds a new house of worship. It is the plain familiar question, 'What should be done with the down-town churches?' The same question is to the front in London and Birmingham, in Leicester and Nottingham, and with us as with the Americans, it will not be still; but our census returns intimate that the severe urgency of the question is diminishing. Migrants from the villages to the larger towns are fewer. The rate of increase of population in the great industrial centres are slackening. Marriage is postponed. Families are smaller. But still the march of the wealthier classes from the centre to the circumference of the towns continues, and therefore we shall not be free from this problem for many years. This is clear, the solution cannot be effected by machinery but by souls. As we are finding in so many other things, so here the final question is the discovery of the right man. Bloomsbury chapel is a vivid illustration. It is in mid-London. It is not only a "preaching place," but very much besides. Some of the members of the church travel some distance, but they are comparatively few. The congregation is of the neighbourhood. There is a living church at work under the patient and heroic leadership of a man of

strong and dedicated will and glowing fervour; and so it is actually a mid-London Evangelical mission to the dwellers in the locality in which it is placed. We must not close these "down-town churches," but hold them on till we can fill them with companies of evangelists under the direction of God-sent religious leaders.

*Selford*

#### METHODIST NOTES.

The London Wesleyan Methodist Council and School Board.

The London Wesleyan Methodist Council, having declined to join in a general movement for contesting the School Board election in November next, have nevertheless put themselves right on the questions which are involved in that important contest. Their resolutions are as follows:—

1. Inasmuch as the scheme adopted by the first London School Board, and which has remained in force down to the present time, provides that in the schools under the control of the Board the Bible shall be read, and such explanations and instruction given in the principles of the Christian religion and of morality as are suited to the capacities of the children:

And inasmuch as this provision was distinctly limited by the stipulation that in all such explanations and instructions the Conscience Clause, and the exclusion of denominational formularies, should be strictly observed both in letter and spirit:

This Council declares its judgment that the compromise should be strictly and faithfully maintained; and that all attempts either to sectarianise the instruction or to rob it of its Christian character should be firmly and impartially resisted.

2. The Council further declares that it would view with unqualified disapproval any restriction of expenditure which would either endanger the efficiency or sufficiency of School Board education in London, or interfere with the just and reasonable remuneration of any persons, teachers or others, employed by the Board.

3. The Council earnestly hopes that Methodist electors generally will use both their vote and their influence in favour of candidates pledged to the foregoing principles.

4. The Council further hopes that Methodists will, in support of these principles, consent to become candidates wherever favourable opportunities are presented.

These resolutions, it will be seen, stand firmly by the religious compromise of 1871. That compromise, it cannot be denied, has worked smoothly and well, and the recent attempts to trump up charges of improper teaching against one or two teachers have broken down. Logically, this, like every other compromise, is of course assailable. There is an old story of a Lord Chancellor who, in the course of a judgment in which he violently twisted the intentions of some old founder of a charity in favour of the Established Church, said, "By religion I understand the Christian religion, and by the Christian religion I understand the doctrines of the Church of England." So if the School Board say their teachers are to teach out of the Bible the elements of religion and morality,



it is possible—if you have a mind to do so—to develop that into the Christian religion, and that again into the tenets of the Church of England, and the “highest” version of those tenets. Bayonets are said to be useful for many purposes, but not for sitting upon. Religion is good for everything except to quarrel about.

The true method is to refuse to quarrel. At the School Board religion is a burning question; in the school it is a peaceful one. The former is a debating place for equals who differ; the latter a training place for the teacher who guides. Religion for children presents few difficulties, and none that a healthy-minded teacher cannot evade. He has only to go to the Great Teacher and use His method.

Therefore the right principle to stand by is to leave everything to the Bible and the teacher. Get rid of the professional theologian from the controversy. Laicise the schools. The school teacher will almost universally teach such religion as the average common sense of the community approves, and this is the right principle on which public teaching should be conducted.

But what is to be done with a teacher who does not believe the religion which the community as a whole accepts? The answer is threefold. (1) Any teacher, whatever his private theological opinions, can give a Bible lesson, and a good one. If he believes very little, the lesson will be doctrinally defective. Very well; you cannot have uniformity, and the spirit is more than the letter, even of doctrine. But the vast majority will be substantially orthodox. (2) The teacher will, and must, teach positively and not negatively; let him teach as much as he believes. (3) A theological test for teachers is intolerable; it would produce hypocrisy all round, and only a Pharisee could be satisfied with the result. No test will give you a religious man.

But can we not get to a logical basis by omitting religious teaching altogether? Certainly not. You deliberately exclude from the training of your children what you yourselves think an indispensable part of their education, both on grounds of religion, morality, and common knowledge, and then call it logic! What is a child to do in modern English life who knows nothing of his gospels? He is an ignoramus. Here is the book which, by common experience, of all others appeals to children, and you cast it out of your programme. Mr. Gladstone once proposed to create a university in Ireland from whose curriculum the study of history was to be excluded, for fear that Catholics otherwise would not attend it. The project was scouted. Let us stand on a good education and make the extremists give way.

Again, the elements of religion have in all modern times, at least, been used as the basis of morality. The school is one of our greatest agents in moral teaching. Why deprive the responsible teacher of this instrument of moral discipline and elevation?

Lastly, in the strife of sectarian opinions it is of the highest value to insist that there is a common religion

which not only underlies, but is the leading element in, the creeds of nearly all our churches. Roman Catholic, conspicuously insist that this is not so; but they are wrong. The school lessons on religion of an Evangelical Board School teacher are not only not contrary to the Roman Catholic religion, they form the basis of it; and every child taught them is in a better position to understand and follow in after teaching the positive beliefs of his church than he was before. The priests do not think so; but they are wrong; they, like many other theologians, are more anxious that their flocks should disbelieve what they think erroneous than that they should believe what they deem true. The difficulty with the Jews is not really a religious one; it is quite peculiar. With regard to the High Anglicans, they go about half way with the Romanists; but their real difficulty is a negative one; they do not really object to what is taught by the average teacher, but they want more taught, and they would like the priest to teach it. The former point is unreasonable; the latter must be resisted by any public body, and is not for the interests of the Church itself. The true secret then lies in the Bible, which, after all, we all practically believe in, with varying grades of opinion, and the Bible in the hands of the lay teacher, who takes an educational and not theological view of it, and will draw from it religion for children.

#### **Birmingham Council of Evangelical Free Churches.**

This Council began in a movement for a house-to-house visitation of Birmingham. It is now a permanent organization, in which the Free Churches are working actively together. It has carried out a general mission for the city, and is considering the whole question of lay preaching. It has invited the Free Church Congress for next year. The Wesleyan Methodists of Birmingham, unlike those of London, have joined in the work of the Council without scruple and with zeal.

#### **Nonconformist Councils.**

The first Free Church Congress seems to have given a strong fillip to the movement for local Nonconformist unions. They are rapidly spreading; and it will not be long before the Congress will be in a position to organize itself on a representative basis. That will be an organic federation of the Evangelical Free Churches, and not only an outward and visible sign but an actual instrument of their true unity. It will in no way interfere with the separate action of the churches—and their effective home rule; the less so as the Congress will not be composed of representatives of the separate churches, but of the local unions.

#### **The Free Church Congress.**

This will become apparent in the course of the second meeting of the Congress, which is to be held at Leeds on March 12th and following days. It is expected that this will be a far more significant meeting than the first; from which

it will be divided by more than a year full of events in the history of Free Church Union.

**Religious Services in Workhouses.**

Questions have been lately raised as to the position of Nonconformist ministers and preachers who conduct services in workhouses. At Penrith the Board of Guardians appointed a Nonconformist minister as chaplain to the workhouse. This action being challenged, the question was referred to the Local Government Board, who ruled—correctly, without doubt—that a chaplain must be an Anglican clergyman; but that the Guardians were at liberty to arrange for Nonconformists to attend to persons of their own faith in the workhouse. At Northampton, again, the Guardians appointed no chaplain, but ministers of different churches voluntarily attended to the inmates. The clergy of the town memorialized the Local Government Board, which ruled that a chaplain ought to be appointed. This looks like religious inequality; but the matter must be dealt with practically. The key to the difficulty lies in the method of classification. So long as every pauper is treated as a member of the Church of England who is not known to be a Nonconformist, so long the great majority of paupers will be reckoned either Roman Catholics or Anglicans, and the claim for an Anglican chaplain will be a strong one. It seems that at Burnley there is no chaplain, but the Guardians arrange for regular services, both Anglican and Nonconformist; and this is probably the best plan, not only on the ground of equality, but because, at all events in large workhouses, the resident chaplain has too much work to do of the same kind, and loses freshness and tone for want of contact with the outside world. The great evil of the workhouse is its seclusion and the absence of external influences. It is a frightful penalty on old age to cut it off from the living, active world.

**Ladies as Circuit Stewards.**

Women are steadily making their way into church office. At Redhill the Wesleyan Methodist Quarterly Meeting has appointed two ladies as Circuit stewards, the office—

*par excellence*—demanding business ability. This election apparently makes the ladies members of the District Synod, and from thence eligible to the Conference. It is high time that women were seen in that assembly.

**Local Preachers.**

The last Wesleyan Conference appointed a special committee to consider the best methods of maintaining and increasing the efficiency of local preachers. The committee met on Jan. 30th. A large number of questions were raised, which were classified under four heads:—(1) Status; (2) Admission and Privilege; (3) Organisation, including work, and (4) Preparatory. The first question settled was that, following the general but not universal usage, a lay preacher admitted in any one circuit should have the right, on changing his residence, to be put upon the plan of the new circuit. This gives to the local preacher a general status in the Church. Other questions propounded were whether a local preacher should be admitted by the Local Preachers' Meeting only of his circuit, or should also be approved by the Quarterly Meeting; whether a local preacher whose name is dropped should have a right of appeal, and to what body, which with other points were referred to a sub-committee. It was generally agreed that no written entrance examination should be required, and that the one year's term of probation should not be extended. The great question whether, in view of the difficulty of providing in rural districts for the due and regular administration of the sacraments, some local preachers should be authorised to administer them, was left to the Conference. The proposal of a formal admission service found much favour. The whole question is of the greatest importance, as Wesleyan Methodists are strongly desiring a reform and revival of lay preaching both in town and country.

*H. W. P. M. M. M.*

# OUR PHILANTHROPIC AGENCIES.

BY THE VENERABLE ARCHDEACON FARRAR, D.D., F.R.S.



## III.—DR. STEPHENSON'S HOMES.

THERE is only one class of men for whom I feel any envy. They are a very small class indeed, and I trust that my envy is not ignoble.

1. I do not in the smallest degree envy millionaires or great landowners. It is far more delightful to possess one real home than half a dozen nominal homes. A man who is able to live in modest comfort has greater chances of happiness than one who is sated with a superfluity of luxuries. The moral responsibilities of millionaires are enormous. The man who in the least degree realises them would soon cease to be a millionaire at all; and the millionaire who dies *without* having realised them, as Mr. Andrew Carnegie says, dies disgraced. King Agur shewed a wise insight when he prayed, "Give me neither poverty nor riches; feed me with food convenient for me."

2. Nor do I at all envy great statesmen. Their days are passed in perpetual wear and tear. The strain and stress of political life involves a severe exaction upon their bodily and mental powers. One who had lived in intimate relations with many Cabinet Ministers once drew a picture of the weariness and disappointment which comes over the minds of politicians, even when they rise above the subterranean intrigues and the ignobler passions by which the lives of some of them are embittered. Mr. W. H. Smith was regarded by the world as a man on whom Fortune had showered her most exceptional boons. She had uplifted him from a middle-class commercial position, and, without any aid from intellectual gifts or powers of eloquence, had enabled him to rise by the sheer force of goodness and common-sense into the position of Leader of the House of Commons, First Lord of the Treasury, and Lord Warden of the Cinque Ports. Yet when we read his diary we see how little happiness he derived from these distinctions—*Vanitas vanitatum, omnia vanitas* is written over it all.

3. Nor do I in the least envy popes, cardinals, archbishops, bishops, or high ecclesiastical dignitaries. The lives of most of them are passed in a wearisome routine. Very little deliverance is wrought by the hands of any of them, and not a few seem to lose all courage and freedom from the moment of their elevation, until their words and actions become mere "waves on the Dead Sea of commonplace."

4. I envy the discoverers of new truths. I envy the inaugurators of great social movements of amelioration. I envy men like the little knot of laymen whose

names are associated with the abolition of the slave-trade and the emancipation of the slave—Thomas Clarkson, Zachary Macaulay, Granville Sharpe, William Wilberforce. I envy men like the Nonconformist, John Howard, and women like the Quakeress, Elizabeth Fry, who purified our prisons. And among living men I envy those who, whether they be dissenters, or only lax in what is called "churchmanship," yet, more than hundreds of the clergy put together, have been called by God, called single-handed, called often from deep obscurity, called without the endowment of any splendid gifts, to rescue thousands and tens of thousands of their most miserable fellow-creatures from the bottomless pit of humiliation and despair, and to render conspicuous services to their native land. I envy men who, like General Booth, can point to the fact that by God's blessing on his labours, almost from Nova Zembla to Peru, the Gospel has been preached to the poor, and that thus a multitude of souls have been saved from death. I envy men who, like Mr. Quintin Hogg, have exercised a powerful influence over generations of young men whom he has helped to pluck from the burning fiery furnace of temptation. I envy men who, like Dr. Barnardo, have snatched thousands of waifs and strays from famine and pestilence, from beggary and rags, from moral ruin and spiritual conflagration, from divers diseases and sundry kinds of death. I envy men like the Rev. Benjamin Waugh, who by founding the Society for the Prevention of Cruelty to Children, has delivered from the brutalities of fiendish parents the hapless lives of those of whom Christ said, "Suffer the little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." I envy men who, like the Rev. Dr. Stephenson, have not only "added sunlight to daylight by making the happy happier," but have poured the glow of dawn upon the souls of little ones who seemed to have been doomed—by that inexorable retribution which presses on the heels of national neglect—to lives reserved for the blackness of darkness.

I am well aware that some of these men whom I envy have been, and are, the mark for incessant slander, hatred, and abuse. I am well aware that the fashionable religionism, which glories in external functions, and will spend thousands of pounds a year on histrionic services, looks down on a man like General Booth, for instance, from the whole height of its inferiority. He and others who, like him, have done the most effective philanthropic

work in our day, have enjoyed to the full that beatitude of Pharisaic malediction which was expended on the Lord of Glory by the Judaism of his day, and has ever been expended since on His most faithful servants by priests and Pharisees down to the time when—to quote the late Bishop Wilberforce—"the Church of England shewed a semi-vitality, or rather an anti-vitality, by driving from her bosom that saint of God, John Wesley." But the abuse of worldlings and of journalists, "religious" and secular,

dinner he proposed an open-air service to the candidates. Many of them followed him. He borrowed a chair in a back street, stood on it, and began to sing. Open-air services in those days were rare, but he was a good singer, and a crowd soon collected round the young candidates and the young preacher. He won their sympathy, and that was the beginning of his ministerial career. His knowledge of music has done him excellent service for many years.

A few years afterwards he came as third minister to



THE PRINCESS ALICE ORPHANAGE, BIRMINGHAM.

is the highest tribute to the merit of true men, and the days will come when more honest voices will say of them :—

"Blush, Calumny, and write upon their tomb,  
If honest eulogy shall leave thee room,  
Thy deep repentance of thy thousand lies,  
Which, aimed at them, have pierced the offended skies,  
And say, Blot out my sin, confessed, deplored,  
Against Thine image in Thy Saints, O Lord."

The Rev. Dr. Thomas Bowman Stephenson is, like General Booth and Mr. Waugh, a Dissenting minister. Thirty-three years ago he was one of the 160 candidates for admission into the Wesleyan ministry of that year. One hot summer's day after

the Lambeth Circuit. He began to preach in the open courtyard of Waterloo Road Chapel, and gradually drew his hearers from the courtyard into the chapel itself. It was there that he first hired a miserable cottage (4, Church Street), where, with the assistance of Mr. Alfred Mager and Mr. Francis Horner, he proposed to shelter a few destitute lads, who slept in a loft, dined in a stable at the back, and were occupied in wood-chopping. The first boy who was taken into this home is still living and is now a respectable London artisan. Dr. Stephenson had, at that time, no great scheme in view. His refuge was only part of his evangelistic work at Waterloo Road Chapel. "The rescue of children from evil or the



brink of ruin was only one part of a much wider work on which his eye and heart have always been fixed, though, for want of means, he has only been able to do a little towards its realisation. The work he did in Lancashire, especially during the cotton famine, and all the experiences through which he passed, deepened his conviction that some distinctly Christian and evangelistic agency was needed to enable the churches to grapple with all the sin and woe around them. Like the south wind blowing upon a garden of God came the impulse; like the early morning stole the light." Silently, secretly, gradually, almost before the founder knew it, his work grew to its present proportions.

bestowed upon him." Many and many a lad who has crossed the threshold of the cottage "with arab habits, physically weak, with phlegmatic or passionate nature, and an ingrained tendency to all manner of evil," has for many a long year been clothed, and in his right mind, and has become, by the blessing of God and human effort, a blessing to his country and to himself.

Nothing can exceed in pathos the "owre true" tales of the little ones whose souls these homes have "loved out of the pit of destruction." Here are one or two of them :—

1. Mary's childhood is to her a nightmare of such



FRONT VIEW, BONNER ROAD.

What a book is the Register of the Children's Home! The thirty-five boys who head the list all lived in that little Church Street house before any work for girls was attempted. The first fatherless and destitute boy who came is (as I said) now a respectable working man. The second who came with wan face, who was taught a trade, trained, and converted in the Home, is now a "noble young fellow, head of a happy home, foreman in his office, and deacon in his church." Another, illegitimate son of a mother without employment, a street arab, passionate, obstinate, sick and wasted, hopeless and helpless, is now also foreman of his shop. Another, "kicked out of the shelter of a miserable hovel by drunken parents, utterly forlorn, sharp as a needle, pugnacious, hardy, became, in the charmed circle of the Home, grateful and responsive to the loving care

terror that she will rarely refer to it. She dimly remembers a good and kind mother, but she had a weak father, who married again, and badly. The stepmother in the homes of the poor is only too often a terrific curse to the children of the former wife. This stepmother was possessed with a devil of cruelty. She hated, starved, and relentlessly beat the poor little girl, and when the child was ten she sent her out to seek a situation, and cruelly maltreated her because she naturally failed in her quest. Women who are cruel and take to drink are even worse devils than men; and when Mary was eleven she fled from home, and offered herself to work for nothing but food and shelter. Late at night she was taken in by a little low beershop, where she was allowed to stay "as a slavey" for food and bed, and at night was left to sleep alone in the house. She became footsore, and ill from over-

work and want of food, and was brutally treated by the publican; on hearing him threaten to send her back to her mother she fled once more, begging for bread, and sleeping under hedges and carts and in barns. Then, in the bitter pangs of hunger, she was tempted to steal a loaf from a baker's cart, was brought before the magistrate and handed over to Dr. Stephenson's Home, where she is happy, and useful, and good.

2. Johnnie was six years old, the fatherless son of a drunken and depraved mother, who locked up her children all day without food or fire. He attracted the pity of a lady, and having been turned out of the foul and filthy lair where his mother lived in sin with a labourer, who had seven children, was taken to the Home, where now "his fair, sweet face looks up into eyes that are pitiful, and the childish feet that trod such a thorny path are walking in pleasant ways."

3. Willie was a bright child, with a peculiarly merry laugh, left an orphan, and deformed by an accident. It was very difficult for him to earn his living, but they employed him in printing at the Home, to which he was deeply attached and grateful, and which had no more faithful, diligent, and devoted worker. Arrangements were made to find him a home and work in Melbourne, but before the time came his delicate constitution gave way, and he died in happiness and peace.

4. A short time ago a little lad of four was found wandering in the streets of one of our seaport towns, with a label on the back of his ragged clothes on which was written, "*Whoever finds keep.*" His mother was dead, his father was a worthless vagabond. A man and woman took him to the place they called their home, a wretched room in one of the lowest parts of the town. They treated him so cruelly that the neighbours began to talk, for the child was often locked up by himself for twelve hours, with only a mouldy crust to feed on, and nothing in the room but a heap of dirty rags. The officer of the Society for the Prevention of Cruelty rescued him from the sickening atmosphere of this lair, and he became an inmate of the Home.

5. Charley came to the Homes dirty, ragged, wretched, footsore, heavy, hopeless, and fresh from a prison. At the Homes he became gentle, grateful, penitent. He died of consumption, and the vagabond from the streets and lodging-houses of Westminster passed away in perfect happiness, assured of the love of his Saviour Christ.

6. One more case must suffice. Minnie, though only five years old, had lived in an atmosphere of unspeakable depravity in a rookery with her mother, who was an "unfortunate." Being a great chatterbox she often talked of her childhood, prefacing her stories with the words, "When mother and me was drunk one day." A friend related that once in a tap-room the mother lay in one corner, too hopelessly drunk to stand, and Minnie, not yet five years old, but dead drunk, in another! Unable to arouse the child by calling to her, and unable to go to her—the story is almost too frightful to narrate, yet such things

are—pulled off her heavy boot, and flinging it with too true an aim at the baby face, inflicted a frightful bruise on the unconscious little one. She then laid down again, content with the results of her effort. There are touches of tragedy in the loathsome darkness, out of which this child's life and that of others have been rescued, which are too terrible to reveal. If the fastidiousness of dainty readers is shocked by such narratives, what would they say if they could really look into "the depths of Satan," which abound in those dark places of Christian cities—and quite as much as, or, thanks to drink, even more than the dark places of heathendom—are the habitations of cruelty? When she was surrounded by innocent lives and healthy influences, the old depraved, degraded habits of her besmirched childhood fell away from this hapless victim of human wickedness; a new childhood came back to her; the remembrance of those old abominations became dim and vague, and the Sisters of the Homes rejoiced to see her occupied with trifles and the simple pleasures of her companions. "So," says the Sister who writes her story, "it always is, thank God. The contact with pure lives and innocent minds is not slow in its influence on the little ones who have been brought up amid vice and cruelty. Let a few months, at most, pass, and in the great majority of cases, neither by conversation nor by action can the child of godly parents be distinguished from her sister of the slums."

For it must not be supposed that *all* the children in the Homes are thus snatched out of the very clutches of Satan as brands from the burning. Many of them are merely delivered from the prospect of starvation brought upon them in Christian surroundings by unforeseen calamities. To that fact I can bear testimony. A month ago, one of my parishioners appealed to me to do what I could in the following circumstances. The daughter of parents in St. Margaret's parish had married a clerk, who seemed to be in a position to marry. For some years all went well, and five children were born to them. Then the husband was seized with long-continued illness, which drained away all their little earnings. After a time he died, and his wife and children were left absolutely without any means of livelihood, and with nothing apparently before them but ever-deepening misery and dependence. I applied to Dr. Stephenson, and at once, without the least delay or hesitation, and without any prospect of the smallest payment, without any tedious and intolerable canvassing for votes, he took into his Homes one of the boys and one of the girls. Under his compassionate care they will be trained in happiness and innocence, until they are able to emigrate to Canada, or to earn in England their own living. In accepting the children there is no limit of age or of sex. Not a few of Dr. Stephenson's children are of respectable birth, yet under the system which he adopts there is not the least practical difficulty about their assimilation with children who have sprung from such deplorable antecedents as those which I have narrated.

What are the secrets of these blessed and beautiful results?

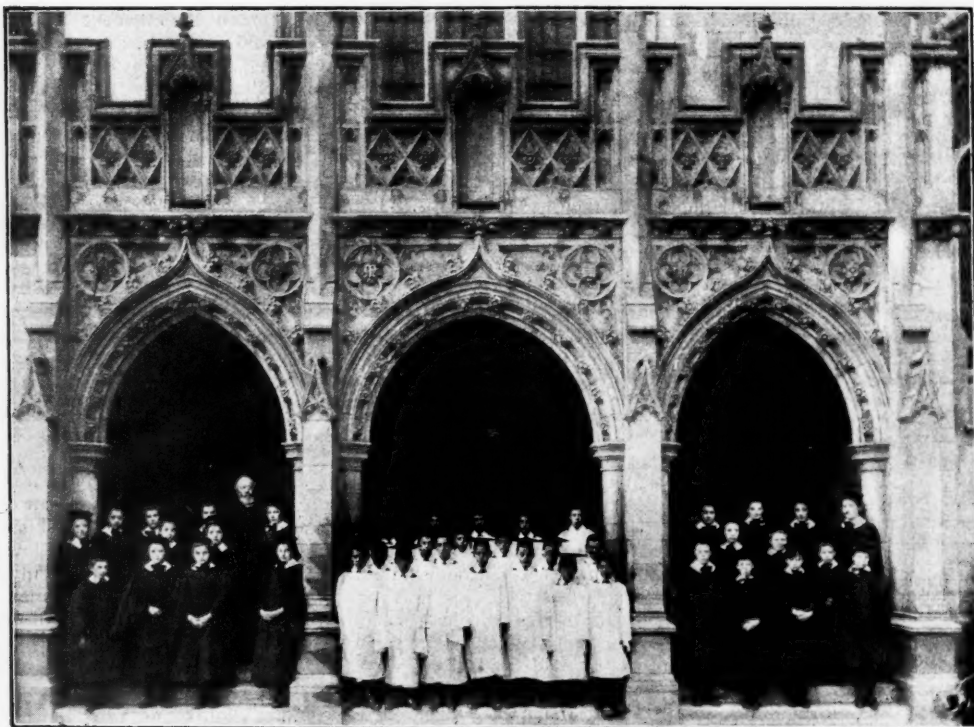
They are mainly these—Love, and Work, and Religious training.

I. Christian love is the potent magician on whose aid most reliance is placed; and its exercise is chiefly secured by the two elements of family life and individual influence.

i. Dr. Stephenson is practically the founder, at least in England, of that system of *family life for children*, which has been wisely adopted not only by Dr.

in the system. The children are not merged in a mass. Each child is known, cherished, called by its Christian name, taught to feel that its individual soul is precious, and its separate happiness dear to those for whom it is indebted for all the gifts of life. Ladies are placed in charge of boys as well as of girls. The children sleep in large dormitories, and in each dormitory there are trusted monitors. The general *morale* of the Homes is excellent. There is no severe discipline of any kind, and corporal punishment is reduced to a minimum.

II. Work—industrial training—is another most im-



THE CHILDREN'S HOME CHOIR AT ST. MARGARET'S.

Barnardo, but also, to some extent, by Boards of Guardians. The children are not herded promiscuously together, but are broken up into houses and families, each under the care of two Sisters, and each known as "a home." In these homes the elder children are always taught to take a pride in, and show care for, the little ones. Large freedom is allowed. The homes for boys and girls are separate, but they are taught together, and their playgrounds adjoin, and no evil consequences of any kind follow. All are treated, in each home, as the children of one loving family, under the care of those who stand to them in the relation of their true parents.

ii. The Individual influence is naturally involved

portant element in the system. Every child is taught a trade. Every child is an eager learner; for all know that on their trade must their future success and livelihood depend. The regularity and vigour of the work exercise a most wholesome influence over the moral character, and the child often gains even more from the silent discipline of honest labour than from the intellectual instruction. The boys are taught to be printers, carpenters, cloggers, shoemakers, bakers, agricultural labourers; the girls are trained for domestic service, and the ablest of them become pupil teachers. The general teaching is good. Boys and girls are taught together, often in the same classes, in public elementary schools, by certificated teachers.



It is the industrial system which is more useful and distinctive. One of the specialties is that every boy or girl in the Homes who shows the least capacity for music or has a good voice is trained to render first-rate music in the choir, and to play some instrument. The choir of the Homes is not infrequently invited to various chapels, and in this way the funds are helped. I had the pleasure of inviting them all one weekday evening to St. Margaret's, where their sacred music delighted an immense congregation, and where they won an offertory for the institution to which they owe so much. Considering the uncertainty of music as a profession they do not look to it as a means of earning their living; but, as a matter of fact, some boys have got on all the better in Canada because of their musical training, and have earned money by their instruments or their voice. Emigration, among its many other advantages, gives to those of the children who come from deplorable parentage a means of escape from the contamination of their former surroundings. They are heartily welcomed in Canada, and easily obtain situations there, because the Homes have a good name, and it is known that the children have been well trained before they go.

III. It need hardly be said that Religion is relied upon as the highest means of rendering permanently blessed the elevating influences which they derive from kindness and firm yet gentle control. But in this respect also much wisdom is shown. The religious influences are all simple and natural; not artificial, not morbid, not forced, not purely external. Religion is never, to use the vulgar phrase, crammed down their throats. It comes to them as the natural atmosphere of a simple and healthy life. They see it reflected in the lives and characters of their teachers, not in the form of stereotyped phrases or formal observances, but "in loveliness of perfect deeds." They know from the first that it is to religion—it is to the good mind and the good life which come from genuine love to Christ—that they owe their rescue from misery and degradation, and the leading of their steps in green pastures and beside the still waters of comfort. The traces of the effects thus produced upon their minds are often discovered long afterwards, and sometimes in very touching ways. Even in such

Homes, where so many miracles of grace are visible, it will sometimes happen that "the old Adam" in a boy's heart will prove too strong for "the new Melancthon." This happened in the case of one boy who, after showing himself exceedingly intractable, ultimately, I believe, ran away and was lost sight of. Long afterwards there came a letter directed in the handwriting of this boy in which was nothing but the words, "I will arise, and go unto my Father"; and "Wilt thou not say unto me at this time, my Father, Thou art the guide of my youth?" Those few words had been written from some far-off land or sea; but they proved sufficiently that the grace of early influence had not ceased to stir in the boy's heart, and that the wandering prodigal had at last come to himself.

I will not burden this paper with statistical or other details about Dr. Stephenson's Homes. My object has solely been to create a deeper interest in his work. All that will be necessary to say is that the work now includes—  
 Seven shelters.  
 Three hospitals.  
 Two mission halls.  
 Three training farms.  
 Six schools.  
 Four chapels.  
 One convalescent home.  
 An emigration home, and twenty-seven houses filled with orphans or outcast children.



THE CHILDREN'S HOME, HAMILTON, ONTARIO.

At the present time there are 900 children resident in the Homes.

2,545 have been trained and sent out to situations.  
 3,445 have already received the shelter and training of the Home.

There is but one anxiety about the work; it is the old financial one. The funds are mainly supplied by the contributions of Wesleyan Methodists. The annual income is about £18,000, and about 200 children annually leave the Homes. But if larger sums were forthcoming there might be a large extension of the work to meet the crying needs of many children who ought, without delay, to be removed from the ruinous conditions under which they are now forced to live.

If this slight sketch should stimulate the heart of any Christian man or woman to aid in this blessed endeavour its object will be amply fulfilled. Subscriptions should be sent to Rev. Dr. Stephenson, Children's Homes, Bonner Road, N.E.



# THE ROUND TABLE CONFERENCE.—XVI



## RELIGIOUS TEACHING IN BOARD SCHOOLS.

THE PRESENT PHASE OF THE RELIGIOUS DIFFICULTY IN OUR PUBLIC ELEMENTARY SCHOOLS.

VIII.—BY THE VENERABLE THE ARCHDEACON OF LONDON, D.D.

By the kind courtesy of Canon Fleming, the Editor of the *Religious Review of Reviews*, we are permitted to reproduce here an excellent interview on the subject of this Round Table Conference, which appeared in the last number of that review, a number, by the way, which is the best we have yet seen.

In reply to the question, "What are your views with reference to the present contest?" Archdeacon Sinclair replied:

"I regard with the greatest regret the whole controversy. It is my deliberate conviction that it might have been easily avoided. When I was a member of the School Board the cases of improper teaching on the part of individual masters did occur once or twice, and our method was to remonstrate with them, and if one was found unfit for teaching Scripture, then he was relieved of that particular duty, though, of course, not from his position as an elementary teacher. Those who do teach improperly among them are very few, and will be few if proper attention be paid to the existing safeguards. Absurd answers are just as often given by the children in the Church of England schools as by those in the Board Schools. It is quite contrary to fact to say there are more in the one than in the other. In my opinion the Scripture Sub-Committee for the time well represent in a rough way the wishes of the people of London about religious instruction. The Scripture Sub-Committee, however strong the religious views of the members may be, will in practice carefully respect the convictions of the minority, and they will always be bound by the Act of Parliament, which provides that no teaching must be given to attach a child to any particular denomination. Those who lead the opposition on the Board to the existing system avowedly state that they are not actuated by any friendly feeling, and I have observed an inclination on their part to reduce the present system to such a state as will end in a *reductio ad absurdum*. I should also add, in explanation of the

very strong and, as it seems to some, almost inexplicable attitude of many of the Nonconformist leaders on the subject, that they have come to regard Churchmen as people who wish to extend and develop the movement begun by the late Dr. Newman. This attitude is adopted now to almost all Church movements not distinctly on the lines of the Reformation. I would refer, for evidence, to the words of an eminent man, Dr. Rigg, in his article on Dr. Pusey in one of the reviews. The later leaders of that movement have avowed their deliberate intention of unprotestantising the Church of England, and they have an increasingly large following among the clergy. Any concession, therefore, to any movement, whether representing anything good or bad in any matter, is regarded by these strict descendants of the Puritans, the Nonconformists, as a contribution to the increasing success which is attending the later developments of the Oxford crusade.

"It is all very well for the opponents of the existing School Board system to say they are acting for the sake of certain great fundamental doctrines, and not as High Churchmen; but it is not reasonable, as matters are, to expect those who differ from them to dissociate the speakers and actors from the movement to which they appear to belong. This fact applies on their part not only to School Board matters but to most matters connected with the Church of England generally. They cannot distinctly dissociate these Churchmen from the mediævalising crusade. The general result of that crusade is to place the Church of England in the position of a sect, and to enormously increase the force of the secularistic movement."

THE ADVANTAGES OF MR. FORSTER'S SCHEME.

"Now as to the crisis?"

"I have had personally nothing to do with the present controversy. I regard myself as an observer, and I am quite certain that what I have said repre-

sents correctly the attitude of the leaders on both sides, although there are many individuals who are attracted to the respective sides for various reasons.

"It is well to remember that under Mr. Forster's original scheme the majority on any particular School Board might determine for any or all of their schools what, if any, form of religion should be given. It would have been at the will of the majority and at the discretion of the School Board who would not have been under the direct control of the ratepayers as they are now. Mr. Forster suggested that the School Board in boroughs should be appointed by the town councils, and by the vestries in the parishes outside boroughs. The change was brought about in Parliament mainly by the efforts of the National Education League, assisted in the House by many of the Radical section of the Liberal party, who have since so greatly increased in numbers. The Education League desired a much more secular measure; Mr. Forster one that would have been more religious. The ultimate form that the measure took, and the amount of the religious element that was allowed, were regarded as concessions to the earnest religious character of Mr. Forster himself. Left to themselves, the Radical party would have been far less conciliatory."

#### THE SAFEGUARDS.

"As to the safeguards?"

"There is a rule of the Board that in any school the Board shall consider and determine upon any particular religious teaching that the circumstances of the school may require, and the arrangement of such scheme may be left to the managers of such schools, while any parent, person, or ratepayer of the district may show specific cause for the exception of the school from the operation of religious teaching in whole or part. This is in view of any school that may be filled with any one religious denomination, e.g., Jews or Roman Catholics. It would be possible under this rule to classify children as was suggested by Mr. Allen Edwards in his interview, and this, perhaps, may be the ultimate outcome of the present struggle; but it would be so extraordinarily difficult in practice that it might upset the whole system and drive London to follow the example of Birmingham. One valuable part of the present system is that in accordance with the practice of existing Elementary schools provision may be made for offering prayer and using hymns in schools provided by the Board at the time or times when such religious observances may be practised, and the arrangement of such religious observances may be left to the managers of such schools, with right of appeal to the Board by any teacher, manager, parent or ratepayer of the district.

#### THANKFUL FOR THE COMPROMISE.

"I think, if you consider the enormous number of varieties in religion among the people of London, this compromise is as much as we can expect, and one we cannot be too thankful for. In my view, it

would of course have been more desirable if Nonconformists and Churchmen could have drawn up something upon the basis of the Shorter Catechism and the first part of the Church of England Catechism, on which all might agree as a means of inculcating moral and religious truth and duty. The second part of the Catechism and the teaching of the Sacraments could have been left to the Sunday schools and the preparation for Confirmation. But the length to which the principle of absolute religious liberty has now gone would forbid all this. The idea of making the words of the Bible explain themselves seems at the best all that we can possibly attain to in the region of practical politics."

#### THE NEXT ELECTION.

"What of the next election?"

"Well, what I am afraid of is that the struggle will be an exceedingly bitter one. The issues will be very much obscured, and *odium theologicum* will be rife. Either Mr. Riley's party will be successful or they will fail. If they are successful, the victory will be regarded by the whole of the Nonconformist and Secularist bodies as a triumph of the dominant party in the Church of England, and a vehement, and in the end a successful, agitation will be carried on to alter the law in a sense contrary to Mr. Forster's wishes.

"If, on the other hand, they fail, Mr. Riley will have successfully destroyed the present system, which, with all its inherent faults, is clearly the best that circumstances will permit for the 400,000 children under the London School Board; and a great blow will have been struck against religious education in Board schools altogether. Mr. Riley's friends will have thus acutely roused the whole of the Nonconformist bodies against them and will have united them with a large and increasing force of secularism. That Mr. Riley's campaign should be successful seems to me absolutely impossible in the present state of things. There is no question that they will bring out all the voters on the other side who can in any way be made to believe that an attempt is being made to interfere in any way with religious liberty.

"That the most solemn doctrines should have been brought into the discussion I consider most unfortunate, because, however fundamental they may be, they cannot help coming under the category of formulas. And as regards religion, it should have been the object of all true friends of fundamental Christian doctrines to have kept them out of an arena where by that designation of formulas they must be excluded.

"I should be as delighted as anybody that the full Catechism should be taught at the Board as well as at the Church schools, but that, of course, is *ipso facto* out of the question, and I regard the present system, if wisely used, as the best that can be permitted. With right supervision from the Scripture Subcommittee, no improper teaching could be given. I think that is all I can say, Mr. Collings."

"But, Mr. Archdeacon, you have perhaps noticed

the Jewish question that has arisen between Mr. Riley and Dr. Adler, in which the former claims that undue partiality is shown to the Jews?"

"With regard to Jewish schools, I have already referred to the provision for making special arrangements in any school. It is, I believe, the fact that certain schools are entirely filled with Jewish scholars, and it was clearly contemplated that provision should be made for them. It would be, of course, intolerable and monstrous that the New Testament in any shape or form should be taught them.

"If so large a body of Wesleyans or of Church of England children lived round about a school as to entirely fill it, the same provision would clearly and obviously allow that the teachers should be Wesleyan or Church of England. But remember that in London, where there are Jewish schools, it is because they themselves have chosen to live in certain localities. It does not seem to me to be possible to do more on this principle for Nonconformist or Church of England children, from the mixed distribution of our people. We are divided, but they are one."

#### HOW TO AVERT THE STRUGGLE.

"One question more. Is it possible to avert the struggle that is coming? You have hitherto elicited the sympathy of Nonconformists, who, like you, dread the struggle. Could not you call a round-table conference?"

"I sincerely hope that it may be possible to avoid the contest altogether. If some moderate men among both Nonconformists and Churchmen would agree to demand the maintenance of the compromise, the *status quo* might be kept and considerably worked. The dispute might still end happily, if some great authority like the Archbishop of Canterbury or the Bishop of London would put things plainly and clearly before the people, and show the more eager partisans that even fundamental truths, however simply taught, when formulated become formulas, and are therefore illegal. My last word of affectionate warning is that, if the contest be fought out, I believe the result will be calamitous to religion generally, and a serious blow to religious education in the School Boards of the country."

#### IX.—MR. RILEY'S REJOINER.

I AM kindly invited to reply to my critics in the Round Table Conference. That reply will be very brief, firstly, because I have at present but little leisure for writing articles; secondly, because there is nothing new to be said; and thirdly, because I greatly dislike prolonged controversy on sacred subjects.

Let me re-state my position. Granted that there must be a common religion in Board Schools, I say that the only religion possible is the *Christian* religion; that the "compromise of 1871," which spoke of instruction being given in "the principles of religion" from the Bible, meant the principles of that religion, and that, therefore, the fundamental and essential principles of the Christian religion—the Incarnation and the Trinity—were intended to be taught and should be taught to the Christian children in our schools. The Rev. Hugh Price Hughes, in the main, goes with me. He says, "I desire to pay my sincere tribute to Mr. Athelstan Riley's motives and objects, with which, of course, as a Christian, I agree." Mr. Hughes is just the kind of Nonconformist I am calling to my side in the battle for Christianity. How is it that he endeavoured to get the London Methodist Council to make common cause with the London Liberal and Radical Union? That body, as he knows, issued in 1891 a School Board programme, which included the banishment of the Bible from the London Board School, and its action within the last few weeks has resulted in the establishment of a London Pro-

gressive Education Council, with Mr. Corrie Grant as Chairman of the Executive Committee, who is reported to have said that he was working for the establishment in the Board Schools of a *religion which would be acceptable to a Mohammedan!* Truly we live in curious days!

I "labour for peace;" Mr. Hughes instantly "makes himself ready for battle." He refuses to believe we mean the same thing, and yet after carefully reading his article I believe we are agreed. "The essence of a creed," says Mr. Hughes, is not, as Mr. Riley thinks, "the intellectual acceptance of a creed, but the devotion of our life to a living Person." A curious antithesis! How does Mr. Hughes know that the Person is either living or worthy of the devotion of our life but by his creed? And, if Mr. Hughes will forgive me for saying so, it seems as if he must needs misrepresent me before he can quarrel with me. When did I advocate "the ramming into the minds of children technical, scholastic definitions of the Incarnation, the Atonement, and the Trinity"? What can he mean by saying that I am "thrown into paroxysms of terror because scholastic definitions are not dogmatically forced into the brains of children"? Mr. Hughes says that the majority of the people desire "such elementary instruction in the facts and ethics of the Christian religion as little children are capable of receiving." He agrees with them; so do I. That

the Second Person of the ever-blessed Trinity came down from heaven and took our flesh in the womb of the Virgin Mary, His mother; that He was crucified, dead, and buried; and that the third day He rose again—these are all *facts* of the Christian religion, facts upon which that religion is founded, and these facts are just what Mr. Hughes and I want taught to the little children, so far as they are “capable of receiving” them. “Teacher,” says a Board School child when the second chapter of St. Matthew’s Gospel is being read and explained, “why did the wise men worship that baby? Was He God?” What answer is the teacher to give? The issue at the School Board is this: may those truths be taught from the Bible which Christians call facts, but which Unitarians deny? On which side is Mr. Hughes? I claim him for an ally.

Dr. Clifford occupies a different position.\* He is a more consistent follower of Mr. Corrie Grant and the Rev. Copeland Bowie. Here are three extracts from his article. “Mr. Riley says, ‘It was tacitly assumed that the great Christian doctrines common to the creed of both parties would be taught under it [the compromise].’ I deny it.” “We refuse to use the money of the State for the inculcation of religious dogmas.” “Refuse to teach ‘the deity of our Lord,’ ‘the Atonement,’ ‘the fundamental truths of Christianity’! Why, then, do we build and pay for our houses of worship?” The italics are mine—the conclusion is obvious; they are not to be taught in Board Schools. Evidently Dr. Clifford would not agree with Mr. Hughes as to instruction in “the facts of the Christian religion.” Why, if he is to be taken seriously, the very idea of God must be banished from the schools, for to teach that there is a God is to “inculcate” the most tremendous of “religious dogmas.” Dr. Clifford does not get out of the difficulty by saying that “the meaning of the Bible is to be conveyed to the minds of the children.” What is its meaning? A Christian and a Unitarian would differ. The Bible, says Dr. Clifford, is to be allowed “to speak for itself.” Unfortunately, it can’t speak, and so the Board orders the teacher to give instruction therefrom. Obviously the Christian

\* So apparently does the Rev. W. J. Henderson. Holding the opinion set forth in his article, how can he maintain the “compromise,” which requires instruction in “the principles of religion”? But perhaps he does not, and in this case he is more logical than Dr. Clifford.

teacher finds in the Bible what the Unitarian does not. The Rev. Hirst Hollowell says I think the Bible “so defective an instrument of religious education.” Not at all; I think it a divinely-fashioned instrument. It is the agent I mistrust, if that agent is a Unitarian or a theosophist.\* At the present moment I am writing with a most excellent pen, but being an indifferent calligraphist, I have considerable sympathy with the printer. Mr. Hollowell adds that “a teacher is within his right in giving the obvious sense of the Bible, but he is not then either to teach Unitarianism or to attack it.” This does not take us one step further from the difficulty; the obvious sense is one thing to a Christian, another to a Unitarian. The question, “What think ye of Christ, whose Son is He?” meets us at every turn, as we pass from chapter to chapter of the New Testament.

In conclusion, let me quote a passage from a recent article in the *Echo*. It appeared on January 26th last, and was a comment on the recent introduction of the word “Christian” into the Board’s rule, as an explanation of the religion we expect to be taught from the Bible. “The substitution of the words ‘Christian religion and morality’ for ‘morality and religion’ . . . a slight backward step,† as the word ‘religion’ embraces the Christian religion, but the word ‘Christian’ does not embrace all religions. The word ‘religion’ is applicable to all creeds and climes. It may be used with equal propriety and satisfaction in London or Lahore, in Rome or Jerusalem. . . . Then why not use words which would answer the purpose and be applicable alike to all people subject to our sway? Why not? Because we have a narrow and bigoted party in our midst.”

That narrow and bigoted party is *my* party, and I have drawn my sword and flung away the scabbard. There is the issue, clear and distinct, freed from all sophistries and verbiage. Mr. Hugh Price Hughes, Dr. Clifford, Mr. Hirst Hollowell! *where will you be in the day of battle?*

\* On the Board’s agenda of to-day (Feb. 8th) is a letter from the British and Foreign Unitarian Association, protesting against the proposed Religious Instruction Circular, because it assumes “that the Bible can only be truly taught in a Trinitarian sense.”

† The “Progressives” on the Board, the men Dr. Clifford and Mr. Hughes are so anxious to return in a majority next election, evidently thought the same. Seventeen of them voted against the word “Christian,” none supported it.



# LA MARÉCHALE.

BY FRANCES E. WILLARD.



WHOEVER brings charm of person, voice, or manner to the service of God and humanity has brought a double blessing. "Through the eye to the heart" is an air-line road; if "the man wonderful" dwells in a "house beautiful" so much the better, provided always that his gifts are laid on the white altar where glows the fire of heavenly love.

I thought of all these things as yesterday, among the fair hills of Switzerland, I looked upon and listened to "La Maréchale." She is the eldest daughter of that great and holy woman Catherine Booth, "Mother of the Salvation Army," and inherits, it is said, beyond any other of the endowed and consecrated eight children of the General and Mrs. Booth, their special gifts, graces, and grace. She may be thirty-five years old, but although the mother of five lovely children, she seems but twenty-five or thereabouts. Edward Clifford, the well-known London artist and Christian worker, painted her portrait for the Royal Academy Exhibition, and gave it to her mother. "La Maréchale" was certainly a charming subject. Her parents had marked physical advantages which she inherits in accentuated form. She is tall, like her father, and of erect and graceful bearing. She has a countenance full of strength, sweetness, and light; fair brown hair, soft and abundant, with a chestnut tinge, plaited behind and without crimps or puffs, lying in waves around her delicate face, with its sweet tender mouth, frank grey-blue eyes, pencilled eyebrows, a regal Roman nose, brilliant complexion, thoughtful forehead, and smile as sweet as summer. Beside her, cuddled up against her mother, was Evangeline, her eldest little girl, five years of age, and around and in the little cottage sleeping-room adjoining were her three boys and another girl, the baby being but one month old. Her husband, Arthur Booth-Clibborn, was absent, but we attended an orchard-meeting conducted by him last Sunday, and he is for a man as handsome and every way attractive as she is for a woman. To say the truth, we never met a young pair more ideally fitted, or more righteously fond of one another. La Maréchale cannot say enough of his

goodness and gifts. As she handed us books and brochures of his, she said repeatedly with kindling glance, "Have you read this? It is so good. You've no idea what a success my husband's books have made." We did not doubt it, but we knew what a success she was. Going to Paris at twenty-two, with hardly any knowledge of French, she made herself mistress of the language, and her addresses in it were attended by the most cultivated Parisians, while her books, like those of her husband, have had a remarkably large sale in France and Switzerland, as well as in Russia, Armenia, and other distant lands. These two young people are at the head of the Army in France and Switzerland, and as all Christendom knows, have served and suffered as few others in our day have had the opportunity to do for Christ and His cause. La Maréchale's career already fulfils her father's prophecy that women will, if once left free in their action, develop administrative powers fully equal and oftentimes superior to those of men.

In our conversation of an hour she referred constantly to the sayings and doings of her mother somewhat after this order:—"She was honest-hearted before God and men, she never blinked the truth for anybody; there is but little plain dealing even among Christian people, and as a matter of course it is altogether unknown in fashionable life. But mother wounded only that she might heal, and always began by telling a person every good thing she could think of that he had done, thus preparing him for the statement of his vanity, lightness, neglect, or habits hindering to the cause and to his character. In her presence one felt that mere appearances of goodness all went for nothing; one knew that she was saying if it were true, 'You have not a single eye to God's glory, you are not spiritual, your presence lowers the temperature.' But she made each soul feel that she was a loving sister to him or her, and she proved this in the only way that people will receive it now-a-days, when profession so often mocks performance, by her deeds of helpfulness. Oh! if we who claim to be disciples were but honest with each other; if we said to the person himself what we retail to others about him,

how it would change the outlook of the world for those from whom the world has reason to expect golden-rule conduct." Referring to the Army officers, La Maréchale said, "Our officers are heroic; when I came up here and could not go out for a while into active service, I wrote several hundred letters to them from my bed, and if I could show you the replies that have come in, you would think as one has said, that they read like a new 'Acts of the Apostles.' I write letters for hours together, sometimes lying down, and have had remarkable answers to prayers for money, for I began my work in France on the principle of 'no debt' and therefore a very extensive correspondence is necessary in order to obtain the requisite financial aid."

For nine years not a penny was received for the work in France or Switzerland, except as La Maréchale and those associated with her begged for it.

Though collecting some 25,000 dollars a year for the work, Mr. and Mrs. Booth-Clibborn commenced their married life in a flat of three rooms with an annual rent of 130 dollars. Their present home in Paris is a small flat on a fifth storey.

Six hundred evangelistic workers, including the "local" leaders, are under their care; raised up from the ranks, they were mostly infidel worldlings or Catholics. "The officers here are raised from among the people, they have left their places as artisans, and cast in their lot and take their chance with the rest of us," said La Maréchale. "They know they will get their clothes and 'bread and cheese' but nothing superfluous. We tell them that so far as the best and happiest life is concerned, there is one thing needful, 'Seek first the Kingdom,' and then the necessary shall be provided."

Miss Booth commenced public work when only fourteen years of age, driven to it by an irresistible urging of divine love after she had received a remarkable baptism of the Spirit. It was at that time a thing almost unknown for a young woman (and how much more a child) to stand up to speak in public in England. The prejudice against any woman speaking before a mixed audience was very great, as her devoted mother had proved. Added to this, Miss Booth was of a very timid and retiring nature, and a curvature of the spine which often obliged her to lie on her back the greater part of the day opposed a physical obstacle to great efforts in public. But the trait which has most marked her career—heroic courage and self-forgetfulness—enable her to trample all these difficulties under her feet. True to the training and example of her parents, the moment she found her-

self in front of an audience of deathless souls, she conquered. And what multitudes of young women have been inspired to follow in her steps, including her own precious sisters!

I asked this beautiful woman what led her to an undertaking so stupendous as the effort to evangelize the masses in France; that country that derides a living Christianity and has produced the two anomalies of a comic Bible and child suicide. She said that as a child at school studying its history, she learnt to pity France from the bottom of her heart, and subsequently her father designated her for this mission. It had been said by a leading Indian officer, "Give me two Bombays before one Paris," regarding that city as far worse than India because so steeped in infidelity. She always had a special liking for the French language. "I love France," said she to me, with sparkling eyes; "France makes no official profession of religion, while England, which engraves texts of Scripture on her public buildings and opens her Houses of Parliament every day with prayer, yet fastens the opium curse, the drink traffic, and legalized vice upon her colonies. Early rising and industry are national characteristics of the French. They are a kind warm-hearted people—gushing if you please, I admit—they have not the stiffness and stand-offness of the English. John Bull has assumed that he is to rule the world, he and his island are everything, but France is a great and wonderful country, and I love its people every bit as well as I ever loved my own. I have become familiar with the peasants in the provinces; have sat down with the French women who clatter about in sabots; have shared their chestnuts with them, heard of their sorrows as well as their joys, and, believe me, the human heart is just the same in France as it is everywhere, and if you should classify the saints whose histories have come down to us, France would occupy the front rank. A nation that has produced a Lacordaire, a Pascal, a Fénelon, and a Madame Guyon, does not lack the germs of spiritual life."

When La Maréchale opened the batteries of the Salvation Army on the Parisians, it seemed a forlorn hope. In her little hall at the bottom of an *impasse* in one of the rowdiest quarters of the city, the worst elements congregated, and it was amidst a bedlam of hostile voices, representing all the most aggressive forms of immorality and infidelity, that this frail woman fought nightly for God, and for six months she kept up this fatiguing struggle *every night* with the exception of a few Saturdays. No wonder she was wasted to a shadow. But it was not long before the "something" supernatural which inspired her was

recognized, and the people began to call her "Sainte Catherine."

Several years later how changed were the circumstances! La Maréchale was able to secure, in the fashionable "Salle de Conférences" of the Grands Boulevards, the attention of the *élite* of Paris. She announced a series of afternoon lectures on the general theme, "What Religion will Suit France?" This seemed to strike a popular key-note, and rows upon rows of seats in the hall where she held her meetings were occupied by leading men and deputies from the *Corps Legislatif*, who sometimes remained from four till seven o'clock. She asked and answered the questions, "Will a sad religion suit France?" "Will a merry religion?" "Will a materialistic religion?" "Will a formalistic religion?"

The scene again changes, and this time we find her in the south of France. It is no exaggeration to say that the whole city is moved. The Casino hall is crowded in the evening, and—sight so new—four to five hundred people hurry to the seven o'clock morning prayer meeting. But a circle of what are called "Orthodox Christians" became very indignant. Miss Booth was urged to meet them. But little did she dream what a storm was awaiting her. The unlawfulness of women's ministry, the impossibility of true holiness, were urged with a hot and irritated spirit, which appalled her and Major Bisson, her helper. As each cutting thing was said, ladies, with faces red with excitement, clapped their hands. "Go home to your mother!" cried one lady. "It is indecent for women to preach before men," said the principal lady opponent, forgetting she was speaking before men herself, many pastors being present. "But," answered Miss Booth, "there is no sex in soul, the true girl prophetess when preaching forgets the shell, the envelope, the body; however low the poor creature may have fallen, she sees but the immortal soul which needs, as did her own soul, pardon and purity."

Then the blast of the onslaught turned upon holiness. "Let him or her who is without sin stand up and say so," said one. Miss Booth replied calmly, "You seek the young child but to kill it—nevertheless, I will ask my comrade here to give his testimony." Major Bisson (now in Heaven) then rose, and with childlike simplicity testified to heart-purity. Miss Booth followed. The storm only grew worse, and, having in vain tried to speak, she commenced to pray. The Spirit of the Lord worked mightily; many were in tears at the close. One lady went home and gave her heart to God that night. The next morning, a depu-

tation waited on Miss Booth to apologize, saying they were deeply grieved at the spirit manifested by the townspeople, and next morning among those sobbing at the "penitent form" (or anxious seat, as we say in America) was one of the pastor's wives who had attacked her the most hotly. This lady went home, asked pardon of the two Salvationist servants whom she had treated with anything but charity, and confessed to them her wrong. One of them became in her turn a "prophetess," and won many souls to God.

When La Maréchale and her associates arrived in that town they had fourpence, which they had gained by selling her mother's leaflets. They lived chiefly on potatoes; but after her visit the tide changed.

The Salvationists have now three halls in that city and three at Lyons. At another place a Russian princess was converted, and when we were in Switzerland we learned that this lady, while standing at the door at a meeting in Vevey selling Salvation literature, had her bonnet torn from her head and was roughly kissed by a Swiss peasant, to which indignity she paid no attention whatever, but put on her bonnet and pursued her avocation. The lower class of Swiss people seem to be remarkably rude, crude, and almost cruel. In the orchard meeting to which I have referred, held by Commissioner Booth-Clibborn (the husband of La Maréchale), and attended by Lady Henry Somerset and myself, the conduct of the boorish young men present exceeded anything that we had ever witnessed. They took the sheet containing the hymns, rolled it up, lighted it, and smoked in the face of the preacher. They talked out loud to him and to each other, and during his most tender appeals turned their backs squarely upon him with jeers and laughter. When the Salvation Army women came to take the collection they dropped in greasy cards or stub-ends of cigars. It did my heart good to learn that the editor of a leading paper in that locality was present, and that he got the names of every one of those young ruffians and published them, with a sound linguistic drubbing in the next issue of his paper.

It is thrilling to hear an account of the experiences of La Maréchale when she first came to Switzerland some ten years ago. So great a sensation was created in Geneva that when her meetings opened in Reformation Hall, where 3,000 people could be accommodated, the cream of the city gathered long before the hour in order to secure places, and 20 francs were sometimes offered to the door-keeper for a seat, while even the six o'clock morning meeting was packed. But she and her husband were expelled not only from this but two other cantons on the most trivial and iniquitous

pretexts. It was largely a Protestant persecution. Catholics gave themselves no trouble, but probably rejoiced in what their rivals regarded as a calamity. Unable to account for the work of the Spirit, it was said that the good looks of the Maréchale and her husband, and their attractive manner, had hypnotised the people. Within eight weeks, twelve brochures were issued for and against their meetings, for wherever they were assailed some adequate defender was at once raised up. But a more blunderingly honest confession of the real cause of their expulsion—their Christ-like mission and success—could scarcely have been made than the one contained in the theatrical paper of Geneva. Complimenting the lady whose furious pamphlet had helped to stir up the populace against them, this paper wrote:—"Honour to Madame de G., and thanks; for her noble book has ridden us of the Salvationists; since their expulsion the theatre has lost a formidable rival and its seats are beginning to be occupied." (This is textual.)

The indignities and brutality endured by the officers of the Army in Switzerland are beyond description. Every kind of instrument has been violently used against them, sticks and stones, knives, whips, flails, pitchforks, guns, revolvers, and what not. In one year no less than two hundred brutal assaults occurred. The Commissioners themselves have been frequently struck and stoned. They were imprisoned several times for holding meetings or re-entering cantons from which they had been thrust out. But justice sometimes triumphed. After a fortnight's confinement in a cell, the nauseous odours of which made her ill every morning, La Maréchale was taken to trial. In her defence she appealed to the laws of the land. "In holding meetings," she said, "I simply place the national constitutional law above any decree made against us in violation of that law." The six jurymen, some of whom were of Huguenot descent, courageously pronounced her not guilty, to the bitter disappointment of her persecutors, who forthwith ordered her expulsion.

The headquarters of the Salvation Army in Paris are at No. 3, Rue Auber. In France and Switzerland last year the Army held nearly 300,000 meetings, dealt with nearly 5,000 souls at its penitent forms, while well nigh 800,000 copies of its salvation papers were sold.

Here is an extract from the report of the work by the Maréchale's husband:—

The three great obstacles to the work are (1) Formalism; (2) Infidelity; (3) Utter Indifference. Let us glance at some other points of contrast, items which add to the difficulties of the struggle.

1. Unlike England, in France there are much longer factory hours, and much more turning of night into day. Hence the meetings which in England commence at 7 or 7.30, commence in France at half-past eight. This means far more wear and tear upon officers.

2. There are no free Saturday afternoons in France for the working classes.

3. No free Sunday for three-quarters of them! Hence the time in which they can be got at is greatly reduced. There are no processions or open-air meetings.

4. Military service, which lays its iron hand upon young French officers, makes them disappear for three years into the grinding vortex. Only last week two of the most devoted young captains, occupying stations far away in the south of France, had to lay down their Salvation uniform, and go off into that kind of forced service which is the only surviving member of the family of slavery and serfdom still lingering in civilised nations of this nineteenth century—military service, the machinery of legalised systematic murder.

5. Such difficulties as the above make all minor ones sink into insignificance. There are, however, many special regulations which help seriously to increase the cost and difficulty of Salvation efforts. For instance, every public placard, movable or immovable, has to be stamped with a costly government stamp, according to its size. The police have to receive written notice of all meetings twenty-four hours beforehand, etc., etc.

During the last six months La Maréchale has travelled through Switzerland, and right round France, holding meetings—often series—in more than thirty stations, and seeing, in council and personally, nearly all the officers in the territory. She was everywhere sustained in a remarkable degree with divine power, and not only were the meetings marked by densely crowded audiences, but by that light and life and liberty which constitute the *one thing needful* for saving souls—the indispensable environment in which Scripture truth acquires saving force, and the *one thing impossible*, except where wholly consecrated or fire-baptised souls are at work.

Such tours cannot be undertaken in such a work of poverty as this without plenty of "roughing it." But though terribly wearying to the body—especially of any delicate creature—nothing is more stimulating to the soul.

I will close this sketch of La Maréchale with one written by her about her work:—

A PARISIAN INFIDEL; OR, I WISH I HAD NEVER BEEN BORN.

This Sunday evening Paris is all alive. The Boulevards are brilliantly lighted; at the theatre doors a crowd of people are waiting their turn to enter. Outside the Opera, and at the entrance of their hall, the Salvationists are pushing their notices and inviting the people into the meeting. As half-past eight approaches the hall is filled, and the side doors are opened to make more room. At the opening hymn we are aware that we have a difficult audience to deal with, but moral force and patience win the day.

Who is this tall lady who rises to speak? Every eye is fixed on her, and she has evidently succeeded in gaining the attention of that audience in a remarkable manner. One can see it costs her a desperate effort to speak, and the deep earnestness portrayed in her voice carries conviction to her hearers.

Eight months ago we found her a perfect infidel; worse than that, being really hostile to all religion, having seen so much glaring inconsistency and hypocrisy.

She had occasion at this time to enter our little flat for a few days, but she had not been with me five minutes before she declared that it was altogether useless for me to try to convert her to religion, for, she said, "I have seen too much, and the professors of religion are either *infidel*, *imbecile*, or *hypocrites*."

"Now there was a time when I was sincere and sought the truth, but I was cruelly deceived. I remember once when a great sorrow had overtaken me, for I was much disappointed



in my married life, going to find a priest who was much renowned. He told me that as I was not happy I was perfectly justified in seeking happiness elsewhere, and I was stunned at the proposition he made to me. I left his presence, having lost the last spark of faith in religion. If I had not had something which held me back I might have fallen very low, for the last germ of faith in religion was destroyed in my soul. I gave myself up then to study to become a doctor, and my various experiences in the hospitals with students, and also entering into the houses of the rich where my profession called me, all have confirmed me in my infidelity, for those who profess religion are no better for it. They are just as selfish, as vain, as worldly as those who make no profession whatever."

I quietly listened to her as she continued some time in this strain; then I ventured to ask her one thing: "Has your infidelity brought you happiness and peace?"

She looked at me with an indescribable sadness in her eyes. "What—me happy? . . . Never! My life is not worth four half-pennies. I have intended several times to commit suicide; I wish I were dead; I wish I had never been born."

Then I spoke to her of the cause of all her unhappiness, sin. The Holy Ghost helped us wonderfully to convey light to that dark mind. I did not say much the three following days, but we privately prayed that God would deal with her.

Our servant told me that she had said to her "I do not know what is the matter with me, I feel so troubled, there is such an atmosphere of peace and love in this house, I never found it anywhere else." Another day she said, "I am so happy here, I want nothing to eat but bread and water!" And one night, after hearing the Commissioner pray with me in my room, she knocked at the door and came sobbing to the bedside asking me to teach her how to pray. Then followed a confession of one of the saddest lives I have ever heard.

Jesus listened, pardoned, soothed, and comforted.

What a transformation from the very first day even in her face! No more novel-reading, and no more money wasted in luxurious toilet; on the contrary, every shilling she can spare is put by to help us in saving shipwrecked souls like hers.

At the time of her conversion there was a quarrel of eight years' standing between her and her husband. I showed her that her pride must yield, and she must forgive him. This was the hardest cross of all, as she was very proud; but Jesus' love eventually conquered, and she received him back and lives with him now. This is eight months ago; now she is a soldier enrolled in our Rue Auber Corps, and she takes our literature and testifies not only in public, but in the rich houses where her profession calls her, and many an opportunity she has of speaking to souls dead in sin!

Her husband, although an infidel, has been to thank us for the wonderful change he says we have wrought in

his wife; but Divine power alone can work such miracles as these.

The day she left our house she wrote "All is dark and dismal in the weather of the outside world, but all is sunshine in my soul."

Testifying upon Salle Auber platform last week, she said, "When I used to hear of the Salvationists, or meet them in their strange bonnets, I thought them half-mad, but when I first came in personal contact with them, I soon saw that it was I who was mad, quite mad, for I was losing my soul."

"During the last months I have endured more mockery and scorn than in all my previous life, but I have also had more happiness and peace crowded into these eight months than in all the years of my life put together."

Such is the work of the Holy Ghost which we appeal to you to help us to carry on. Upon our friends and subscribers who share with us in the work, by just that kind of help we are unable to give—financial help—upon them and upon their response must largely depend whether we are to be crippled in our efforts or strengthened and sustained. This year opens to us as *one of very great financial embarrassment*.

Last year I crossed the Atlantic, and visited sixty American cities in quest of help.

This year I cannot go. All my time and strength has been claimed by the work itself. I have just travelled right round France and Switzerland holding meetings. My husband's hands are more than full with the heavy responsibilities which ever weigh upon him in the management of the business side of our work, and his journeys, councils, and literary efforts.

How glad we would have been to see you each face to face. But if circumstances oblige us to have recourse to pen and paper, may our appeal none the less effectually reach your heart.

Look across in thought at the forty millions of France. Think of the history of this nation. Think of the legacy of darkness, infidelity, and indifference left by all the moral earthquakes which have shaken the country. Its St. Bartholomew, its Revolutions, its Voltaire.

And coming down in thought to more recent times, picture to yourself the insidious effect in thinking circles of the degraded, enfeebled "Jesus" of Renan, whose publisher is our very next door neighbour. Think of the gay and godless capital—the queen of this world's fashion, whose breezy laugh of mockery sounds daily in the ears of Christ's Parisian disciples.

Think of this beautiful infidel France and the millions who go laughing down to hell!

Remember the Christ who died for every soul within its far-reaching frontiers.

Then think of us.

And help us . . . !

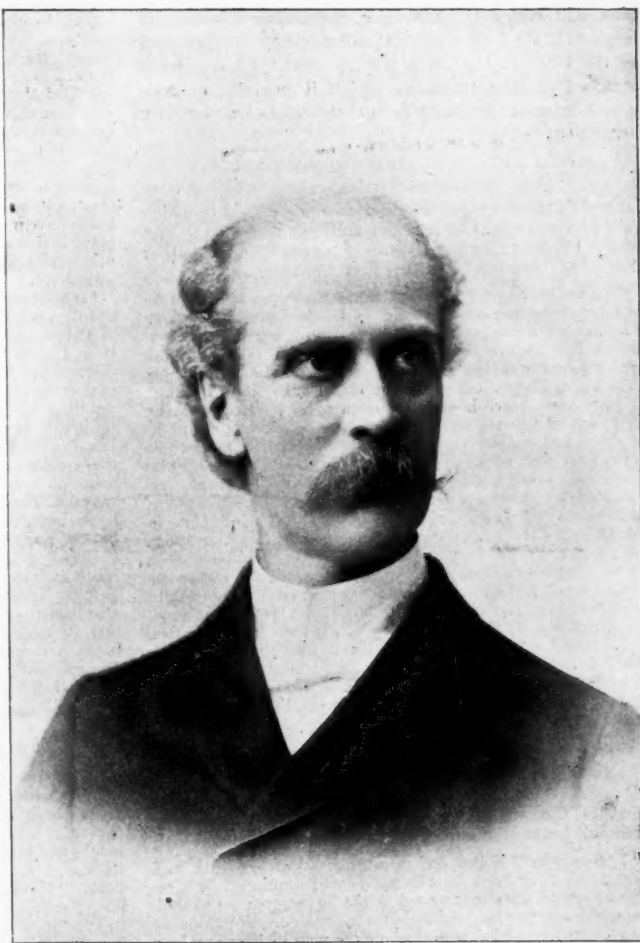
Help us for His dear sake!—CATHERINE BOOTH-CLIBBORN.

# GLEANINGS FROM A PARLIAMENT OF RELIGIONS.\*

## GEMS OF THOUGHT IN DIVERS SETTINGS.

It would be superfluous to offer the readers of this magazine at this time of day any detailed notice of the remarkable gatherings held in Chicago in September last, under the name of the Parliament of Religions. The article from the pen of Dr. Barrows, which we printed last year, supplied what was desirable in that direction. We do well, however, to inform our readers of the nature of the contents of the two splendid volumes (just published), in which the official record of these unique and inspiring gatherings are preserved. Prof. Max Müller said the other day that he was amazed at the success with which the daring project was conceived and carried out; but had he known at the time what he has since learned, nothing would have prevented his attending the Parliament instead of merely sending a paper. And there is no doubt that the success of the scheme was a surprise to many. It is a significant indication of the new spirit of inquiry and sympathy that is springing up in all directions, that the story of the Parliament of Religions should be so eagerly sought after. Already something like 30,000 sets of the work have been sold in America, and the copyright of the English edition is in the hands of the proprietor of the *Review of Reviews*. The two volumes consist of about 1,600 pages, with 200 or 300 fine illustrations, the editing of the papers having been entrusted to the scholarly care of Dr. Barrows, the chairman. Not only do all the addresses read find a place in these volumes; but many other papers are given for which no time could be found in the Parliament. Here, in a graphic description, we have the history of the movement, extending over a period of two years, and some idea of the comprehen-

siveness of the contents may be obtained from the fact that at the first session the following distinctive faiths were represented:—Christianity, embracing the Protestant, Episcopal, Roman Catholic, Greek, and Armenian Churches; Buddhism, both Northern and Southern;



REV. JOHN HENRY BARROWS, D.D.  
(Chairman of the General Committee).

\* "The World's Parliament of Religions." An Illustrated and Popular Story of the World's First Parliament of Religions, held in Chicago in connection with the Columbian Exposition of 1893. Edited by the Rev. John Henry Barrows, D.D., Chairman of the General Committee on Religious Congress Auxiliary. Two vols. (London: The *Review of Reviews* Office.) 20s. net.

Jainism, Hinduism, Confucianism, Mohammedanism, Shintoism, Parseism, Judaism. The editor may well say that "this book is the record of man's best thinking to-day on the greatest of themes." For, besides the papers on the different religions of the East and West, such topics as the following were included:—Religion essentially characteristic of Humanity; Systems of Religion; the Sacred Books of the World; Religion and the Family; Religion in its relation to Natural Science; Religion in its relation to Morals; Religion and Society; Religion and Social Problems; Religion and the Love of Mankind; International Justice and Amity; the Union of Christendom; the Religious Union of the whole Human Family; the World's Religious Debt to Asia, Europe, and America; the Present Religious Condition of Christendom, etc. It is, in fact, a whole library of religion condensed into two volumes, a large portion of which has a very definite and special bearing upon the subject of Reunion, with which this magazine, more than any other, is identified. We have chosen therefore, instead of reviewing the work in the usual way, to make such selected extracts from the treasures which it contains as may be of interest to readers of the REVIEW OF THE CHURCHES:—

#### THE RELIGIOUS REUNION OF CHRISTENDOM.

By CANON FREMANTLE.

CANON FREMANTLE pointed out two directions in which unity of spirit might be realized and manifested; the first being "Faith as Contrasted with Systems," and the other "Social Movements." On the first point he said:—

"We are here in a Parliament of all Religions, and we cannot but ask the question how the reunion of Christendom may affect non-Christian peoples. Christianity is not exclusive. It teaches that in every nation he that findeth God and hath righteousness is accepted of Him. A Christian man is simply a man in his highest condition as a moral and spiritual being; the Christian Church is simply human society transformed by the Spirit of Christ; and the Christian religion, taken in its principle, and apart from the special cults which have grown up in connection with it, is not so much the sole as the highest mode of approach to God. We vindicate for it not exclusiveness but supremacy. There are affinities to Christian belief and Christian life in all forms of religion, and it should be our task to find these out, to acknowledge and to foster them. Faith is the expression under which all these may be united. We may regard all those who are seeking truth and righteousness throughout the world as united with us in that moral faith which we have described, the faith of trust in the highest good, of sympathy with the noblest life of aspirations to the true ideal. And we may believe that this inchoate faith will ultimately find its completion when it comes in contact with the life and spirit and personality of Jesus Christ. Thus the reunion of Christendom, on the basis of a moral faith, has a significance for the whole world."

#### PRELIMINARIES TO REUNION.

The address contributed by the late Rev. Philip Schaff, D.D., of New York, should be read by all who take an interest in the Reunion of the Churches. Among the preliminaries to Reunion he mentions the following:—

"The reunion of the entire Catholic Church, Greek and Roman, with the Protestant Churches will require such a re-statement of all the controverted points by both parties as shall remove misrepresentations, neutralize the anathemas pronounced upon imaginary heresies, and show the way to harmony in a broader, higher, and deeper consciousness of God's truth and God's love. The whole system of traditional orthodoxy, Greek,

Latin, and Protestant, must progress, or it will be left behind the age and lose its hold on thinking men. The Church must keep pace with civilization, adjust herself to the modern conditions of religious and political freedom, and accept the established results of Biblical and historical criticism, and natural science. God speaks in history and science as well as in the Bible and the Church, and He cannot contradict Himself. Truth is sovereign, and must and will prevail over all ignorance, error, and prejudice."

#### RELIGIOUS UNITY.—A GLORIOUS IDEAL.

One of the most eloquent papers in the whole work is signed by the Rev. George T. Candlin, a Methodist Missionary in China:—

"Religious union must be a growth, not a manufacture; must be realized by a process of education rather than one of agitation. The ideal must mature in the Christian consciousness before it can emerge as a realization in practice. It must result from the catholic development of Christian thought. Any attempt to force it would but retard its advent. It can only hope to include all by learning to give comprehensive expression to what is precious in each. The great thing is that each and all of us should keep the ideal unswervingly in view, seek by all legitimate means to promote its realization, and by patience, tolerance, sympathetic study of one another, in a larger love, a more embracing wisdom, a stronger faith, move toward the goal.

"Christian union is but a part of the wider question of religious union. Contemporaneously with the desire that all the citizens of the spiritual Kingdom of our Divine King should stand to the outer world on terms of mutual recognition and fellowship, there has grown up an almost equally imperious longing to approach the non-Christian religions in a spirit of love and not of antagonism, to understand and justly rate their value as expressions of the religious principle in man, to replace indiscriminate condemnation by reverential study, and to obtain conquest, not by crushing resistance, but by winning allegiance.

"It appears to us then that all religion, whatever, in any age or country, is in its essential spring good and not evil. It has been at the root of all morality that ever made society possible, has been the spring of every philosophy, the incentive to every science yet born, has formed the nucleus and animating soul of every civilized nation the sun ever shone on, has been the uplifting force of whatever progress the world or any part of the world has ever made. Christianity, in the conception of her Divine Founder, and according to her best traditions in every century, is a religion for the whole world. To bring all mankind into fellowship with Christ is her chief mission. That was the grand master-purpose which gave to the apostolic age its fervour, its inspiration, its resistless sway over men's hearts. For the first time in the history of modern Christianity, shall we say for the first time in the history of the world, the idea has been conceived of bringing together, face to face, not only representatives of the many branches of Christendom, but also leaders of the great historic faiths of the world. Surely this in itself indicates that great movements are preparing beneath the surface, full of hope and promise for the future. The splendid courage which has undertaken such a task will not be lost."

#### ON THE EVE OF A NEW ERA OF CO-OPERATION.

"In every city and in every commonwealth immense resources of money and energy are squandered and lost from want of understanding and fellowship between the Churches. In many cities the teachers of vice and crime are permitted by the authorities to undo the work of the missionaries. The preacher begs for a hearing, and the local political tyrant laughs and insults, bribes and domineers. . . . But we are on the eve of a new era. Co-operation is the watchword of the hour. 'Union in essentials' carries with it the promise of moral triumphs. The good citizen will use his political power to overthrow political obstacles to reform; as head of a family he will make the domestic circle the nursery of all virtue and charity and worship; as a member of the Church he will seek to associate his labours in harmony with his brethren for the

common welfare; the public schools will enlist his interest as the foundation of universal intelligence; and through all his individual efforts he will sink his egoism, his conceit, his pride, his vanity, his ambition, his partisanship, his sectarianism. Above all will be the banner of love, whose symbol is the cross; the cross itself not a badge of a party, but God's own sign of universal self-sacrificing fatherhood and brotherhood." —*Prof. C. R. Henserson, D.D., of the University of Chicago.*

#### HISTORIC FACTS OF CHRISTIANITY THE BASIS OF FINAL REUNION.

By DR. FISHER, of Yale University.

"From the views which have been presented, perhaps it is possible to see the foundations on which Christians hereafter may unite, and also how the Gospel will finally prevail over mankind. If redemption, looked at as the work of God, is thus historical, consisting in a series of events which culminates in our Lord's resurrection and the mission of the Holy Ghost, the first thing is that these events should be believed. Now Christianity does not profess to be a demonstration, but taking all things into consideration, the evangelical history, in its leading essential points, is established by proofs as near to a demonstration as we can reasonably expect, or as actually exists in respect to the most important occurrences of that time. There is no defect of proof and no room for disbelief, unless there is a settled prepossession against the supernatural and against any near contact of God with the affairs of this world. May we not expect, then, leaving out of view the special providence of God in connection with the progress of the Gospel, that the facts of the Christian religion will become not only a part of universally acknowledged truth, but also that they will enter, so to speak, into the historical consciousness of mankind, exerting their proper influence and speaking forth their proper lesson, in the mind and habitual recollection of the race? And as to the second part of the Gospel, the inspired interpretation of these events, or the doctrinal part of the Bible, this interpretation is not an arbitrary or forced one. Though given by inspiration to guard against human blindness and error, it is nevertheless perfectly rational. It is, and will one day be seen to be, the natural, nay, the only possible meaning of God's work of redemption. And this interpretation, as the sacred writers give it, will be spontaneously associated with the historic events to which it is attached. So that Christianity, in both fact and doctrine, will become a thing perfectly established, as much so, in our mind and feeling, as are now the transactions of the American Revolution, with the import and results that belong to them. It is every day becoming more evident that the facts of Christianity cannot be disavowed from the Christian system of doctrine; that the one cannot be held while the other is renounced; that if the doctrine is abandoned the facts will be denied. So that the time approaches when the acknowledgment of the evangelical history, carrying with it, as it will, a faith in the Scriptural exposition of it, will be a sufficient bond of union among Christians, and the Church will return to the apostolic creed of its early days, which recounts in epitome the facts of religion."

#### THE WORLD'S RELIGIOUS DEBT TO ASIA.

By Mr. MOZOOMDAR, of the Bramo-Somaj.

"By insight into the immanence of God's spirit in nature, by introspection into the fulness of the divine presence in the heart, by rapturous and loving worship, and by renunciation and self-surrender, Asia has learned and taught wisdom, practised and preached contemplation, laid down the rules of worship, and glorified the righteousness of God. In the West you observe, watch, and act. In the East we contemplate, commune, and suffer ourselves to be carried away by the spirit of the universe. In the West you work incessantly, and your work is your worship. In the East we meditate and worship for long hours, and worship is our work. Perhaps one day, after this Parliament has achieved its success, the Western and the Eastern man will combine to support each other's strength and supply each other's deficiencies. Some years ago when I saw Professor Tyndall after his great Bel-

fast address, he spoke to me thus: 'The sympathies of such men as you are the crumbs of comfort left me in my unpopularity. Because I will not accept religion at the hands of those that have it not, they revile me. I complain not. True religion once came from the East, and from the East it shall come again.' This perhaps was too great a compliment, at least I regarded it as such. In the East we are the subject race, we are talked of with contumely. The Asiatic is looked upon as the incarnation of every meanness and untruth. Perhaps we partly deserve it. Yet in the midst of the sadness, the loneliness, the prostration of the present, it is some consolation to think that we still retain some of our spirituality, and to reflect upon the prophecy of Ezekiel, 'Behold, the glory of the Lord cometh from the way of the East.'"

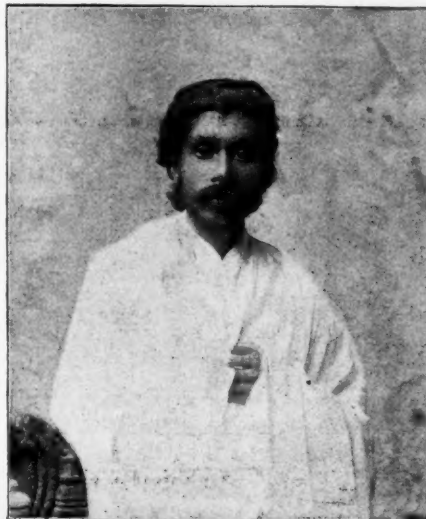
#### THE MESSAGE OF CHRISTIANITY TO OTHER RELIGIONS.

By Rev. JAMES S. DENNIS, D.D., New York.

"Christianity speaks in the name of God. To Him it owes its existence, and the deep secret of its dignity and power is that it reveals Him. It would be effrontery for it to speak simply upon its own responsibility, or even in the name of reason. It has no philosophy of evolution to propound. It has a message from God to deliver. It is not itself a philosophy; it is a religion. It is not earth-born; it is God-wrought. It comes not from man, but from God, and is intensely alive with His power, alert with His love, benign with His goodness, radiant with His light, charged with His truth, sent with His message, inspired with His energy, regnant with His wisdom, instinct with the gift of spiritual healing, and mighty with supreme authority. It has a mission among men, whenever or wherever it finds them, which is as sublime as creation, as marvellous as spiritual existence, and as full of mysterious meaning as eternity. Its message is much more than Judaism; it is infinitely more than the revelation of nature; it is even more than the best teachings of all other religions combined, for whatever is good and true in other religious systems is found in full and authoritative form in Christianity. This is the message which Christianity signals to other religions as it greets them to-day: Fatherhood, brotherhood, redemption, incarnation, atonement, character, service, fellowship.

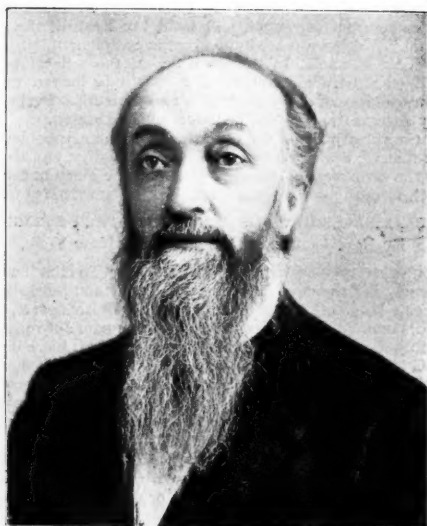
#### A BUDDHIST ON THE DECAY OF THEOLOGY.

"The World's Debt to Buddha" was the subject of a carefully-prepared paper delivered by Mr. H. Dharmapala.

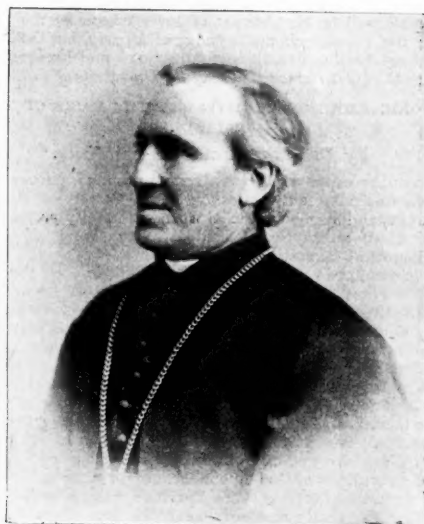


H. DHARMAPALA, COLOMBO.  
(General Secretary Maha-Bodhi Society).

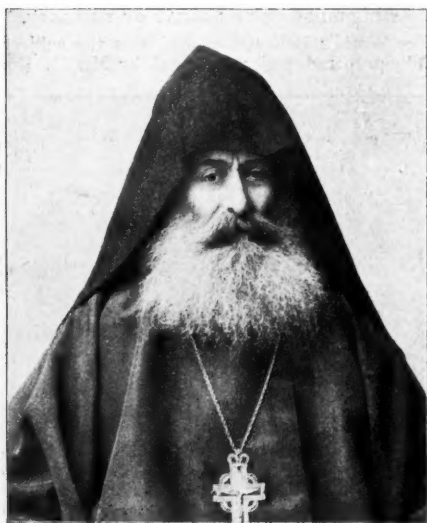




HON. C. C. BONNEY  
(President World's Congress Auxiliary).



MOST REV. JOHN IRELAND  
(Archbishop of St. Paul).



MUGURDITCH KHRIMIAN  
(Catholicos of All Armenians).



MITROFAN, METROPOLITAN OF MOTENEGRO.

pala, General Secretary of the Maha-Bodhi Society of Ceylon, who declared "The Parliament of Religions has achieved a stupendous work in bringing before you the representatives of the religions and philosophies of the East. The committee on Religious Congresses has realised the Utopian idea of the poet and the visionary; a beacon light has been erected on the platform of the Chicago Parliament to guide yearning souls after truth." And in the course of his address Mr. Dharmapala made the following striking comparison:—

"History is repeating itself. Twenty-five centuries ago India witnessed an intellectual and religious revolution which culminated in the overthrow of monotheism, priestly selfishness, and the establishment of a synthetic religion, a system of life and thought which was appropriately called *Dhamma*—Philosophical Religion. All that was good was collected from every source and embodied therein, and all that was bad discarded. The grand personality who promulgated the Synthetic Religion is known as Buddha. For forty years he lived a life of absolute purity, and taught a system of life and thought, practical, simple, yet philosophical, which makes man—the active, intelligent, compassionate, and unselfish man—to realise the fruits of holiness in this life on this earth. The dream of the visionary, the hope of the theologian, was brought into objective reality. Speculation in the domain of false philosophy and theology ceased, and active altruism reigned supreme. The tendency of enlightened thought of the day all the world over is not towards theology, but philosophy and psychology. The bark of theological dualism is drifting into danger. The fundamental principles of evolution and monism are being accepted by the thoughtful."

#### A HINDU VIEW OF THE BASIS OF A UNIVERSAL RELIGION.

The following passages are taken from the address by Manibala N. Dvivedi on Hinduism:—

"Hinduism is a wide term, but at the same time a vague term. The word Hindu is invented by the Mohammedan conquerors of *Aryavarta*, the historical name of India, and it denotes all who reside beyond the Indus. Hinduism, therefore, correctly speaking, is no religion at all. It embraces within its wide intention all shades of thought, from the atheistic *Jainas* and *Buddhas* to the theistic *Sampradayikas* and *Samajists* and the rationalistic *Advaitins*. But we may agree to use the term in the sense of that body of philosophical and religious principles which are professed in part or whole by the inhabitants of India. I shall confine myself in this short address to unfold the meaning of this term, and shall try to show the connection of this meaning with the ancient records of India, the *Vedas*...."

"Having ascertained the general and particular scope and meaning of Hinduism, I would ask you, gentlemen of this august Parliament, whether there is not in Hinduism material sufficient to allow of its being brought in contact with the other great religions of the world, by subsuming them all under one common genus. In other words, is it not possible to enunciate a few principles of universal religion which every man who professes to be religious must accept, apart from his being a Hindu or a Buddhist, a Mohammedan or a Parsee, a Christian or a Jew? If religion is not wholly that which satisfies the cravings of the emotional nature of man, but is that rational demonstration of the cosmos which shows at once the why and wherefore of existence, provides the eternal and all-embracing foundation of natural ethics, and, by showing to humanity the highest ideal of happiness realisable, excites and shows the means of satisfying the emotional part of man; if, I say, religion is all this, all questions of particular religious professions and their comparative value must resolve themselves into simple problems workable with the help of unprejudiced reason and intelligence. In other words, religion, instead of being mere matter of faith, might well become the solid province of reason, and a science of religion may not be so much a dream as is imagined by persons pledged to certain conclusions. Holding therefore these views on the nature of religion, and

having at heart the great benefit of a common basis of religion for all men, I would submit the following simple principles for your worthy consideration:

"1. Belief in the existence of an ultra-material principle in nature and in the unity of the All.

"2. Belief in re-incarnation and salvation by action.

"These two principles of a possible universal religion might stand or fall on their own merits, apart from considerations of any philosophy or revelation that upholds them. I have every confidence no philosophy would reject them, no science would gainsay them, no system of ethics would deny them, no religion which professes to be philosophic, scientific, and ethical ought to shrink back from them. In them I see the salvation of man, and the possibility of that universal love which the world is so much in need of at the present moment."

#### WORDS OF WISDOM FROM A SHINTO PRELATE.

In the course of his paper on Shintoism, the Right Rev. Reuchi Shibata said:—

"As our doctrines teach us, all animate and inanimate things were born from One Heavenly Deity, and every one of them has its particular mission; so we ought to love them all



RIGHT REV. REUCHI SHIBATA

(High Priest of the Zhikko Sect of Shintoists).

and also to respect the various forms of religion in the world. They are all based, I believe, on the fundamental truth of religion; the difference between them is only in the outward form, influenced by variety of history, the disposition of the people, and the physical conditions of the places where they originated. As it is impracticable now to combine them into one religion, the religionists ought, at least, to conquer hostile feelings; to try to find out the common truth which is hidden in all forms of religious thought, and to unite their strength in searching for the common object of religions."

#### PROF. J. ESTLIN CARPENTER, (UNITARIAN).

PROF. ESTLIN CARPENTER, of Manchester New College, Oxford, contributed a paper in which he dwelt upon "the need of a wider conception of Revelation," and, being profoundly convinced of the sympathy of religions, drew some lessons from the sacred books of the world. He concluded his paper with these words:—

"Properly conceived, the history of religion gathers up into

itself the history of human thought and life. It becomes the story of God's continual revelation to our race. However much we mar and frustrate it, in this revelation each one of us *may* have part. Its forms may change from age to age: its institutions may rise and fall; its rites and usages may grow and decline. These are the temporary, the local, the accidental; they are not the essence which abides. To realise the sympathy of religions is the first step towards grasping this great thought. May this Congress, with its noble representatives of so many faiths, hasten the day of mutual understanding, when God by whatever name we hallow him, shall be all in all!"

#### MR. MOZOOMDAR ON THE BRAHMO-SOMAJ.

"Our monotheism therefore stands upon all Scriptures. That is our theological principle, and that principle did not emanate from the depths of our own consciousness, as the donkey was delivered out of the depths of the German consciousness; it came out as the natural result of the indwelling of God's Spirit within our fellow-believers. No, it was not the Christian missionary that drew our attention to the Bible; it was not the Mohammedan priests who showed us the excel-



PROTAP CHUNDER MOZOOMDAR.

lent passages in the Koran; it was no Zoroastrian who preached to us the greatness of his Zend-Avesta; but there was in our hearts the God of infinite reality, the source of inspiration of all the books, of the Bible, of the Koran, of the Zend-Avesta, who drew our attention to his excellences as revealed in the record of holy experience elsewhere. By his leading and by his light it was that we recognised these facts, and upon the rock of everlasting and eternal reality our theological basis was laid."

#### THE THEOLOGY OF JUDAISM.

"The theology of Judaism, in the opinion of many, is a new academic discipline. They maintain that Judaism is identical with legalism—a religion of deeds without dogmas. Theology is a systematic treatise on the dogmas of any religion. There could be no theology of Judaism. The modern latitudinarians and syncretists, on their part, maintain we need more religion and less theology, or no theology at all, deeds and no creeds. For religion is undefinable and purely subjective; theology defines and casts free sentiments into dictatorial words. Religion unites and theology divides the human family, not seldom into hostile factions. . . . This is the structure of a

systematic theology; Israel's God-cognition is the substratum, the substance; Holy Writ and the standard of reason are the desiderata, and the faculty of reason is the apparatus to solve the problems which in their unity are the theology of Judaism, higher than which none can be."—*Rabbi Isaac M. Wise, D.D.*

#### ROMAN CATHOLICISM AND A DIVINE REVELATION.

"It is the highest achievement of human reason to bring the intellect to a knowledge of God as the first and final cause of the world. The denial of this philosophy throws all things into night and chaos, ruled over by blind chance or fate. Philosophy, however, by itself does not suffice to give to mankind that religion the excellence and necessity of which it so brilliantly manifests. Its last lesson is the need of a Divine revelation, a Divine religion, to lead men to the knowledge and love of God and the attainment of their true destiny as rational and immortal creatures. A true and practical philosopher will follow, therefore, the example of Justin Martyr; in his love of and search for the highest wisdom he will seek for the genuine religion revealed by God, and when found he will receive it with his whole mind and will."—*Very Rev. Augustin F. Hewitt.*

#### A JEWISH RABBI ON HUMAN BROTHERHOOD.

"Human Brotherhood as Taught by the Religions based on the Bible," was the subject of a paper by Rabbi K. Kohler, who said:—

"Too long, indeed, have Chinese walls, reared by nations and sects, kept man from his brother, to rend humanity asunder. Will the principles of toleration suffice? Or shall Lessing's parable of the three rings plead for equality of Church, Mosque, and Synagogue? What, then, about the rest of the creeds, the great Parliament of Religions? And, what a poor plea for the father, if, from love, he cheats his children, to find at the end he has but cheated himself of their love. No. Either all the rings are genuine and have the magic power of love, or the father is himself a fraud. Truth and Love, in order to enrich and uplift, must be firm and immutable, as God himself. If truth, love, and justice be the goal, they must be my fellow man's as well as mine. And should not every act and step of man and humanity lead onward to Zion's hill, which shall stand high above all mounts of vision and aspiration, above every single truth and knowledge, faith and hope, the mountain of the Lord? There, high above all the mists of human longings, the infinite glory of Him dwells, whom angels with covered faces sing as the *Thrice Holy*, and whom all the mortals praise as the God of Truth—*El Emeth*, as the Rabbis puts it; *Aleph*, the beginning; *Mem*, the middle, and *Tav*, the end—the *Alpha* and the *Omega*, the first and the last."

#### A BUDDHIST LAYMAN TO CHRISTIANS.

KINZA RIUGE HIRAI, a Buddhist layman, made a stirring address upon "The Real Position of Japan toward Christianity," in the course of which he cited various reasons why Christian missionaries met with such antagonism in Japan. After bearing witness to the spirit in which all faiths were welcomed to his country, he said:—

"There are two causes why Christianity is not so cordially received. This great religion was widely spread in my country, but in 1637 the Christian missionaries combined with the converts, caused a tragic and bloody rebellion against the country, and it is understood that those missionaries intended to subjugate Japan to their own mother country. This shocked all Japan, and the government of the Shogun took a year to suppress this terrible and intrusive commotion. To those who accuse us that our country prohibited Christianity, not now, but in an historical age, I will reply that it was not from religious or racial antipathy, but to prevent another such insurrection, and to protect our independence, that we were obliged to prohibit the promulgation of the gospels.

"If our history had had no such record of foreign devastation under the disguise of religion, and if our people had had no hereditary horror and prejudice against the name of Christianity



ERVAD SHERIARJI DADABHAI BHARUCHA.



SWAMI VIVEKANANDA.



RIGHT REV. ZITSUZEN ASHITSU  
(Omi, Japan).



H.R.H. PRINCE CHANDRADAT CHUDHADHARN  
(Bankok, Siam).



it might have been eagerly embraced by the whole nation. But this incident has passed, and we may forget it. Yet it is not entirely unreasonable, that the terrified suspicion, or you may say superstition, that Christianity is the instrument of depredation, is avowedly or unavowedly aroused in the Oriental mind, when it is an admitted fact that some of the powerful nations of Christendom are gradually encroaching upon the Orient."

#### TOLERATION AMONG THE PARSEES.

(From the paper by JINANJI JAMSHEDJI MODI, Bombay.)

"The Parsee religion has made its disciples tolerant about the faiths and beliefs of others. It has, as well, made them sociable with the other sister communities of the country. They mix freely with members of other faiths, and take a part in the rejoicings of their holidays. They also sympathise with them in their griefs and afflictions, and in case of sudden calamities, such as fire, floods, etc., they subscribe liberally to alleviate their misery. . . . As to the literature of the Parsee, it has, on the whole, a very healthy tone. The materialism, the agnosticism, the atheism, and the other "isms" of the Western world, have no place in it as yet. Zoroaster, when he preached his religion in ancient Persia, specially asked his hearers not to accept it on mere blind faith, but to criticise it and to choose it after deliberation (Yasna xxx.). The modern literature of the Parsees on the subject of religious matters is also critical and inquisitive; but on the whole it is religious in its tone. Faith in the existence of God, in the immortality of the soul, and in future reward and punishment pervades the substratum of all thoughts. This faith is not necessarily and always entertained from a Zoroastrian point of view, but from what we should term a general theistic point of view. Again, the literature is very tolerant of other religions. It is never carping at other faults or forms of belief unless compelled to do so in self-defence. One of the reasons for this is that the Parsees do not proselyte others. Their literature, always ready to tolerate freedom of thought, is liberal in its opinions and views."

#### RELIGION AND SCIENCE.

(1) By SIR WM. DAWSON, LL.D., F.R.S.

"The attitude of science to divine revelation is not one of antagonism, except in so far as any professed revelation is

contrary to natural facts and laws. The Old and New Testaments, of the Christian faith, while true to nature in their reference to it, infinitely transcend its teaching in their sublime revelations respecting God and His purposes towards man."

(2) By THOMAS DWIGHT, M.D., LL.D., of Harvard.

"Thus revelation and science are in accord concerning man. Philosophy shows that as a living organism he must have a vital principle or soul, and that inasmuch as it is spiritual it differs radically from that of brutes. Anatomy and anthropology proclaim that there is no evidence in favour of the gradual evolution of man both soul and body, which philosophy pronounces impossible, and which cannot be reconciled with revelation. Variations themselves point to law in contradistinction to chance. Observation and common sense show but too clearly the evidence of corruption in human nature, which is neither an inheritance from lower animals, nor the natural endowment of man created in the image and likeness of God."

(3) By Prof. C. A. BRIGGS, of New York.

"The Holy Scriptures of the Christians are now the centre of a world-wide contest. We are living in a scientific age which demands that every traditional statement shall be tested by patient, thorough, and exact criticism. Science explores the earth in its heights and depths, its lengths and breadths, in search of all the laws which govern it and the realities of which it is composed. Science explores the heavens in quest of all the mysteries of the universe of God. Science searches the body and the soul of man in order to determine his exact nature and character. Science investigates all the monuments of history, whether they are of stone or of metal, whether they are the product of man's handiwork, or the construction of his voice or pen. That man must be lacking in intelligence or in observation who imagines that the sacred books of the Christian religion or the institutions of the church can escape the criticisms of this age. It will not do to oppose science with religion, or criticism with faith. Criticism makes it evident that a faith which shrinks from criticism is a faith so weak and uncertain that it excites suspicion as to its life and reality. Science goes on in its exact and thorough work, confident that every form of religion which resists it will ere long crumble into dust."



MOST REV. DIONYSIOS LATAS  
(Archbishop of Zante, Greece).



HON. PUNG KWANG YU, PEKING  
(Delegated by the Emperor of China to present the doctrine of Confucius).

TWO PICTURESQUE MEMBERS OF THE PARLIAMENT.

## ARTICLES OF THE MONTH.

### AMONG THE ANARCHISTS.

MR. MENZIES MACDONALD, in *Good Words* for February, recounts the incidents of an interesting visit which he paid recently to the haunts of the Anarchists.

In we went, through an open court, and along a narrow ill-lit passage—I shuddering and holding my breath, my companion whistling and unbuttoning his overcoat—and up some wooden steps to a landing, where a man, like an Italian, met us at the door of a little room. To him my companion said something which he afterwards assured me was a greeting in Yeddish, the Hebrew-German *patois*. He also nodded to a woman who was selling ginger-beer to two fur-capped men; she was a blonde Jewess, stout, pleasant-looking, neatly dressed, with a cigarette between her lips. Some more steps brought us into a small well-lit hall with a stage and curtain at one end. It was quite clean, the plain deal benches bearing still the marks of a recent scouring. On the walls were inscriptions in Hebrew letters; a large cartoon of the Chicago anarchists, Spies,

dozen men were hanging about the door—Polish Jews, my companion said.

They were all Nihilists, Anarchists, the extreme of social rebels. It was a club, but there was no smoking or beer-drinking; they all seemed to know each other; families, groups of intimates, sat together talking and laughing; people moved about from seat to seat, or addressed each other across the room.

"Why, this is very tame," I said to my companion. "Where are your conspirators, your incendiaries, your regicides?" He laughed, and bade me wait a little.

Shortly a bell rang, and the curtain went up, discovering a chairman seated at a table. Behind him was a painted scene, and on either hand imitations of pillars and trees. He had a large brow, grey eyes, shaved cheeks, and a slight moustache. The chairman said a few words in Yeddish which made his hearers laugh; then he announced a speaker and sat down. A man left the audience and entered on the scene from the right. He was rather tall, with very fair hair and fairer beard; mild, blue eyes; black clothes fitting him loosely; dishevelled, uplifted, the type of an

enthusiast; not a Jew. He spoke in German, very rapidly. When he had spoken for a quarter of an hour the chairman rang his bell. In less than five minutes the speaker wound up his address, and was at once questioned by two or three people successively.

Then came a tall, chubby lad of seventeen or eighteen, whose appearance on the platform was hailed with cheers and laughter. He was not a buffoon, however; the audience were laughing at the recollection of humorous sayings of the youthful orator and in anticipation of fresh witticisms. The third and last speaker was a Polish Jew, a little dark man with a thin, pleasant enough face, and burning black eyes.

After the speeches the chairman stepped down from the platform, and a conversation began, everybody smiling

and in the best of humour. Cigarettes, cigars, and a few pipes were now lit; and the women and children ate cakes and drank lemonade.

"Well?" queried my companion.



"The State, Religion, Humanitarianism, Socialism—all that disappears before the sovereign Me."

Parsons, Lingard, Engel, and Fischer, who were executed a few years ago; and an engraving of Lassalle—coarse, almost a caricature, like a composite photograph of Peace, the murderer, and Lord Randolph Churchill. Some half-

"I am much amazed and amused," I said. "Do you know what it reminds me of?"

"A Young Men's Mutual Improvement Society?"

"Very nearly. To me this meeting of Anarchists is exactly like a church soirée. There is apparently the same respectability, the same easy, simmering excitement, the same perfect confidence in the absolute uprightness of their purpose in meeting together. I should say that this club is no more dangerous to the State than a Mission-hall."

"I am not so sure about the danger," replied my companion, "but I agree with the rest of what you say. Their political creed is the religion of these people; and as human nature is identical everywhere their weekly meetings present the same phenomena as the weekly meetings of any other body of people united in doctrine. I confess that it has been somewhat tame to-night. I have seen hot debates, heard hoarse cries, and watched stealthy hands groping for revolvers and knives."

"What! to fight among themselves?"

"Oh, no! Excited almost to the point of running amuck."

"Come, now," I said, "how do you know that there are revolvers and knives here?"

My companion answered rather evasively; he had interpreted certain actions to mean the clutching of weapons; but I gathered that he had never seen either a knife or a revolver within the walls of this club.

Families, groups, sweethearts, and individuals began to leave; by half-past nine the hall was cleared. My companion introduced me in the ante-room to the chairman, the speakers, and several other Anarchists; and I started a conversation with the crude announcement "that popular commonsense which regards Anarchism as synonymous with violence and dynamite is as right as ever it was."

"Ah!" said the enthusiast, who spoke English correctly and with little accent, "that is just what Society says. 'No compromise'; and that is what we say."

"But dynamite *is* a compromise," I rejoined. "War in any form is, and always has been, a compromise: both parties, afraid of being put in the wrong by the 'no compromise' of impartial arbitration, fly to arms."

A tolerant smile was the only reply the enthusiast deigned to give to my paradox.

"Everything," said the fiery Polish Jew, "ees gompromyts. Ze world ees a gompromyts between ze inanity and sometings. If we live we compromise; 'no compromise' would be a destruction of all life in order to attain the unattainable."

"Then you admit that the true doctrine of the Anarchists is one of destruction?"

"I do. Hegel marks the culminating point of the purely theoretic side of modern culture; therefore we have arrived precisely at the point where the necessary dissolution of that culture ought to begin."

"Why, then, you are a Nihilist," said my companion.

"If you like. I would prefer to be called an Annihilist. I have never quite understood how the word Nihilist got its vogue. We don't believe in nothing; on the contrary we are intoxicated with belief in everything conceivable, and wish to annihilate it."

This the enthusiast said with nonchalant gravity, as if it were even simpler to organise a revolution for the annihilation of humanity than for the overthrow of a government.

"But would you not be content with change?" I asked.

"For my part I believe change is impossible. The form may alter, has altered again and again; but you will always have dominant and serving classes, always rich and poor."

At this a tall red-bearded German, who spoke good English, burst in with a disclaimer.

"No, no," he cried; "you misrepresent Anarchism; or, at least, you may cause this gentleman to misunderstand it. Anarchism is the individual revolution as distinct from the collective revolution. The collective revolution is impossible because we exist not as a community, but only as individuals. You see? There is nothing above me, nothing without me, nothing within me, greater than myself. I do not submit myself to my spirit, mind you; my spirit, like my flesh, is only one of my qualities; the individual is more than soul and body."

"Well, now, what is the individual?" asked my companion.

"The individual! the *ego*!" replied the German. "There are no words to define it: it is unsayable. It cannot be named; it is perfect; every individual is every instant exactly what he can be and nothing more or less. I know of nothing that can impose duty on me. I do not consider myself as an individual among other individuals, but as the only individuality which exists. All things—men and so-called property—are my goods and chattels in proportion as my force allows me to appropriate them."

The enthusiast attempted an interruption at this point in the German's harangue, but the latter bore him down.

"You see, it is simply freedom," he said; "and one is free in proportion as one is strong; there is no liberty except what you take. The State, Religion, Humanitarianism, Socialism—all that disappears before the sovereign ME. Truth itself signifies nothing. Thoughts are the creatures of the individual; they are not themselves the individual. I say, that to believe in a truth, in any truth, is to abdicate the individual. Thus we are all fighting against each other, and every weapon is allowable—poison, infernal machines; because all that is required to become immediately endowed with an inalienable right to have a thing is that one should desire to possess it."

"Let me speak now," said the chairman. "I should like this gentleman to see that there are as many kinds of Anarchism as there are men. Me, for example; I want to be a tyrant; to relieve the world of all moral clogs and world-old prejudices; to be the only Anarchist, *the* Anarch, and found a new religion, and a new legislative system for my own glory."

The chairman's brief declaration elicited no surprise from his companions, and I received it as a matter of course.

"I understand Anarchism now," I said. "It is simply, Every man his own god."

"Precisely," said the enthusiast.

"Of course you are all wrong," I continued. "Don't you see that Anarchism is the exaggeration of the idea of Liberty, just as Socialism is the exaggeration of the idea of Equality. Both have parted company with each other, and with Fraternity. In my opinion Society is quite healthy, although its constitution may be run down—largely the result, I should say, of a dissipation in Liberty and Equality. You have divorced these two ideas from Fraternity, without which they cannot hold water. Did nobody ever say to you, 'Little children, love one another'? Liberty, Equality, Fraternity! For the first two we want to substitute Duty and Reverence. Fraternity means Charity."

Those who understood me smiled tolerantly and went for their hats; they were not there to listen. They wished us "Good-night" frankly and cheerily, and my companion and I took our departure. I think it best to make no comments on our conversation; every reader will be able to improve and amplify my halting reply to the three Anarchists.



## THE WORSHIP OF HEAVEN BY THE CHINESE EMPEROR.

BY A. P. HAPPER, M.D., D.D.

ON December 21st there is annually celebrated in Peking one of the most remarkable religious services of the world. On the morning of that day the Emperor of China, as the vicegerent of Heaven for the Government of China, and as the high-priest of the Chinese nation, worships the Heaven-god in the presence of some two thousand of his grandees and officers at the altar to Heaven. An entrance to the park in which this altar is located is no longer permitted. Tourists visiting Peking cannot obtain access to it, and hence no description of these grounds or of this worship is sent to the papers. Perhaps some account of these ceremonies, compiled from notes made during a visit to Peking in 1878, would be interesting to the readers of the *Review*.

Heaven, regarded as a divinity, is the patron god of the Chinese Empire. Heaven appoints the ruler. The distinctive title of the emperor is "Heaven's Son." Only the emperor can worship at the imperial altar to Heaven. The time and place of this worship, the ceremonies and offerings and the prayers and the music connected with it are all prescribed in the imperial statutes, and may not be in the least modified. The time is at the winter solstice. The place is at the altar in the south-eastern part of the park. The park is in the south-eastern part of the city of Peking. It comprises some five hundred acres, and it is four-square. It is surrounded by a high brick wall. It is divided into three parts by walls running north and south. The western division is planted with cypress trees in rows. The entrance to the park is on the west side, by an imposing gateway. There are roads traversing the grounds in various directions, which are paved with dressed stone. There are gates on the roads in all the division walls. The grounds are sown with grass, interspersed with flower-beds. The eastern division is intersected by a transverse wall running east and west. There is an altar to Heaven in each of these subdivisions, and they are distinguished as the southern and northern altars. The two altars are the same in structure. But on the top of the northern altar there is erected an imposing three-storied building, with three domes to represent the canopy of heaven. This can be seen from many places about the city, and it is commonly called the Temple of Heaven.

The altar to Heaven is built of white marble, and is of mammoth size. It is circular in shape, and it is built with successive terraces, one above the other. The lowest one is 210 feet in diameter; the second is 150 feet, and the topmost terrace is 90 feet in diameter and 27 feet above the ground, as the first one is nine feet above the ground, and each successive terrace is nine feet above the one below it. The outer circumference of each terrace has a balustrade of carved marble. The ascent to each successive terrace is made by four marble stairways, one from each point of the compass. The highest terrace has a circular space of 90 feet in diameter, and the lower terraces have each a circular balcony of 30 feet in width. The top surface and the balconies have arrangements for the erection of the required tents. There are holes in the marble flooring for the tent-poles, and there are heavy blocks of marble with holes to which the tent ropes are fastened. There are marble stands on which the incense-holders and offerings are placed. A table before which the emperor stands when reading the annual prayer and making the offerings is placed near the south side of the terrace. There are large openwork iron urns placed in different parts of the grounds around the altar, in which the silk and other offerings and the written prayer are burned; and to the

south-east of the altar is a large furnace, in which a whole bullock is consumed as a burnt-offering.

On the day before the worship nine tents, covered with sky-blue silk cloth, are erected on the northern side of the highest terrace for the tablet to Heaven and for the tablets of eight of the imperial ancestors, who are worshipped conjointly with Heaven. On the middle balcony tents are erected for the tablets of sun and stars on the east side, and for the tablets of the moon and rain, clouds, thunder, and wind on the west side. On this same balcony, near the top of the southern stairway, a tent covered with yellow silk is erected to be used as the imperial robing tent.

On the north of the altar is a round building enclosed with a high wall. It is called the temple of the Imperial Expanse. In it there are nine handsomely gilded and carved cases, where the tablets to Heaven and to the eight imperial ancestors are safely deposited. I was so fortunate as to obtain an entrance to this depository, and to get a sight of these tablets. They are made of precious wood, about 2½ feet in height and 8 inches in width. They are finely carved near the top and bottom, with a smooth surface for the lettering, on which is written in Chinese and Manchu the name of the being to which each one is dedicated. On the tablet to Heaven there are four words, "Imperial Heaven, Ruler above." In other buildings in the same enclosing walls the tablets to the sun, moon, stars, etc., are deposited.

In different parts of the grounds are buildings for storing all the different utensils, vessels, musical instruments, etc., which are used at the time of worship or in preparation for it. There are slaughter-houses, and the instruments and the utensils for slaughtering the animals and preparing them for the time of the offering of them. On other parts of the grounds are buildings in which the high officers who attend the emperor and the musicians are lodged. There is a special building, styled the Palace for Fasting, prepared for the emperor.

On December 20th the emperor comes forth in great state from the palace, and proceeds—part of the way in a sedan-chair carried by sixteen men, and part of the way in a chariot drawn by an elephant—to the park by one of the broad streets of Peking. He is attended by a large retinue composed of members of the royal family, some of the nobility, civil and military officers of high rank, to the number of nearly two thousand. The emperor proceeds to a place to the south of the altar, where he descends from the chair and goes to the building where the tablets are in deposit. He burns incense before them, and worships the tablets of Heaven and of the ancestors. He then inspects all the preparation which has been made for the worship of the next morning, to see that they have all been properly prepared, according to the statutes. The retinue have retired to their respective places, and the emperor repairs to the Palace for Fasting, and spends the night in meditation. The service commences at three o'clock in the morning. The emperor is informed of the hour by the official messenger, and proceeds in an imperial chair to the south gate of the outer wall which encloses the altar. From there he proceeds on foot, and ascends by the flight of steps from the south to the robing tent. The retinue in official robes take their respective places. The members of the royal family are on the south side of the highest terrace, the higher officers on the south side of the middle terrace, and others on the lowest terrace, and others still on the ground on the south side of the altar. The grounds are all lighted by lanterns suspended from poles and the marble gateways.

When everything is ready and all are in their places, the services are commenced with music. The tablets are brought out with reverential ceremonies and placed



in their respective tents. The fire is lighted in the furnace where the burnt-offering is consumed. The rolls of silk and all the various offerings of meats, grains, wines, fruits are placed before the several tablets. All the exercises are performed at the call of the master of ceremonies, which is made in a loud, ceremonious voice. The emperor bows first before the tablet to Heaven with three kneelings and nine knockings of the head on the floor; then all the retinue goes through the same to the tablet of Heaven; and so successively the emperor and the whole retinue of officers and grandees worship each one of the eight ancestors. Then follows the formal presentation of the offerings that are before the respective tablets. The appointed music is interspersed between the different ceremonies. Then comes the reading of the prayer to Heaven by the emperor. When these ceremonies are completed, the offerings of silk and meats are carried away by the attendants and burned in the iron urns; then the tablets are reverentially conveyed back with music to their respective shrines in the depository. The emperor retires to his robing tent and then proceeds to his chair and returns to the palace, accompanied by his retinue.

When any one considers the various parts of the scene presented on the morning of December 21st, he cannot but be impressed with its grandeur. The emperor of these four hundred millions, as the high-priest of the nation, offers a great sacrifice to Heaven and his ancestors. The great retinue of high officers and a vast multitude of attendants are grouped around in the attitude of profound reverence and adoration. As the dim light is shed abroad upon this vast crowd from the suspended lanterns, and the lurid glare from the sacrificial furnace ascends in the distance, and the fragrance of incense and the peals of music fill the air under the open vault of the sky in the early morning, the scene has all the elements of an imposing ceremony. It is a most depressing consideration that this impressive worship is an idolatrous service. All Christian hearts will join in the prayer that the time may soon come when the ruler of this numerous people shall come to know the great God who made heaven and earth, and worship the Creator as the Lord of all.—*The Missionary Review of the World*.

If there is anything exceptional in our own day, it is that in every relationship of public and private life authority is diminishing and the power of influence is increasing. Men are strong in proportion to the strength of their convictions. He who has a firm grasp of great principles—and surely that is the Christian's claim—can apply them with the greatest flexibility. St. Paul had an answer to all the temporary problems which were laid before him. Conditions have changed, but the value of his answers remains, because they were fruitful applications of eternal truths. He was careful to allow latitude, to recognise differences of enlightenment, to respect sensitiveness of conscience, to take account of present distress, to observe proportion, to abstain from minute injunctions. We see in Him the power of Christian sympathy to overthrow needless barriers. We see the process by which the "hearts of the fathers could be turned to their children, and the hearts of the children to their fathers." We see how carefully the great Apostle of the Gentiles could respect the timorous scruples of the Jewish converts without sacrificing the great principle of Christian liberty. We see how a powerful mind, penetrated with the mightiness and universality of God's revelation, could accept differences of opinion, and find room for divergent attitudes of mind. He protested only against wickedness and intolerance, against those who narrowed the meaning of the Gospel to suit their own prejudices, or who abused its liberty to introduce disorder.—*Creighton*. (Mal. iv. 6.)

#### THE REVOLT OF THE DAUGHTERS.

LADY JEUNE's criticism in the *Fortnightly Review* of a recent article by Mrs. Crackanthorpe deserves close study, for Lady Jeune, as one of the best known leaders of London society, speaks with authority. We are very glad, therefore, to learn from her that she was quite unaware of the impending "strike" of daughters, of which Mrs. Crackanthorpe gave such dire warning. It is well, however, to be warned in time, for if Mrs. Crackanthorpe and her followers represent anything like a large proportion of dissatisfied women, the question is a very serious one. We are, however, optimistic enough to believe, writes Lady Jeune, that it is only one of the many phases which a new social question always assumes at its initiation, and that its supporters have assigned an importance to it altogether disproportioned to its significance.

#### THE MODERN GIRL.

It would be idle to deny that the girl of to-day is a different creature to that of forty years ago, but the fact that the sphere of her life and knowledge is broader does not make her impatient of the restraint that is both necessary and desirable. There are not many girls who sigh for the forbidden fruits of amusement, or consider themselves ill-used because music-halls, plays which deal with equivocal subjects, and books which treat of the relation of the sexes are withheld from them. Nor do we see where the grievances arise, if there are any, of which girls complain. Some girls, more emancipated than others, sigh for latches, and wish to be allowed to pursue their amusements without any chaperone—in short, for the perfect freedom which marriage alone should give a woman.

#### WOMAN'S TRUE PLACE.

To deny that marriage is the object of woman's existence is nonsense: long ago it was the only aim that woman had; let us be quite honest and say we care more about that than almost any other subject, and that we want our girls to marry, and marry well, and marry the best men, because we know that they will be the happier and better women for it. Lady Jeune goes on further to say that the age at which she thinks the restrictions complained of ought to be removed is not earlier than twenty-five, but sees quite clearly that if a girl is to be left to exercise her discretion in such things it can only be after a fuller knowledge of life and its problems have been unfolded to her. For to be safe she must know how to protect herself, and that power can only be acquired after full initiation in that knowledge which hitherto she has been carefully guarded from. And this necessity of itself makes the thing impossible. The following passage strikes one of the truest notes in the whole article.

#### THE FORBIDDEN FRUIT.

What advantage is it to a woman to know the dark ways of life and their dark shadows, as well as all the byways of vice and wickedness, for we may rest assured that women, like their mother Eve, will not be content with a little knowledge, but will probe as deeply as is possible, and will eat the fruit of the tree of knowledge to their fill? Why is the rosy morning of life, with its joys, its interests, its indescribable longings, to be but a dream of the past, and why must the girl step from the threshold of her girlhood into womanhood, surrounded by the cloud of a knowledge which makes her sad and old before she is young? For we believe that the majority of women would, if asked, declare that such knowledge only brought sorrow and often horror. We prefer that our daughters should be as little versed in the knowledge of life as their foremothers were.

## THE HIGHER CRITICISM.

DR. R. F. HORTON in the *Arena* seeks to dispel the uneasiness occasioned among fervent believers in the Bible by the work and results of what is called the Higher Criticism, by a simple and untechnical statement of what that work actually means.

## THE MEANING OF THE HIGHER CRITICISM.

It means, briefly, as applied to the Old Testament, the revision of certain traditions concerning the structure, the date, the authorship of the books—traditions which had their origin in the fanciful and uncritical circles of Judaism just before, or soon after, the Christian era. And it means, as applied to the New Testament, the revision of certain corresponding opinions which obtained currency among the almost equally fanciful and uncritical writers who are known as the Fathers. It should certainly calm the anxious fears of pious minds to recognise that this dreaded criticism is assailing, not the Bible and its writers, but the rabbis and the Talmud on the one hand, and the patristic traditions on the other hand. When, for example, criticism concludes that the Pentateuch is not the work of Moses, it is not questioning any statement of the Pentateuch itself—there is not a word in the Pentateuch as such concerning its authorship—it is only questioning the Jewish tradition which, in the most uncritical and arbitrary way, attributes the composition of the book to the person who occupied the foremost place in it.

## THE OLD METHOD OF THE RABBIS.

Now few people who are born with the modern sense of truth, with its rigorous demand for evidence and its sharp distinction between fact and fancy, can form an idea of the light-hearted and irresponsible confidence with which Jewish rabbis were accustomed to settle the meaning, the origin, the nature of the sacred books. Piety took the place of evidence. One rabbi would suggest some monstrous miracle of interpretation or of fact, and for centuries after his opinion would be quoted as a proof. It may be well to illustrate this unscientific character of Jewish piety in its dealings with the ancient Scriptures. In the apocalyptic work, The Fourth Book of Esdras, there is an absurd story put into the mouth of Ezra himself. Ezra narrates how, on the return to Jerusalem, all the Scriptures had been lost, and he went into the field with five men, and in the course of forty days miraculously rewrote the whole body of the lost books. In Talmudic tradition Ezra was a second Moses. "The Torah was forgotten by Israel until Ezra went up from Babylon and re-established it" (Succa 20. a). "'And Moses went up unto God' (Ex. xix 3); of Ezra it is said, 'That Ezra went up from Babylon' (Ezra vii. 6). What is the meaning of this expression, *go up*? It has the same meaning in the one passage as in the other, and refers to the Torah." Here is a characteristic piece of the rabbinical wisdom. Ezra is the restorer of the law. The author of IV Esdras implies that he restored it miraculously, when every vestige of it had disappeared. The Old Testament which existed at the commencement of the Christian era was written not by Moses or the prophets, but by Ezra and him alone, Ezra marvellously recalling the whole of the lost literature.

## THE METHOD OF THE FATHERS.

Now it shows the critical acumen of the early Christian writers whom we call the Fathers, and it fairly illustrates the way in which opinions about the composition of the Bible have been propagated and preserved in the church,

that this legend about Ezra was piously accepted and unquestioningly believed by the principal church writers for more than a thousand years. Irenaeus says, "God did inspire Esdras, the priest, who was of the tribe of Levi, to set forth in order all the words of the prophets that had gone before, and to restore to the people the law that had been given to Moses," or, to quote Tertullian, "When Jerusalem had been taken and destroyed by the Babylonians, the whole canon of Jewish literature was restored by means of Esdras." The story is referred to by Clement, Origen, Eusebius, Basil the Great, Chrysostom, Jerome, Theodoret, Leontius, Isidorus. It was current, undisputed, until a writer at the end of the twelfth century, Petrus Comestor, so far suspected it that he tried to reduce the miraculous character of the event by referring to great feats of memory in his own time. This was the first dawn of rationalism. But it was not until the Reformation, and the birth of higher criticism, which is the child of the Reformation, that any one seriously disputed this baseless tradition, and ventured to appeal to Scripture and to reason in refutation of it.

## THE ENGLISH BIBLE.

This is only an illustration. But it must be remembered that most of the ideas about the composition and authorship of the Old Testament books, which were current in the first century and passed down the sluggish tide of tradition to our own time, were formed in the same baseless way, by the wholly uncritical minds and methods of Jewish piety. Incorporated into our English Bibles, appearing in the headings or the margins of the Bible, they have been accepted for generations as part of the book itself. But they have no more real connection with it than the solemn dedication to "The Most High and Mighty Prince James."

It is chiefly owing to the conservative instinct of religious tradition—and perhaps partly owing to the fact that the question involved is not, and never was, really vital—that these judgments about the dates, authorship, and composition of the Scriptures have been allowed to go unchallenged for so many hundreds of years. And it is no wonder that when first the spirit of inquiry began to touch these venerable and crusted accretions, most people thought that the matter itself, the Bible as such, was being assailed. But this dreaded higher criticism is simply an attempt, disregarding the worthless judgments of tradition, to discover by a careful examination of the writings themselves how, when, and by whom they were composed.

## THE NEW METHOD.

Setting aside the tradition, and looking at the books themselves, it may safely be asserted, for example, that no reader would ever have supposed that the Pentateuch was written by Moses. The fact that it describes his death, the fact which, staggering as it was, was so heroically overcome by "Rabbi Jehudah, or, as others say, Rabbi Nehemiah," would in itself have been decisive. Who ever would dream, but for rabbinical extravagance, that a book which recounts the death and burial of a man was written by the man himself? Or, setting aside the arbitrary decisions of Jewish canonists, would not any intelligent reader perceive that the book of Isaiah is a composite work? At chapter xl. a new theme begins, and it is treated in a new way. The historical situation has entirely changed. Literary criticism left to itself would unhesitatingly have pronounced that here were two distinct books, of different date and authorship, bound up together. Or, when Professor Cheyne takes the Psalter, and, ignoring all the arbitrary headings, which are merely the idle guesses of the scribes, endeavours by a careful study of

the Psalms themselves to fix the probable period and circumstances of their composition, is he not proceeding on the only method which common sense would dictate? Of what value is the rabbinical assertion that "David wrote the Psalms for the ten elders"? And what have we, apart from these baseless traditions, to settle the questions of date and authorship, except the substance and the style of the poems?

#### THE NEW TESTAMENT.

It may, however, be said that the work of criticism is not confined to the Old Testament, and the rejection of worthless rabbinical traditions. The more vivid alarm centres in the application of the same method to the Christian documents. It was hinted that the Fathers were almost as uncritical as the rabbis. So far, therefore, as the higher criticism simply challenges or sets aside church tradition on the subject of the New Testament, there is no occasion for alarm. The ordinary biblical scholar to-day, with the vast critical apparatus, which ages of study have provided, in his hands, is in a far more favourable position for determining questions of literary genuineness than the Fathers of the second and third centuries. The unanimous opinion, for instance, if it existed, that the Epistle to the Hebrews was a letter of Saint Paul, supposing this opinion had come down in an unbroken tradition from the first century to this, would not be decisive against the plain literary and theological evidence contained in the epistle itself to the contrary. Or, again, no patristic authority, though it were as unanimous as it is divided, could prove the point that the author of the fourth gospel also composed the Apocalypse.

There is no space to treat the question of the New Testament at all; but this one assertion may be hazarded: The higher criticism has already done both its best and its worst in that department, with this result, that Christ is more real, His doctrine more commanding, and His abiding influence in redeeming and saving the world more rationally and spiritually assured, than in the days before we had heard of the Higher Criticism.

#### LESSONS FROM THE PARLIAMENT OF RELIGIONS.

DR. LYMAN ABBOTT, of Plymouth Church, Brooklyn, gives us in *Christian Thought* some of the effects of the recent Parliament of Religions held in Chicago. If we interpret it aright, it is more than either an intellectual curiosity or a remarkable achievement.

#### AMERICA THE HOME OF THE POOR AND THE OUTCAST.

For a century the fame of America as a home for the poor has been extending, and men of various races and religions have been seeking here for that opportunity for themselves and their children which in older lands was denied them. This human interest becomes at last so strong and so widespread that when prophetic men see the opportunity, the world shows itself ready for it. The religious thought-leaders of other lands—Japan, China, India, Eastern Europe—come across the sea, partly, no doubt, to tell us what their faith is, but certainly not less to learn what our faith is. This is the first and most patent fact.

#### NEW VIEW OF OTHER RELIGIONS.

The first effect of this Parliament of Religions must be to correct the opinion too often entertained, and sometimes even sedulously cultivated, that all forms of religion but our own are a mixture of ignorance and superstition.

But the various speakers left the impression on the minds of their audiences of profound spiritual earnestness. The Shinto priest, the Buddhist philosopher, and the Roman Catholic archbishop were not one whit less serious in their quest for truth and righteousness than the Protestant theologian. These men were all children of God, with the heart-hunger for God, with their faces set toward God, and with some message from God.

#### THE MESSAGE OF THE NON-CHRISTIAN RELIGIONS.

For, to the unprejudiced, scarcely less clear was the lesson that each had some word to utter which was worth hearing by the others. The different faiths to which men are conducted by their quest for truth do not drive us to believe either that there is no truth, or that all faiths are equally valuable expressions of it. There remains a third alternative—that truth is so large and the individual man so small that no one man, no one race of men, sees it all. We see from different points of view, and through different moods and temperaments. If the Oriental is too mystical, the Occidental is not mystical enough; if the one tends to construct a philosophy of dreams, the other tends to deny all truth which comes by vision; if one worships only the God within himself, and seems almost to deny both divine and human personality; the other forgets that God can be truly worshipped only as He is within ourselves. We can give the Orient lessons in thinking and doing; but the Orient can teach us how to be still and know that God is God.

#### CHRISTIANITY AND THE OTHER WORLD-RELIGIONS.

It will convince at least all thoughtful Christians that what other religions seek for, the religion of Jesus Christ gives. He who believes in the religion of Jesus Christ can ask for no better demonstration of its truth than that it be placed side by side with other forms of the religious life, and with those other forms presented by their ablest advocates and in their noblest forms—with Shintoism, by its very nature local and provincial; with Confucianism, the most ancient form of the modern school of ethical culture; with Brahmanism, the parent of all mediæval and modern mysticism; with Buddhism, whose doctrine of God is, We cannot know Him, and whose doctrine of life is, It is better not to be; and with Mohammedanism, at its best an incarnate and unmerciful law. In contrast with these forms of religion the Christian sees in Jesus Christ a Saviour, not of a race or nation, but of the whole world; an Ethical Teacher who gives with His instructions power to fulfil them; a Seer whose visions are confirmed by a well-attested history; a Religious Teacher who reveals the before unknown God, and glorifies the life from which Buddha seeks escape; a Son of God who reveals, because He incarnates, the divine mercy.

#### THE SUM OF THE WHOLE MATTER.

The wise student will get from this Parliament both a broader and a profounder conception of Christianity; he will learn that it is more than Romanism or Anglicanism or Puritanism or Protestantism or even Occidentalism; he will perhaps even perceive that Mozoomdar is right, and that there is an Oriental Christ whom we have not known. But he can reach no other conclusion than that the real question for the world is, not between different forms of religion, each of which contributes something which the other lacks, so that out of all a universal religion is yet to be constructed, but between the doctrine of Strauss that man is not a religious creature, and the Christianity of Jesus Christ. We believe that the final issue of this religious parliament will be at once to broaden our conception of Christianity and to make its acceptance both a logical and a spiritual necessity.



## BEYSCHLAG ON "THOU ART PETER," ETC.

To the *Revue Internationale de Théologie*, Dr. W. Beyschlag, the celebrated Evangelic Professor of Halle, contributes a suggestive expository essay on the great saying of Jesus to Peter reported in Matthew xvi. 17-19. The writer begins by rejecting several popular "ways out" of the difficulty. The objection based on the fact that *Petros* (Peter) is masculine, and *petra* (rock) is feminine, he demolishes by the simple fact that in the Aramaic spoken by our Lord there was no such difference, the one word in both sentences being *Kepha*. The argument—which has been used not only by Protestants, but also by the Roman Catholic Frohschammer—that the saying, being uncorroborated by other Gospels, is a later and apocryphal addition, is described by Professor Beyschlag as a misuse of criticism. He regards Matthew as the oldest Gospel composed before the fall of Jerusalem, and declares the concoction of such a saying under the very eyes of the Apostles to be impossible.

He has also no quarter for the critical doubt that the idea of the Church—only on two occasions said to have been mentioned by Him—really belonged to Jesus. The cause of the Kingdom of God which He would have entrusted to Israel, but which Israel had rejected, manifestly required the formation of another community assembling for public worship. It was for this new community He instituted before his departure the rites of Baptism and the Holy Supper. This community was, as in Israel, local and general, a particular congregation as in Matthew xviii. 15-20, and the universal community of believers referred to in Matthew xvi. 17-19.

"The gates of Hades," according to the Professor, mean the gates, not of the kingdom of the Devil, but of the kingdom of Death, to which everything earthly succumbs. The Church, as the earthly temporal bearer of the kingdom of Heaven, and so the possessor of eternal life, shall never perish.

By "the keys of the kingdom of heaven," Dr. Beyschlag understands, "the Gospel preached in the sense and in the power of God;" the "key of knowledge" (Luke xi. 52,) needed to open the kingdom of God to men. So far as Peter proclaimed to men the word of God, pure and simple, as Jesus had given it him, he held the keys of the kingdom.

To "bind" and to "loose" were phrases common in Jewish schools and signified to pronounce obligatory or not obligatory. The Apostles (Matthew xviii. 18), as well as Peter, were entrusted with this power, which belonged, in fact, not to them alone, nor to any privileged hierarchy, but to the entire community of disciples—aye, to every individual congregation truly meeting in the name of Christ.

The early confession by the disciples (John i. 29 ff.) of the Messiahship of Jesus was one due to information given "flesh and blood,"—i.e., by the Baptist—but since then the early hopes of the temporal Messiahship had been shattered, and Peter's present confession was of a new and totally different kind. It was a revelation from the Father. It marked Peter "the first believer, in the New Testament sense," "the first real, true *Christian*." Jesus "would not base His Church—the future bearer of the cause of His Kingdom—on juristic institutions, for He founded none; nor on formulated dogmas, for he formulated none; He would base it on living personalities, in whom He should gain shape; in whom, through faith, He lived and worked. Such a personality had Peter now become; and, though he were the only one forthcoming—though Jesus left behind on earth this individual alone—he was, in point of support, sufficient for the subsequent erection of His

Church." The sole pre-eminence accorded to Peter in this passage is this: that "he is the first of all believers." He was the first "living stone," placed on the foundation, than which none other can be laid. In this sense he can have no successor; the Church once based on this rock is not based a second time. But, in the sense that the Church is built up on, and by, living, believing personalities, every true believer, lay or cleric, is a successor of Peter.

The misrepresentation of this passage by Rome is set down by the Professor to the fact that "the Light shineth in darkness and the darkness comprehended it not." But the Light still shines; and one ray of it is the right interpretation of this passage. "When this ray of light has penetrated the knowledge of Western humanity, then will it light up the ruins of the See of Peter in Rome."

## ITALY AND THE PAPACY.

WE were told by the well-informed correspondent of the *Guardian*, at Freiburg, a few weeks ago, that in all probability the social struggle would commence in Italy, and that before very long; and, further, that in view of such a contingency, several asylums had been already offered to the Pope in other countries. This state of things, if it be true, lends additional interest to an article in the *International Journal of Ethics*, on "Italy and The Papacy," by Professor Raffaele Mariano, of the University of Naples. He pleads for a new Papal policy that shall grapple more efficaciously than the present and the past have done with the pressing problems of Italian life. He sees in the Papacy

## AN IMMOVABLE SOCIETY

which unfailingly bears within itself the germs of weakness, stagnation, and degradation, and leads to servitude and quietism. Life, spirit, and religion, these are to be found in free debate and discussion. We Italians have failed to recognise this elementary truth. We have obstinately refused to recognise that only a current of active opposition to the Papacy, and reforms within the Church, springing from the faithful and ardent among the clergy and the laity, could produce differences and contrasts, and hence life and movement, and an interaction of minds, which would be useful to all, even to Papal Catholicism. Perhaps the Pope will finally perceive that the syllabus, the decrees of the Vatican, the dogma of infallibility, the intolerance and all the old garments of superstitious beliefs which he tries to sustain and nourish, imply at bottom the negation of Christianity. At any rate, it is more than permitted to hope that the clergy of both parties will re-enter into the possession of that wisdom, of that doctrine, and of many of those gifts of the Spirit of which they seem now to be destitute.

## AN ITALIAN CHURCH.

The Professor, moreover, pleads for a truly national Italian Church, as against the present Papal dominion. To the good pleasure of the Pope is left the solution of every question touching the life of the Church and the manner of its actual manifestation, as if the things at issue regarded in no wise the existence and future of the state. Truly, to confide in the Pope and to expect from him decisions which shall conduce to the vigour, compactness, and integrity of the national existence, and, while awaiting his decision, to prostrate ourselves at his feet, and allow him to play the master in the church and to control our consciences, and to leave everything to his discretion, this is, of all possible modes of action, the most senseless and infatuated.



## NATURE AND REST.

## THE NEED OF CHANGE.

THE well-known A. K. H. B., writing in the *Quiver* on the necessity of rest and on change of scene as the best way of obtaining it, says: I have had a month of absolute rest; I do not remember when I had the like before. Thirteen hours of travel part me from my parish; so that calls of duty which would be irresistible if I were within two hours' reach are disregarded. The good people must learn to do without me. And I am to be five Sundays absent from those dear friends: of which four are already past. It is a mistake for any clergyman to preach too regularly in his own church, or churches. It is bad both for the congregation and for himself. One result is that the congregation tends to become unreasonable in its expectations. Before this little time of rest began I had ministered in my own churches on twenty-nine of the preceding thirty-one Sundays; the two Sundays of absence being days of specially exhausting duty in two great cities. Yet some grumbled when I came away. I regarded them not, save by recalling St. Paul's wish, that he might "be delivered from unreasonable men;" the accurate translation would be "crotchety men." One's heart was more touched by repeated communications, conveyed in the kindest possible words, which represented that I was "sorely missed." That is extremely proper. One would not like not to be missed by kindly souls to whom one has given one's very best for eight-and-twenty years. When I return home in a few days, and take up the reins as often heretofore, let me hope to be greatly valued. Though I have spoken, let it be added, of absolute rest, it is such rest as is consistent with preaching morning and evening each Sunday here to a very considerable congregation in a lofty church with a great developed chancel, demanding no little exertion of a failing voice. And when I make mention of preaching, I mean (according to the use of the North) conducting the entire service, save that the lessons are read for me. And the service of Scotland takes it out of an aging man. The lessons are read with no little dignity and solemnity; and that by a man who took his B.D. with high credit.

## HOW MUCH TO REST.

A man who is usually driven beyond his strength is made to feel, in such a time of rest, that it would not be expedient to retire from work altogether. The interest would go from life: you would break down and depart. You cannot live upon your past work, no matter how long and hard it has been. And you forget things, sorrowfully, when you have passed quite away from them. The feeling, half painful, half pleasant, with which you sat down and took up the pen, is wholly forgot when you take up the pen no more. I know one who, having undertaken to write a considerable book, no part of which was to be published till all of it had been written, was painfully possessed by a morbid fear that he never would finish it, in which case all his labour would be lost, as (in point of fact) it never could be finished at all. Wherefore he toiled at it in a killing fashion, and often put on record in a private history, always very sad to read, that if he were but suffered to finish this work, he never would attempt anything more. The book was finished, was published, was very successful, but though probably nobody ever read it with greater interest than its author, he could not bear to read the daily record of its composition. There is no one you will ever pity more than you have pitied your

own poor weary self of departed days. And this without anything of unworthy selfishness. Yet that solemn vow that this work should be the last was broken like other vows. You must work on, as long as you can work at all. It is very hard, oftentimes, to work; it is still harder not to work. And above all, if it be the nature of the being to write, he will write while he can take up the pen.

# ANGLICANS AND OLD CATHOLICS IN UNITED COMMUNION.

## WHAT IT MEANS.

AT Christ Church, Lucerne, last summer several Anglicans, Presbyterians, Methodists, and Congregationalists, participated in the rites of Holy Communion as administered by the Old Catholics. They did so at the express invitation of the fraternally-minded Bishop Herzog. Along with many others, they will be interested in knowing how such a sacred act of Christian fellowship is classified by other Old Catholic authorities. In the current number of the *Revue Internationale de Théologie*, Canon Meyrick, referring to earlier united celebrations, speaks of communion of the Old Catholics with the Anglican and American Churches as "already an accomplished fact." To this the editor, Prof. Michaud replies; "If the Old Catholic Churches of Germany, Holland, and Switzerland have practised with the Anglican Church *union of sentiment and of prayer*, they have not practised with it *sacramental intercommunion*, for which it would be necessary for them first to declare officially that they all profess the same faith, *una fides, unus Christus, unum baptisma*. That official declaration of the four above-mentioned Churches has not yet been made. Up to the present there has only been private sacramental intercommunion between certain particular persons, who, having the same eucharistic faith, and perhaps also the same integral faith, have communicated together in their own name, and for their own personal edification, but without in any case binding their respective Churches; and it is in that sense only, if I mistake not, that the Conference of Bishops held at Lambeth in 1888, has pronounced on the communion of members of Old Catholic Churches."

## "FEDERATION NOT ABSORPTION."

It is interesting to observe the earnestness with which Canon Meyrick insists upon Federation as the keyword of reunion. Federation has also been prominently advanced by Presbyterian and Congregational bodies. Says the Canon:—"The principle on which we have been acting, which I would call the Old Catholic principle, is that of intercommunion between all orthodox Episcopal Churches—whether Western or Eastern—federally united and respecting each other's independence. . . . I place Canterbury and Constantinople on the same basis. I should almost equally regret to see the Old Catholics become an *annexe* to the Church of England as to the Church of Russia. The nineteenth century requires Federation not Absorption—Intercommunion, not Unification."

It will be a happy day for English Christendom when all Anglicans adopt in regard to Nonconformist Churches the same motto as Canon Meyrick would adopt in regard to the Old Catholics. "Federation not Absorption" is the standing cry of British Nonconformity.

## THE PREMIER IDEAS OF JESUS.

THE Rev. John Watson, of Sefton Park Presbyterian Church, Liverpool, is writing a valuable series of articles in the *Expositor* under the above title. The subject for February is *Ageless Life*. Jesus found two instincts in man—God and Immortality. The sublime instinct of immortality He found and did not belittle. He confirmed it with His sanction and built on it His doctrine of *Ageless Life*.

## EXISTENCE AND LIFE.

Jesus began with a tacit distinction between existence and life which gives a characteristic lift and splendour to His words. Existence is physical, and is dependent on the energy that works in matter. Life is spiritual, and is dependent on the energy that works in mind. One comes upon a person that has not one point of contact with the thought-world: he eats, digests, moves—we say he exists. One comes on another full of ideas, plans, dreams, ambitions—we say he is alive. It is the approximate statement of a fact in human history. When the former dies we are not astonished, because it had never struck us that he was alive. When the latter dies we are shocked, the disappearance of that radiant man is a catastrophe. Jesus recognised similar conditions in the spiritual world—existence which meant an inert and unconscious soul, and life which meant a soul receptive and active. Mere existence He called death, and used to startle men into thinking with paradoxes: "Let the dead bury their dead"; "Verily, verily, I say unto you, the hour is coming and now is when the dead shall hear the voice of the Son of God, and they that hear shall live." That Jesus believed in the continued existence of this lowest grade in the human kingdom can hardly be disputed, when a soul eaten up by selfishness like Dives, and a soul purified by trial like Lazarus, both reappear in another world. Jesus assumed existence for all, but existence on this low plane of death was not worth His consideration. Jesus was not an authority on existence, His field was life. He did not labour the barren theory of conscious immortality apart from the condition of the soul: but He transforms immortality into Life by charging immortality with an ethical content and making it to consist in the knowledge of God: "This is Life Eternal, that they might know Thee the only true God, and Jesus Christ whom Thou hast sent."

## NEW USES OF OLD WORDS.

Jesus never used Life and Death in a physical sense with emphasis, unless when He spoke of laying down His own Life, and no one knows what was hidden in that mystery. "I have power to lay it down, and I have power to take it again." He reserved the words for their highest use, and ignored the popular reading. "Our friend Lazarus," He said, with careful choice of terms, "sleepeth; but I go, that I may awake him out of sleep." Lazarus, the brother of Mary, and the friend of Jesus, could not be dead. It was a moral impossibility. The Jews who saw Jesus at Lazarus' tomb and played the informer to the Pharisees were dead. It was a moral

necessity. When the misunderstanding was hopeless Jesus had to condescend. "Lazarus," if I must speak in your tongue, "is dead." Physical death Jesus refused to recognise; it was an incident in the history of Life. Death was a calamity of the soul, and a living soul was invulnerable.

## LIFE AND ENVIRONMENT.

Jesus had to contend with a more inexcusable misuse, which binds up the life of a man, not with his body, but with his material environment. According to this squalid definition, Life is made up of circumstances; if they are pleasant, the man has an easy life; if they are adverse, he has a hard life. Life is stated in terms of food and raiment, and goods and houses. Against this degradation of life Jesus lifted up His voice in a protest which admits no answer. He was never weary of reminding His disciples that such things could not constitute Life, and were, indeed, so unworthy as to be beneath care. "A man's life consisteth not in the abundance of the things which he possesseth." Certainly this indifference to circumstances was not due to any want of sympathy with the labouring and heavy-laden—witness His parables; or to the favoured experiences of His own life—witness His poverty. But Jesus was anxious to lift Life above the tyranny of circumstances, and convince His followers that one could live like God Himself, although he had a whole world arrayed against him and left nothing behind except a peasant's garment. And Jesus was jealous lest they should confound the rough scaffolding of circumstances, within which the building was slowly rising, with the Temple of Life itself.

## UNITY, CONTINUITY, ETERNITY.

Jesus has bequeathed to the world a Monograph on Life (St. John vi.), and its basal idea is Unity. Spiritual Life is not a series of isolated springs, but an ocean laving every shore. It is one and has its source in God, as truth and righteousness and love are one and stand in God. This is Jesus' theory of Life. The second idea which underlies this discourse is Community. Jesus and His disciples share the same Life. He is the "Bread of Life," and they "eat." Jesus with this startling image flashes a description of Life and answers the question, ever in the background of one's mind, "What is Life?" It is fellowship with the Spirit of Jesus, something that cannot be estimated by the beating of the pulse, or the inventory of a man's possessions, that must be tested by conscience and the intangible scales of the Kingdom of Heaven. This is Jesus' practice of Life. The third idea which inspires the deliverance of Jesus is Eternity. Again and again, with heartening reiteration, Jesus pronounces Life "everlasting," and Jesus' expression is evidently shaped by a contrast. It is His appreciation of Life; it is His depreciation of its travesty. There is, he means, what may be called life by concession, which consists in health, and riches, and ease, and pleasure. This is life centred, and imprisoned, and satisfied in this present age. Its environment is local and temporary, and when it is shattered this life must perish, because it has no roots elsewhere. With its age it vanishes. He that findeth this life shall lose it. Life, as Jesus understood it, consisting of love and sacrifice, does not belong to any age, because it is the inhabitant of all. Its roots are struck into the unchanging and eternal. It has already a spiritual environment, and when this present state of things is removed Life will rise to its full height and find itself at home. This is Life which cannot be lost. When an earth-born man is baptized into the Spirit of Jesus the brackets are removed and he begins to live

in the ageless state. "He that believeth on Me hath ageless Life" (vi. 47). This is Jesus' prophecy of life.

#### THE PROOF OF THE AGELESS LIFE.

If one insist on proof that Life is ageless, then Jesus was content to offer Himself. Life hinges on this word of Jesus. "Because I live, ye shall live also" (St. John xiv. 19). Suppose Jesus was the victim of a fond delusion when He ignored the death of the body and preached the ageless life of the soul and insisted on the unseen, then He is dead. Suppose He knew, when He declared Life the supreme fact of human experience, and death the escape of the butterfly from the chrysalis, and the world a passing show, then Jesus is alive evermore. How can one be certain that Jesus is with God? There are four lines of proof. The first is to read reliable evidence that Jesus rose from Joseph's tomb—this is for a lawyer. The second is historical—the existence of the Christian Church—this is for a scholar. The third is mystical—the experience of Christians—this is for a saint. The fourth is ethical—the nature of Jesus' life—this is for every one. The last is the most akin to the mind of Jesus, who was accustomed to insist on the self-evidencing power of His life. He is alive, because He could not die. "I am the Resurrection and the Life." His life alone moved on those high levels where local limitations are transcended and the absolute Law of Moral Beauty prevails. It was life at its highest. Jesus was the supreme Artist in Life, and had a right to say, "I am the Life."

#### THE TYPICAL LIFE.

Jesus' Life impressed His generation as unparalleled and inexplicable, a Life with inscrutable motives and incalculable principles. What was its explanation according to any known standard? Jesus was accustomed frankly to admit that it had none; that it was an enigma from the earthly standpoint. But He pled that it was supreme and reasonable from the heavenly standpoint. It was foreign here; it was natural elsewhere. He did the works He had seen His Father do, He said the words He had received of His Father, He fulfilled the will of His Father. There was a sphere where His Life was the rule, where His dialect was the language of the country, and His was the habit of living. His unlikeness to this world implies His likeness to another world. One evening you find among the reeds of your lake an unknown bird, whose broad breast and powerful pinions are not meant for this inland scene. It is resting midway between two oceans, and by to-morrow will have gone. Does not that bird prove the ocean it left? does it not prove the ocean whither it has flown? "Jesus, knowing . . . that He was come from God and went to God," is the Revelation and Confirmation of Ageless Life.

#### JOHN WYCLIF.

THE *Critical Review*, one of the most useful of our quarterlies, contains an excellent *resumé* of the recent publications of the Wyclif Society, which is doing so much to clear up many doubtful points in the life and teachings of the great reformer. One such point was Wyclif's theory of Lordship as set forth in his *De Dominio Divino*, and is important as showing his views on the question of necessity and free will. This is summarised by Dr. Poole as follows:—

As to the question of *necessity* and *free will*, Wyclif enters on a discussion of the views held on these matters by two teachers who preceded him, Archbishops Fitz-Ralph and Bradwardine. The former of these laid greater stress upon free will, the latter upon necessity. Wyclif himself takes a middle course between the two, by the help of the Aristotelian distinction between that which is absolutely necessary and that which is necessary on a given supposition. God necessitates man, he says, to perform actions which are in themselves neither right nor wrong; they become right or wrong by man's own free agency. He does not will sin, for He wills only that which has being, whereas sin has no being. What He wills is the punishment of sin. Necessity is antecedent to man's will; he is necessitated to will, but free to will what he chooses. Wyclif then attempts to ascertain more closely the relation subsisting between God's will and human action. God's will, he says, is determinate, because He knows beforehand what will come to pass; it is not conditional, for this would imply that He was uncertain as to the result.

Then follows a statement of his views on

#### GIVING, RECEIVING, LENDING.

The subject of "giving" leads Wyclif to a statement which is of importance in connection with his developed doctrine of *feudal lordship*. When a man gives, he remarks, he does not necessarily part with his lordship over the thing given, and this is in a special sense true of God's giving. Once that the notion of feudal lordship is attributed to God, the other element of feudalism, which consists in the separation of ownership from possession, naturally follows. God is the immediate lord of every creature; human lordship, therefore, must be held subject to due service to the lord-in-chief, and man is but God's steward. Not merely is lordship not necessarily, it is only improperly, proprietary; property was introduced by reason of sin; our Lord and His apostles held no property. *Lending*, in like manner, is only another mode of expressing the way in which God gives, since it has been said that man is only the steward of that of which God is the lord.

#### MERIT AND GRACE.

In the closing chapters Wyclif discusses the question of *merit* and *grace*. If all a man has is lent to him, his merit is not his own. How can he deserve any reward? A man can deserve from another man *de condigno*, the reward due to him for his labour; but from God he can only deserve *de congruo*, that is, *ex condeciente lege magnifica ac gracioso iuvamine dominantis*. Grace is the antecedent condition of such deserving, but the fact that God's help is necessary does not take away from the merit of him who runs his course aright. The merit is of grace, and the reward is of grace. The operation of God's grace is the principal cause, and while no one can have merit *ex operibus* he can have merit *per opera* by God's grace.

From this short analysis it may be seen how near the Wyclif of the fourteenth century approaches the doctrine of grace maintained by the great reformers of the sixteenth, in opposition to the Romish teaching on the *opus operatum*. It is this consideration that gives Poole's volume its special value.



## RELIGIOUS TEACHING IN THE BOARD SCHOOL.

DR. BROOKE HERFORD, in the *Contemporary*, urges a very strong plea in favour of undogmatic teaching in Board Schools, not as a compromise among churches, but as simple justice to the child-mind. The problem as stated by him is, how far there can be any real religious training and influence without coming upon those doctrinal distinctions which practically divide the Christian world. The dogmatic in religion is the analogue of what we call technical in other branches, and the whole effort of modern educational reform is to keep away from the technical at first; to begin, not with words, but things, and only very gradually work out to the technical terms and distinctions and definitions.

## UNDOGMATIC RELIGIOUS TEACHING.

Surely the same thing holds in religion. What we want to begin with, is to give children some sense of the reality of the subject, of that side of life and feeling, as really touching them. We want to give them—or, should we not say? to awaken in them—some living thought of the presence and love of God, of the reality of prayer, of the sacredness of duty, of the immortality of this life in them; and to tell them of that holy life of Christ in whom these things live for us. Teach a child to say "God" with any realising sense of the Divine Presence; still more, teach it to think of that presence as "Heavenly Father"; and we have laid the foundation on which later we may build whatever dogmas we think true about the inner mysteries of that Divine Life—whatever may seem necessary for the fuller apprehension of Deity. And in the same way, teach children how Christ came and went about among His people, teaching them, and trying to make them kind and good; make the story living, so that they may grow to love this dear Lord Jesus and wish that they could have been there among the children whom He took in His arms and blessed. Surely, if we can do that, we do about the blessed thing that can be done for children; and if we do that, a foundation is laid on which, later on, there can be built up whatever explanation may seem true as to how He came to be so above all others, as to the nature of that divineness which made Him the teacher and Saviour of the world. But for heaven's sake—not in the interest of those who might give some other explanation, but in the interest of the great simple impression which we want to make upon the child—do not let us *begin* with those explanations.

## THE AFTER-TEACHING.

Suppose it true, as the great Catholic scholars have mostly maintained, that the doctrines of the Trinity and of the proper Deity of Christ, while not directly taught in Scripture, are true developments by the indwelling inspiration in the Church—still, that does not make it that these are things to begin teaching to children. When it is time for such *dogmatics*, I am a Unitarian, and am prepared to set forth that view; but among children, in the beginnings of religious training, I should think it just as great a violation of the true principles of teaching, to teach that God is in "one person," as that He is in "three." That is why, as a fact, in the day-schools supported by our Unitarian churches, we do not try to obtain Unitarian teachers. The teachers in the day-school supported by my own church, in Hampstead, are not Unitarians, do not attend my church. I believe they are good orthodox Congregationalists, but—they are *good teachers*, and because they are good teachers, we know that with those little children—left alone with them in religion as in arithmetic—the simple sense of true teaching will keep them from ever getting as far as these debated items of dogma—unless, indeed, we should send round a circular to insist upon them!

## THE AMERICAN METHOD.

It is necessary to make the religious training less in quantity, in order that it may be better in quality. Now, throughout America, religion is by no means excluded from these common-schools, and there is hardly any appreciable party that wants it excluded; but it is brought in, not as one of the regular school lessons, but as a pleasant and reverent little beginning of each day with some brief religious exercise. There is no uniformity about it. Now, it is the reading of a few verses of the Bible; now, the singing of a hymn, or a children's song; here, the saying of the Lord's Prayer, or of some short psalm, all together; there, a brief prayer by the teacher. He, or she, may put in a few words here or there, to make it more living, to bring it home to some event of the day or to some little incident of the school-life. Now this is what any earnest teacher, man or woman, may do, and find a real pleasure in doing—there are a hundred who can do *this*, for one who could give half-an-hour's set religious teaching, and leave the children really impressed. As a fact, it is almost always done undogmatically, because in such brief informal exercises there is no temptation to the teacher to go beyond the impressing of the few simple thoughts and truths which have not yet got as far as dogma. And, practically, there is no "religious difficulty" in America—none at all among the Protestant Churches. Here and there the Roman Catholics object, and try to keep up separate schools of their own; but, taking the great common-school system of America as a whole, this "religious difficulty," which makes so much trouble in England, is unheard of.

## THE METHOD OF CHRIST.

There is one other object-lesson on this question of whether Christianity can be taught undogmatically, to which I would also like to refer. I mean, the example of Him to whom we owe this Christian religion, and whose method is surely the best illustration of all as to how it should be taught. I do not go back from what I have already written, that there may have been important developments of Christian teaching which Christ, so to speak, did not get to. But why did He not? His explanation is, "Ye cannot bear them now." Does not the same plea apply when it is proposed to insist on teaching His Gospel dogmatically to the children in our common-schools and Board schools? I do not say that such doctrines as some are anxious to have taught may not be the truth, but if so, they are among the abstrusest subjects of human thought, and, however true they may be, I say the children "cannot bear them now." See how Christ Himself taught, what He was busy impressing upon the people. These were a good deal like *children*, these country people of Galilee, who gathered from farm and vineyard and fishing village as He went about, and pressed around Him in their eagerness to hear. And how did He teach them? Simple little object-lessons from grass and flowers, the springing corn, sparrows, and crows, and the weeds lying in bundles for the autumn fires; or homely little stories of labouring men, and poor mothers searching the house over for a lost half-shekel, and young men not content to stop at home, and fisher-folk, and travelling merchants; with, now and then, great sayings that took hold upon their memories, and are still shining truths for ever. I know this was not *all*. We have another side of His teaching—chiefly in St. John's Gospel, and chiefly, too, when He was up in Jerusalem, where the trouble with those Jews proper was that they were *not* like children at all—it had been better for them if they had been—and there He sometimes went further and higher into the mysteries of God, in words which later on in Christian experience become very precious to the world. But Christ teaching



he common people, and what He taught, and how He taught it—that stands clear enough—and surely wonderfully instructive to all who now would teach it for Him. Is not that a sufficient example of how—at least with the young, and in the earlier religious life—Christianity should always be taught? It is for this that I plead—not, I say again, as any necessary concession to any side in the controversies of the Christian world, but as simple justice to the minds of children, and as the true following of our Master's own example in His own teaching of the simple, and the poor, and the common people who heard Him gladly.

#### THE PREACHING OF CHRIST AND THE PRACTICE OF HIS CHURCHES.

THE attack made by Count Tolstoi, in the January number of the *New Review*, on the Christian Churches, as not carrying out the teachings of Christ in individual and social and national life, has called forth four vigorous replies in the current issue by the Bishop of Ripon, the Archdeacon of London, the Rev. J. Rickaby, S.J., and the Rev. J. Guinness Rogers.

##### METHODS OF INTERPRETATION.

The Bishop of Ripon challenges chiefly that which lies at the root of the whole matter, viz., how our Lord's words are to be interpreted, and says that it must be quite clear to the reader of the New Testament that neither St. Peter nor St. Paul interpreted their Master's precept "Resist not evil" in the same sense as Count Tolstoi. Count Tolstoi has fallen into the snare of literalism of interpretation, that fatal and prolific parent of error. Personal vindictiveness, the indulgence of the spirit of revenge, is one thing; the use of all our powers, bodily and mental, in the service of mankind is another. There are cases in which the spirit of love, which forbids personal vengeance, may command personal risk on behalf of another. There are times in which the kindest thing we can do is to hinder a man's violence and resist his evil. When the half-drunken husband is kicking his wife's life out with his heavy hobnailed boots, is it the part of Christian love to interfere or to stand idly by? When the three months' old child is being beaten with a red-hot roasting fork, is intervention on the part of the Society for the Protection of Children a Christian or an un-Christian action? Was England playing an un-Christian part when her cruisers boarded the slave vessel and set the miserable captives free?

The Archdeacon of London takes exception to Tolstoi's false antithesis between

##### THE SERMON ON THE MOUNT OR THE CREED.

"We cannot believe both," writes the great Russian Reformer. "The Sermon on the Mount is excluded even from the Gospel passages read in the Churches." We read it, as I have said before, as often as it can possibly be read. It is the subject of innumerable series of sermons. It is learnt by heart in all our day schools. It is the material of manuals for our Sunday schools. It is constantly read aloud by the father to his children and servants at our daily family worship. It is because we believe that these words were spoken by Him of Whom the Creed says that He was "God of God, Light of Light, Very God of Very God," of Whom St. John said that He was "the Word of God," "that Eternal Life which was with the Father, and was manifested unto us," and because we cannot honestly accept one sentence of Scripture and reject another, that we take the Sermon on the Mount to our very heart of hearts, and while not, with unintelligent perverseness, insisting on interpreting its beautiful and

characteristic paradoxes with unreasonable literalism, endeavour all the more to make its principles the framework of our lives.

Father Rickaby indicates what the teaching of the Church of Rome is on the question of

##### RESISTANCE TO EVIL.

which is allowed, as consonant with the mind of Christ, in all these several ways, under certain conditions; criminal procedure, even to punishment of death; resistance to assault, with just enough of violence to repel the aggressor. The State may go to war, the State may punish; the individual may repel present violence, and for further satisfaction he may go to law.

Mr. Guinness Rogers does not think that Count Tolstoi is quite the man to tackle the question, and blames him for taking himself too seriously, and the press for encouraging him in so doing. For with all his merits the Count is not a man on whose judgment one is prepared to place that implicit confidence which is demanded from us. He is a charming writer, in whose fascinating pages we find not only interest and instruction, but much that quickens and enlarges our best sympathies. But felicity of expression, or vividness of description, or even originality of thought, does not suffice to make a prophet. The Count has noble instincts, generous to a fault. He would answer to that suggestive description of a friend as one with whom you would go tiger-hunting but for the fear that, in the hour of peril, pity for the tiger would paralyse his power of resistance. And it is just such impulses that disturb the balance of his judgment. He is an enthusiast on the border-line of fanaticism, if he has not crossed it. Truth needs the service of enthusiasm, can tolerate the excesses of fanaticism, better than the half-hearted loyalty in which a cold and calculating prudence quenches the fervour of zeal. But it must, nevertheless, be confessed that the enthusiast is to be trusted rather for the inspiration which stirs the heart, than for the wise counsel which guides the understanding. He would be invaluable as the leader of a forlorn hope; it would be rash to trust him absolutely with the conduct of a campaign.

##### GEORGE ELIOT.

MADAME BELLOC in a well written and fascinating sketch of Dorothea Casaubon and George Eliot in the *Contemporary* thus describes the great novelist. "Her power was in some sense a veiled one. In the first place, none of her portraits appear to me to be like her. The one in a hooded bonnet, said to have been sketched in St. James's Hall, is a monstrous caricature and accidental impression of her face, which was neither harsh nor masculine. The one which prefaces her life is too sentimental. The early photograph, on sale at Spooner's in the Strand, is very like, but not favourable, and absolutely without any art in the arrangement. It is, however, the only real indication left to us of the true shape of the head, and of George Eliot's smile and general bearing. In daily life the brow, the blue eyes, and the upper part of the face had a great charm. The lower half was disproportionately long. Abundant brown hair framed a countenance which was certainly not in any sense displeasing, noble in its general outline, and very sweet and kind in expression. Her height was good, her figure remarkably supple; at moments it had an almost serpentine grace. Her characteristic bearing suggested fatigue; perhaps, even as a girl, she would hardly have been animated; but when she was amused her eyes filled with laughter. She did not look young when I first saw her, and I have no recollection of her ever looking much older."

## THE PROBLEM OF THE BOOK OF ECCLESIASTES.

DR. E. J. DILLON, writing in the *Contemporary*, places before the English reader the recent theory of Prof. Bickell, of Vienna, which seeks to disentangle the apparently disordered condition of the book as we have it. His theory—it is no more than a theory—which has already received the adhesion of some of the most authoritative Bible scholars on the Continent, may be briefly summed up as follows: The present disordered condition of the book, Koheleth, is the result of the shifting of the sheets of the Hebrew manuscript from their original places and of the addition of a number of deliberate interpolations. The latter are of two kinds: those which seemed necessary for the purpose of supplying the cement required to join together the unconnected verses which, in consequence of the dislocation, were unexpectedly placed side by side, and the passages composed with the object of toning down, or serving as a counterpoise to, the very unorthodox views of the writer. The result of this dislocation was the utter disappearance of all trace of plan in the work, the incoherences of which would be still more numerous and glaring, had it not been for the transitional words and phrases that were soon after interpolated for the purpose of welding together passages that were never intended to dovetail.

## THE SOURCES OF ECCLESIASTES.

Much has been written about the sources from which the writer is supposed to have drawn his peculiar mixture of pessimism and "Epicureanism," and considerable stress has been laid upon the profound influence which Greek culture must have exerted upon Jewish thinkers towards the second century B.C., when the moral atmosphere was choked with "the baleful dust of systems and of creeds." My own view of the matter, which I put forward with all due diffidence, differs considerably from those which have been heretofore expressed on the subject. I cannot divest myself of the notion that Koheleth was acquainted, and to some extent imbued, with the doctrines of Gautama Buddha, which must have been pretty widely diffused in Alexandria towards the year 205 B.C., when the present treatise was most probably composed. It is evident, therefore, that a cultured Hebrew living in Alexandria under the reign of Ptolemy Epiphanes had ample opportunities of making himself acquainted with the doctrines of Buddha, and it is equally obvious that the metaphysical basis of Koheleth's theory differs in no essential point from that on which Buddha rested his humane religion and Schopenhauer constructed his genial philosophy. The sights and sounds of the universe are the objects of man's intuition, but they are all empty, shadowy, unreal. Space and time, or, as Koheleth puts it, the universe and eternity, God placed in our intellect, so that we should be unable to understand the work He worketh. The universe, in so far as it is the object of human knowledge, exists for—nay, is the creation of—our own intellects thus supplied with the three-fold stuff: space, time, and causality. The underlying substance is unknowable. "Far off is that which is, and deep, deep; who can fathom it?" We have insight and understanding enough, however, to enable us to see that life is a positive evil, as indeed all evil, suffering, and pain are

positive; that pleasures are few, and, being negative by their nature, merely serve to make us less sensible of the evils of existence; that happiness is a chimera, birth a curse, death a boon, and absolute nothingness the only conceivable good. Nor is there any hope of improvement: the present is but a rehearsal of the past; the future will be a repetition of both; for, there is nothing new under the sun; everything that is or will be was already; therefore there is no evolution, and the movement of things is comparable to that of a wheel revolving on its axis for ever, the movement of which we are powerless to accelerate or slacken. To the mind of man thus conditioned the law of causality is necessary, absolute, admitting of no exception.

This is followed by a new translation with notes, some of which is very good and some very indifferent. Especially do we regret to see Dr. Dillon following Renan's rendering of xii. 1.

## GOD'S WILL AND HUMAN HAPPINESS.

## EVOLUTION.

PROF. ST. GEORGE MIVART, in the *Cosmopolitan*, discusses the way in which Christianity, regarded as a factor in the general evolution of God's will for man, has tended and is tending towards the increase and stability of human happiness. The basis of his argument he lays in six advantages to be gained from the Christian system.

## CHRISTIAN ADVANTAGES.

No one can deny that (1) to be provided with a firm conviction that a happy eternity may succeed the trials of this life, is one great source of comfort and happiness. (2) Another is gained by those who have acquired the conviction that there is a supreme, all-holy Ruler of the universe, with whom (3) they can enter into the closest personal relation and freely open their hearts in spontaneous, informal prayer. (4) Yet another benefit results from definite religious teaching—essentially the same for all men—of truths regarded as absolutely certain and (5) of a character to raise the mind towards the most elevated forms of devotion, instead of the mere quest of personal advantage. (6) Lastly, an organisation formed and suited for diffusing such popular instruction as widely as possible, must be one likely to promote human happiness.

These six functions are performed in the most admirable way by Christianity, which was not a purely direct, divine emanation, entirely novel and simply breaking with and more or less reversing the previous course of history, nor was it nothing but a modified and blended combination of antecedent Judaism and Paganism. There are, on the contrary, two great truths, principles, to be observed and borne in mind in considering how Christianity came into the world, and what it is in itself.

## EVOLUTION AND CATACLYSM.

(1) One of these is that a process of moral and religious evolution had prepared the way for the successful advent of Christianity. (2) The other is, that no continuation of that process of moral and religious evolution, as it developed itself in and through Paganism and Judaism, could have succeeded in giving to the world a source of happiness comparable with that which it gained in Christianity—a system which contains an essential novelty, due neither to anything in Paganism on the one hand, nor to Judaism on the other.

The remainder of the article consists of a close examination of the environment in Greece and Rome, in which the Christian seed was implanted, and the argument is to be continued in future issues of the *Cosmopolitan*.

## HOW FAR IS THE CHURCH INFALLIBLE?

In the *Revue Internationale de Théologie*, Dr. Holly, bishop of the Orthodox Apostolic Church of Haiti, writes (in French) on the Infallibility of the Church. Infallibility absolute belongs only to God; is, in a relative sense, possessed by the Church through the Holy Spirit in the Holy Scriptures—in the Old Testament as interpreted in the New—and in the Gospel preached in its "divine integrity." The Church Councils so far, and only so far, as they state the revelation made by Jesus Christ, pure and simple, and as they "restrict themselves in the definition of the dogmas to the terms employed in the Holy Scriptures," can be considered infallible councils.

This is a restriction, and no mistake. What becomes of *homousion*, then, if only terms employed in Scripture are infallible? Yet Bishop Holly declares the first Nicene and the first Constantinopolitan Councils to be specially inspired by the Holy Spirit.

## "VIVISECTION HUMANO-DIVINE."

The doctrines which they infallibly declared are theological, properly so-called. Later councils entered the region of anthropology, which is not clearly and explicitly revealed in Scripture. Whence have arisen confusion and disagreement? The addition of *jilique* showed a confusion of the temporal mission received from the Son by the Holy Spirit, with the eternal procession from the Father. The Church would have been wise to restrict itself to truths drawn from Scripture relating to the Divine Persons and their functions, and to abstain from an over-detailed analysis of the Two Natures united in Christ. The "exaggerated dissection" to which these dogmas have been subjected leads the Bishop to declare that "vivisection humano-divine is as unlawful in the spiritual order as animal vivisection is cruel in the natural order." The Bishop further enjoins against mutual excommunication. "Let us cut no one's ears on the pretext that we hear differently; let us practise no vivisection on the members of the mystical body of Christ."

When we pass from the fenced field of dogmas theological (relating to God) and anthropological (relating to Christ), we come, according to the Bishop, on the open ground of worship and ecclesiastical discipline, where opinion is free and conciliar infallibility ceases.

## PRIMITIVE RELIGION.

## RELIGIOUS IDEAS OF THE MA-SHUNA.

MR. W. A. ELLIOTT, of Inyati, writing in the *Leisure Hour* on the Ma-shuna (which, he tells us, means the Shuna people), says that their religious ideas are peculiarly interesting from the contrast presented to those of the Ma-Tebele. When the American missionaries in Natal first translated the Bible into the Zulu language, they found it necessary to import a word from the Kafir to represent the idea of God; when the Tebele version of the Testament came to be made, a word was imported from the Chuana language, there being no word for God current among the Ma-Tebele. This word, Umlimo (Se-Chuana, *Modimo*), is applied to the Tebele king by his subjects, and they have no higher notion of sovereignty or power than the kingship of Lobengula, unless, indeed, it be the "spiritual" influence of the departed "Great King," Umzilgazi, the founder of the nation.

## THE SHUNA CONCEPTION OF GOD.

Compare with this the Shuna conception of God. The Divine name among the Ba-Loze is Mngwali. They say that Mngwali lives *gu denga* (i.e., in the sky), and that He is the Maker of all things. He cannot be seen, but is heard to speak through men specially chosen by Him. In past days Mngwali's own voice was heard coming from

trees, rocks, etc., but since the defection of the "Last of the Mambos," Divine communications have been almost exclusively made through human mediums, who, when first possessed by Mngwali, are seized with all the symptoms of epilepsy, and who, after a long probation, are allowed the honour of being recognised as a "Son of God."

## THE SCAPE-GOAT.

An account of a curious custom among some of the Ma-Gomo is also very interesting. When a man is ill, and neither medicine cures, nor bone-throwing (a method of divination) reveals the cause of the disorder, two goats are taken and brought into the presence of the sick man. One of these is killed, and with certain portions of the viscera a broth is made. The patient drinks a part of this, and the remainder is poured down the throat of the living goat. Now the hands of the sufferer are laid on the head of this new "scape-goat," which is then led outside the village and set free, to go whither it will. Evidently the idea is that the evil influence which affects the man is supposed to go into the second goat, he thereby being freed from it.

## THE NEW REFORMATION.

THE Rev. W. P. Paterson, B.D., of Crief, in the first of a series of papers headed "New Thoughts on Old Themes," which are appearing in the *Expository Times*, deals with what he well terms the Cycle of Christian Enthusiasms, and thinks that we have now reached the bottom of the scale and are ripe for a great leap upwards.

It may therefore be assumed that Protestantism is on the eve of another Reformation. On other grounds it is clear that a doctrinal reformation is impending; for no ordinarily instructed student is ignorant that the doctrinal systems of the first period of Protestantism rested on a theory of the earth and of the Bible which science and criticism have shown to be untenable. Christianity must be reduced to a form which, on the one hand, gathers up in simplest form the essence of Christian faith, and, on the other, has nothing to fear from any results of natural or historical science. The religious genius required for this may be discovered by our Jewish Missions; and in any case we cannot have much longer to wait for the ringing, convincing message which will reconcile the old faith and the new light. Along with this there will be some reversion to the original enthusiasms, though, as history never quite repeats itself, they may vary in form and relative strength. According to present signs, Christ will maintain His position as Saviour to be trusted, King to be obeyed, God to be adored. To copy, at however great a distance, His personal life, will be recognised as an indispensable note of discipleship.

## THE NEW IDEAL.

But the great problem of the second Reformation will be: What form will be taken in it by the enthusiasm of brotherly love? Will it limit itself to Home and Foreign Mission schemes? Or will it pour itself into the channel of socialism? In all probability the historic Churches, and not least the voluntary Churches, will throw in their lot with capital in the approaching economic struggle, and preach the law of love on the old lines of evangelistic and philanthropic enterprise. To a section in every Church, however, it will seem, once the socialistic criticisms and ideals are fairly stated, that socialism represents the one great practical proposal that has been made to realise the Christian idea of human brotherhood; and these will fling themselves into the fray with all the fire of soldiers in a holy war, with all the adventurousness of the great missionaries, with the martyrs' joy in persecution and death. In no other cause save that of human brotherhood is there likelihood of a reappearance of primitive Christian fire in the next stretch of time.



REV. DR. STALKER.

BY DEAS CROMARTY.

THE *Young Man* for February contains two sketches of Dr. Stalker, of which much the most interesting is by Deas Cromarty. That writer says:

Nobody can pass by Dr. Stalker. He has always been one of those who excite attention and interest as they move and develop themselves among their fellows, and I do not forget the sense of a robust individuality which came to me when I saw him enter a church—not his own—and heard a sermon which now forms part of one of his books. One felt at once, and all through, to the end of worship, that here was the religious man, the resolute self-developed man of the northern world, whose nature had fire in it under a close-gathering peat, whose concern was the greatest of all matters, and whose will threw itself tensely at the centre of the target. I remember comparing him, in my own mind, that evening, to a blacksmith. The dark, strung energy of the moderate figure was like that of a man at the anvil, using force but measuring it, driving at a point but guarding the blow. This, I was quite aware, was by no means the whole of him; it was what I saw and heard in the preacher. In Dr. Stalker's case the preacher is not quite the whole of the man, though he is a very earnest and resolute part. There is another, who has never had full swing save once—perhaps hardly then—but who goes occasionally to a meeting, and stands upon a form to shout. That man could do singular things, if Dr. Stalker would permit. He would be a more impulsive, a more free-spoken creature; he would have more to say, and would be less of an influence. We have all got somebody of this sort in the breast, who needs to be "held in with bit and bridle," but we don't always recognise the fact, or set ourselves to the management. Some of us are a little late in the business, and are doubles for the whole of life. Dr. Stalker must have early resolved that he would have the control of the other one; in the lessons of the boy, the toil of the student, the forecasts of the probationer, the manifold possibilities of the minister and churchman, he has been firm to achieve the best which God could give him as a teacher of men and women. And the influence he has come to is a legitimate possession. It is the respect we give to the Puritan idea of life, steadfastly cherished and enforced. Dr. Stalker started out with the great Puritan persuasions (doctrines of duty and responsibility), and he has never thought of dropping them; he cannot forgive those who sit at ease in Zion. We have to discipline ourselves, to do the hard thing; we have to work out our own salvation with fear and trembling, because it is God that worketh in us. On this, and all connected with it, he insists, and it is far from being a popular gospel. Let us honour him, then, for pledging himself so thoroughly.

## CONSERVATIVE BUT NO HERMIT.

At the same time, if he stands for certain ideas which are conservative, it is by no means as a hermit. There is a "blend" which is peculiarly Scottish, and Dr. Stalker has some of it, though not so much as certain of his early friends. It consists, equally, in the serious apprehension of life and of spiritual logic, for one part; in acquaintance with the world and a taste for humanities for the other part. Blended, you have types of character and genius that have ruled and do rule wherever Christianity is understood in its nature and power. The Free Church is richer

in these types than any other, and Dr. Stalker is one by himself. He could take freedom, but he will not; he has pursued culture, now he halts and looks back to the stockade whence he set out. A certain pathos begins to be the under-note, as if he said, "Oh, do not be so sure, so very sure of yourselves, fellows! Adventure is fine, no doubt, but you are not all fit for it. There is one thing you are fit for, and that is Duty. Between duty and the man there is a correspondence, and to effect this correspondence, not to liberate the intellect, is the office of religion. Let us be good."

This I conceive to be the position Dr. Stalker maintains with so much ability and earnestness, in his middle period of ministry. "It is with no sense of having attained that I speak to you," he says. "The furthest I ever get in the way of confidence is to believe that I shall preach well next time." These are the words of a man, who, in the deep of life, would help his brother men to live. He is not buoyant, he does not take life with humour—that marigold flower on the cup of broth—and for my own part I think we may trust God even with the passionate heart and the unappeased mind. But Dr. James Stalker is a faithful minister of Jesus Christ in the city of Glasgow and his personal example is the best of his works. It will be observed that I have nothing to say here as to his literary work.

THERE come times in this world of men when revolution is the one way out to liberty, the one way into righteousness, when the world is redeemed by being turned upside down. Could one study comprehensively the history of society—political, ecclesiastical, social, domestic, from the point of view of its revolution, one would recognise revolution as an integral part of the divine order. The history of civil liberty and the reformation of the State, the history of ecclesiastical liberty and reformation of the Church, the history of spiritual liberty and the reformation of homes and hearts, is very largely a history of revolutions. But what are revolutions? Many of them, as every American knows who remembers Gettysburg and Bunker Hill, or Paris in the last days of the eighteenth century, or the Cromwellian outburst against the Stuarts, were hurricanes of blood and fire sweeping over States and upturning national life with wild confusions. But the essential things about the revolutions that have redeemed humanity were not the blood, the fire, the clash of swords, the war of words. The essential thing which makes revolution so large a part of the divine order is that it means the breaking up of systems that have done their work and whose time to pass away has come. There can be great revolutions without blood, or fire, or clash of swords, or war of words; great revolutions that are as calm and silent as God Himself, coming into the world as Christ came into the world, not to strive and cry to be heard in the street, but clothed in the dignity of truth and nerved by the omnipotence of conscious right, to overcome the old order by the new, to usher the sovereignty of another king, to change not the methods only, but the motives of men. And there come times in the State, in the Church, in the household and in the heart, when progress is impossible apart from revolution; when things must be turned upside down to be redeemed, quickened, and renewed. Periods of moral and spiritual depression come to communities, households, and persons. But nothing is more certain than that a remedy exists in the spirit and power of that revolutionary Christ, who came not only to die for the world, but, through spiritual agencies we dimly comprehend and are slow of heart to believe, also to turn the world upside down.—Hall. (Acts xvii. 6, 7.)



# MISSIONARY PROGRESS AND PROBLEMS.

**The All-round Decline in Missionary Income.** We are sorry to observe, says the *Free Church Monthly*, that almost all the great missionary societies in the south are in trouble about money. Their expenditure is more or less largely exceeding their income. The *Chronicle*, for example, opens its January number with this sentence, "The year now closing leaves the London Missionary Society overshadowed by a cloud of financial care and anxiety;" and the *Missionary Herald* mentions that while up to November 30th the general receipts of the Baptist Society had increased by £324, the increased outlay for the same period had been £1,174. The Church Missionary Society also will require an immense access of liberality to meet the cost of its remarkable extensions. It is interesting, by the way, to hear that in connection with this last society, there are fifteen men and fifty-three women who are labouring among the heathen at their own expense.

**American Missionary Subscriptions falling.** The Missionary treasuries of the United States are not in a more satisfactory state than those on this side of the Atlantic. The *Independent*, of New York, states that in response to special letters of inquiry as to the condition of the treasuries of the various Foreign Mission Boards, we have received replies from a large number, indicating very serious deficits.

The Treasurer of the American Board reports for December a decrease of 8,218 dols. in donations, and of 8,530 dols. in legacies, and for the four months of the financial year a total falling off of 14,589 dols. The special appeal for the debt of 88,000 dols. at the beginning of the year has produced only 28,000 dols., and little if any more can be expected.

The Treasurer of the Presbyterian Board reports a decrease of receipts during December of 16,216 dols. in donations, and 49,350 dols. in legacies, and for the eight months of the financial year a decrease of 98,331 dols. If the Board is to meet all obligations by April 30th, and be without debt, it must receive 802,472 dols., or 127,464 dols. more than was received during the corresponding period of last year.

The receipts of the American Baptist Missionary Union for the nine months of its financial year have been much lower than for several years. From April 1st, 1891, to January 1st, 1892, the total receipts were 171,037 dols., the next year 168,863 dols., this last year only 77,991 dols. They express the hope that the next few weeks will show an improved condition, but fear an embarrassing deficit.

The General Missionary Committee of the Methodist Episcopal Church faced the present year with a deficit of 109,000 dols., which necessitated a reduction of one-ninth in the amounts appropriated to the different missions. Owing to the fact that comparatively few collections are taken at this season, the officers are unable to say just how much they will feel the present financial stringency; but they are apprehensive that the returns of a few months later will show a falling off, even from last year. The Methodist Episcopal Church South reports a falling off of ten per cent. in receipts, but is hopeful of the future.

**Relative Contributions of the great American Churches.** In this connection it is instructive as well as interesting to note some statistics as to the contributions to Foreign and Home Missions by the different denominations, compiled by Dr. A. P. Happer, and published in the *Presbyterian Banner*.

	Membership.	Cont'd Home Miss., 1892. Dols.	Cont'd F. Miss., 1892. Dols.
Congregational.....	491,985	1,265,507	840,834
Presbyterian, North..	753,749	1,137,205	931,292
Presbyterian, South...	161,742	74,003	130,276
Reformed (Dutch) ...	88,812	66,120	112,163
United Presbyterian	101,858	111,614	114,626
Cumberland Presb. ...	160,185	27,216	20,430
Reformed (German)...	194,044	45,000	20,000
Baptist, South .....	1,100,000	244,334	114,325
Baptist, North .....	780,000	633,267	569,172
Methodist Episcopal...	2,236,463	573,750	725,367
Meth. Epis., South ...	1,161,666	245,836	304,017
Protestant Episcopal	470,076	657,018	275,000
Lutherans .....	1,188,876	268,358	55,676
Disciples .....	750,000	216,279	70,320

These figures show the average contribution from each member of the several denominations to be as follows:—Congregational, for Home Missions, 2 dols. 57 cents; for Foreign Missions, 1 dol. 70 cents. Presbyterian, North, Home Missions, 1 dol. 50 cents; Foreign Missions, 1 dol. 22 cents. Presbyterian, South, Home Missions, 45 cents; Foreign Missions, 80 cents. United Presbyterian, Home Missions, 1 dol. 09 cents; Foreign Missions, 1 dol. 10 cents. Cumberland Presbyterian, Home Missions, 17 cents; Foreign Missions, 13 cents. Reformed (German), Home Missions, 23 cents; Foreign Missions, 10 cents. Baptists, North, Home Missions, 81 cents; Foreign Missions, 73 cents. Baptists, South, Home Missions, 22 cents; Foreign Missions, 14 cents. Methodist Episcopal, Home Missions, 21 cents; Foreign Missions, 32 cents. Methodist Episcopal, South, Home Missions, 21 cents; Foreign Missions, 23 cents. Protestant Episcopal, Home Missions, 1 dol. 39 cents; Foreign Missions, 58 cents. Lutherans, Home Missions, 22 cents; Foreign Missions, 5 cents. Disciples, Home Missions, 28 cents; Foreign Missions, 9 cents.

**The World's Parliament of Religions.** An illustration has already been given of the doubtful value of the Parliament of Religions. It was hoped, says the *Free Church of Scotland Monthly*, that the representatives from heathendom would carry home a good report of the Gospel, and would thus contribute to the extension of the kingdom of Christ. How little that expectation is to be realized will appear from what a missionary tells of the report carried back to Japan by the delegates from that country. A meeting, he says, was held at Yokohama, in one of the largest theatres of the place, and seven hundred people gathered to hear what impressions the visitors to America had brought back with them. No fewer than ten men spoke, but the chief speakers were two Buddhist priests—scholarly men—who had both been heard in the Chicago Parliament. What

good they had got may be inferred from the following remarkable report of one of the speeches :—

"When we received the invitation to attend the Parliament of Religions, our Buddhist organisations would not send us as representatives of the sect. The great majority believed that it was a shrewd move on the part of Christians to get us there, and then hold us up to ridicule or try to convert us. We accordingly went as individuals. But it was a wonderful surprise which awaited us. Our ideas were all mistaken. The Parliament was called because the Western nations have come to realize the weakness and folly of Christianity, and they really wished to hear from us of our religion, and to learn what the best religion is. There is no better place in the world to propagate the teachings of Buddhism than in America. During the meetings, one very wealthy man from New York became a convert of Buddhism, and was initiated into its rites. He is a man of great influence, and his conversion may be said to mean more than the conversion of 10,000 ordinary men, so so we may say truthfully, that we made 10,000 converts at that meeting. Christianity is merely an adornment of society in America. It is deeply believed in by very few. The great majority of Christians drink and commit various gross sins, and live very dissolute lives, although it is a very common belief, and serves as a social adornment. Its lack of power proves its weakness. The meeting showed the great superiority of Buddhism over Christianity, and the mere fact of calling the meetings showed that the Americans and other Western peoples had lost their faith in Christianity, and were ready to accept the teachings of our superior religion."

These remarks, we are informed, were received with great applause by the enthusiastic audience. It is added that the educated classes will appraise them at their true value; but meetings are to be held throughout Japan to make known the impressions which have been received, and it is certain that the masses will accept the account as trustworthy. The result, then, it is anticipated, will be this, that the power of Buddhism will be strengthened and the influence of the missionaries will be neutralized. Chicago was not a good place in which to see Christianity at its best, nor were the Christians who assembled there to talk about "Religions" all of the best sort.

The Rev. B. C. Haworth, missionary of the Presbyterian Board, records, in the *New York Independent*, a remarkable incident that occurred on board the steamship "Empress of India," between Vancouver and Yokohama, which deserves notice in connection with the Parliament of Religions in Chicago. One of the cabin passengers was the Rev. Shaku Soyen, a Buddhist priest, who took part in the Parliament. During the voyage a splendid opportunity occurred for testing the sincerity of these lofty sentiments about the "Brotherhood of Man," which he and so many others from the Orient expressed at the Parliament. One of the Japanese passengers in the steerage was sick unto death. When the ship's surgeon found that the end was near, supposing that the dying man would like to enjoy the comforts of his religion, if there be any comfort in it, he sent for the Rev. Shaku Soyen, requesting his presence at the bed of death. To the Westerner it would seem that common humanity, to say nothing of the ties of country, would have prompted an instant compliance with such a request. Not so in the case of the Rev. Shaku Soyen. He had many questions to ask in regard to the name, the circumstances, etc., of the patient. Among these questions was one to this effect: "Do you think he belongs to the labouring class?" The surgeon replied that as nearly as he could judge from appearances the patient was a labouring man. The answer seemed to be decisive. Through the interpreter the "Reverend" gentleman sent back the reply that it was not worth while to go!

When the report of this incident first reached me I was inclined to think that the priest had been misunderstood because of his defective knowledge of English. Wishing to know the facts, I interviewed the surgeon, and learned that the report was true. The surgeon offered to write a statement over his own signature, and suggested that the incident be published in the American papers. Following is his statement :—

"Kobe, October, 29th, 1893.

"THE REV. MR. HAWORTH :

"DEAR SIR,—In answer to your inquiry about the Japanese passenger (Mr. Koratechi) who died at sea, I beg to say that, learning the presence of a Japanese Buddhist priest (the Rev. Mr. Shaku) on board, I went to him and informed him of the serious condition of the above passenger, and that he would die within twenty-four hours, and was asked what occupation he followed; if he was a labourer. I replied in the affirmative. I then asked him if he would come to the hospital and see him. He consulted with some Japanese friends, and said he didn't know him, and it wasn't worth while.—Yours truly,

"H. A. BRUCE, Surgeon, H.M.S. 'Empress of India.'"

Few of us would dissent from the sentiment of the surgeon, expressed to me in conversation, that this conduct on the part of the priest was shockingly inhuman. The poor fellow died the same night, and early on the morning of Sunday, October 22nd, his body was committed to the deep. Mr. Soyen did not even attend the burial, which was conducted by the captain with a few appropriate words.

It may be added that the interpreter, through whom the ship's surgeon communicated with the priest, in reply to questions on the part of some of the passengers, who had heard of the affair, said that the reason which kept the Rev. Shaku Soyen from attending his dying countryman was that there are so many religions in Japan and he did not know to which religion the patient belonged! A significant comment on the trend of Buddhism as regards human brotherhood.

It may be said in further explanation of this conduct on the part of Shaku Soyen that bedside ministrations do not form so important a part of the duties of a Buddhist priest as is the case with a Christian minister. It is the burial service which is most important.

There is also a curious custom in Japan which may throw further light on the case. In every community the inhabitants are enrolled at birth at the local temple, whose priests are the authorised religious teachers and are always expected to take charge of the funerals of those who names are thus enrolled. So long as an individual remains in the region of the family temple the tie which binds him to it is exceedingly difficult to break; but if he moves away he is no longer bound by this tie. This explains the fact, so often observed by missionaries, that the membership of Christian churches is made up almost entirely of people who have come from other localities. In the city of Osaka, for instance, it is a very rare thing to find a native Osakan in any of the churches. The same is true in all parts of the country. So long as a Japanese remains in the neighbourhood of his family temple it is almost impossible to get him to break the temple tie and join a Christian church; but when he moves to another place he is free to do as he likes. This custom may explain the conduct of the priest as above related. The patient was a resident of Yokohama while Shaku Soyen's temple is at Kamakura, nine miles away. But however natural and excusable may have been his conduct from his point of view, the contrast between Buddhism and Christianity in a case like this is certainly worthy of note.

The "British Protectorion"! and a Chartered Company.

That excellent magazine, the *Illustrated Missionary News*, in its February number, exposes in very plain terms the outrageous dealings of the British South Africa Company with Lewanika, king of Barotse. British protectorate conferred by a chartered company! This is a piece of lying presumption on the part of South African traders which not merely severely handicaps the progress of Christianity in South Africa, but also is a great blot on the professed Christianity at home. "Not more fatal," said Dr. Guthrie, "to the Canaanites the irruption of the Hebrews than our arrival in almost every colony to its native population. We have seized their lands and, in a way less honourable and even merciful than the sword of Israel, have given them in return nothing but a grave. They have perished before our vices and diseases; our presence has been their extermination. Nor is it possible for a man with a heart to read many pages of our colonial history without feelings of deepest pity and burning indignation." All this, alas, applies remarkably well to the doings of the British South Africa Company, as described by Dr. Johnston, a recent traveller, of whose lately published book we give an extended notice in another column. Dr. Johnston's information is of a specially valuable character, as it is the record of personal experience, and that of a perfectly independent onlooker. The story of the deliberate fraud perpetrated by the Company on Lewanika, king of Barotse, is enough to bring the blush of shame to the face of every true Englishman and Englishwoman. Dr. Johnston was very kindly received by Lewanika, and treated with all the courtesy and hospitality of an African chief. The burden of Lewanika's just indignation we give in the Doctor's own words.

Presents from the Queen of England.

"I may mention here that the burden of the conversations I have had with Lewanika, and the reason for his having issued an interdiction against white men coming into his country except at his discretion, is what he considers the bad treatment he has received at the hands of the British South African Company. For some years past Lewanika has been writing and sending messages to the English Government, asking to be included under 'British protectorate,' like the chief Khama and others farther south. To none of his requests did he receive an answer until last year (1890), when an agent of the Company was sent up to interview him, and to negotiate for the monopoly of working the mineral resources of his country, giving him to understand that this meant being under 'British protectorate,' as he had so long desired, and securing his signature to the concession. The agent brought presents which Lewanika accepted, because he was told they were sent to him by the Queen of England. Whereupon, as he himself expresses it, to prove that he was glad that at last his wish was gratified in being under Her Majesty's protection, and that his heart was white toward her, he selected a pair of the finest tusks of ivory in his possession and handed them over to the representative of the Company as a return present to the Queen. But he looked in vain for an acknowledgment from Her Majesty, until he began to suspect that all was not as he had understood it. This feeling was encouraged by traders and others coming to the country, who told him that the English Government was in no way responsible for the actions of the company, and that he was not yet under 'British protectorate.' And his suspicions were confirmed when a book entitled 'Zambesia' was published in the interests of the Company (June, 1891), which contained the following statement (and was translated for him), page 435. 'Mr. Lochner and the king parted in the most amicable manner, his Majesty returning the traveller's present

by the gift of two fine tusks of ivory, each considerably over one hundred pounds in weight, and over six feet long. These now ornament the board-room of the British South African Company, in their palatial offices in St. Swithin's Lane."

How Englishmen are "Thieves and Robbers."

We are not astonished to read next: "Now Lewanika's rage was at white heat, and he had no name for Englishmen but 'thieves and robbers.'" We are very glad of the opportunity to assist Dr. Johnston in publishing these facts. As we said above, it is bad indeed for missionary effort that the pioneers in a new, untrodden land should be largely composed of this "thieves and robbers" class. A long letter, setting forth his grievances, was despatched by Lewanika to Dr. Johnston, by special runners, while the latter was on his journey down the Zambesi. In it the king states that he was repeatedly told that the deputation from the company was an embassy from the Queen. "But in this they deceived him, and when they asked him where were the boundaries of his rule, he did not know it was to mean the country in which they were to have the sole rights of working, but they told him it was to define the extent of his country to be under the protection of the Queen. But as to rights to work resources as written, it was not so; he never gave away the rights to work solely the resources of his country. . . . Moreover, he gave his word on the matter simply as he gave it to Harry Ware, i.e., to seek gold, and on finding it to acquaint the king with the fact, when areas of land would be defined where they could work solely; and when he and his people had learned the methods employed, he, with his people, would work for themselves outside of those areas that had been allotted to the company. He never intended, he did not consent, and he never will consent to parting with the resources of his country. Englishmen he likes, and his political preferences are all in favour of England; but the using of their Queen's name to hide their evil designs he cannot understand. . . . The king says deceit like this is robbery, not friendship, and it must be treated as robbery. . . . Apart from this, King Lewanika does not wish it to be understood or thought that by this he closes his land against white people. . . . The king wishes cordially to welcome all who come willing to teach or to help him and his people." Besides much more in this interesting and really dignified letter, there is an emphatic protest against the deceit in regard to his gift of tusks, which he says were, "because of their extraordinary size and beauty," worth £210, "or more than the value of the presents they brought to him." This long letter, the full text of which is in Dr. Johnston's book, was written "at the dictation and by command of" Lewanika, in the hope that its publication in England would lead to some redress of his grievances. Comment is quite unnecessary further, but we feel compelled to add that such conduct on the part of a chartered company is one of the most disgusting phases of commercial trickery. It seems, truly, an awful absurdity—we use the adjective in its strict sense—that the same nation which supplies these traders should send out missionaries to "convert the heathen" thus miserably duped, as their first taste, or nearly so, of civilised Christianity.

Dangers to Mission. Some extracts from an excellent *ary Work in South Africa* lecture by a young missionary, Rev. Brownlee J. Ross, are given in the *Free Church of Scotland Monthly*, pointing out the dangers which surround young converts to Christianity in South Africa. Mr. Ross says, "In Kafirland proper a father's



authority over his sons is, as we all know, very great. According to Kafir law, a father, as long as he lives, is responsible for his sons, even though they be grown-up men. This responsibility carries with it corresponding privileges. The son does nothing of any moment apart from his father. Now look for a moment at European customs. Everything is different. So soon as the son can make his own living the father's responsibility for him ceases. From the age of about fourteen and onwards a European boy is encouraged to think and act for himself. Thus it is that at the age of twenty-one he is a man, quite accustomed to stand alone. At the same age the young native, having had no such training, is still a child under his father. One of them, to take a single case for clearness, goes into a town. To him it seems as if the young whites cared nothing for their fathers or their homes. After a bit he adopts their customs. But he has not had their training, and so he cannot act up to these new customs. Freed from the authority of his national customs, and unable to understand and feel the force of European customs, he becomes a man without laws to regulate him. He runs wild, and like a runaway horse very soon destroys himself. Here, then, we see a great and real danger to the young generation of natives. Several Transkeian magistrates—and they of all men should know—have told me that the young generation of natives is very far below what their fathers were twenty-five years ago. What is the reason of this? Just what I have been trying to explain. Native customs and social restraints have lost their hold on them, and as yet they do not know enough to feel the restraints of European social life. What I wish you to observe in this connection is that this danger, and it is very great, does not in any way arise from the hostility of the Europeans. It is a truly natural stage in the movement towards civilization. Another remark on this point. I rather think that young natives who are educated, who go to our large institutions, are even more exposed to this danger than the reds. In the first place, they leave home much younger than the young reds who go into the colony for work. They are in consequence less trained in their own national customs. Secondly, they come into much closer and longer-continued contact with Europeans, and are therefore much more thoroughly freed from native views and customs—and some of these are very good—regarding the conduct and dignity of a man.

**The Way of Escape.** "Let me say a little then about the way of escape. In one word, the great need of the South African natives is a conscience. It may sound overdrawn to put it so, but after a great deal of thought I believe this is quite true. Man in the savage state lives by instinct and custom. Without asking why or wherefore, he follows his impulses and the traditions of his fathers. He never critically examines these customs and consciously decides for himself whether they are right or wrong. In this matter he is a child, and obeys like a child blindly, with no sense of personal responsibility. So it comes to pass that where he has not a custom to guide him, he is quite in the dark. A man with a conscience is different. He has within himself a light that, without any reference to custom or law, enables him to see that a thing is in itself alone right or wrong; and, what is still more important, he is by heredity, education, and habit moved to do the right just and only because he sees

it to be right. In other words, the ancestry, the education, and the habits that lie behind him have so formed and fashioned him that the dictates of conscience come to him as categorical imperatives, and until he yields to them he is miserable. It is as necessary for him to do the right and refrain from the wrong as it is for a wild Kafir to refrain from taking the ornaments off a corpse, and to abstain from fish or any other, to him, unclean thing. Conscience, then, is something within a man that both enlightens and rules him without his thinking much of it, and it does so irrespective of laws, customs, or traditions. It is part of himself, and above all it is regnant. Now, everyone knows that savages have no such faculty, or have it only in a very rudimentary form. And many South Africans who have professed Christianity, and many more who have long studied in missionary institutions, are a very small way ahead of savages in this all-important matter. . . . The wildest savage can gain such a conscience. How? Certainly not by being made in an artificial and legal way, the full equal of the white man; nor by being stuffed so full of book knowledge that he can pass the B.A. Exam.; nor by teaching him a trade. Give him all these and nothing more, and he often enough turns out a worse man and more injurious to his people than he ever could have been as an ignorant savage.

"The way to make this all-important acquisition is not along this line. Where is it, then? The Gospel is the only power able to give a savage, and we may say the immediate descendants of savages, such a conscience as I have spoken of above. It, and it alone, can so reconstruct a savage as to enable him to use safely and well all the new powers put into his hands by civilisation and education, and face all the new risks that follow in the train of civilisation. This reconstruction, so radical as to be to unassisted human nature utterly impossible, the Gospel can at once carry through. Christianity, true, living, and God-given, is the only thing that can be to a people passing from barbarism to civilisation what water artificially supplied is to a transplanted tree. Let it be very clear, then, to every one of you that if the South African natives are to come to any good at all, they must first of all become truly Christian."

**The Progress of Medical Missions.** Medical missions are securing a higher place than hitherto in the Continental societies. Especially is this true of the Basel Society. Besides Dr. Fisch, of the Gold Coast, and Dr. Lieben-doefer, of Calicut, in India, a new appointment has just been made in the person of Dr. Wittenberg, who is about to join the Hak-ka Mission in South China, and to settle, if possible, in the important centre of Kia-ying-chiu. There are also five students going forward with their studies, and hoping ere long to enter the mission field as fully qualified medical men.

**The Roman Alphabet in India.** The *Indian Witness* thinks that in this utilitarian age the Roman alphabet is bound to prevail in India. The involved compounds of some Indian languages, that are called letters, but are really words, must disappear along with the village blast furnace, the loom, and the palanquin. With telegraphs and telephones in universal use, sesquipedalian names of men or things will be too expensive for every-day use.



## BOOKS OF THE MONTH

### ON RELIGIOUS AND SOCIAL TOPICS.

#### THE CHURCH AND THE WORKING CLASSES.

PRONOUNCEMENT BY DR. FAIRBAIRN.

"WE are face to face with what we may truly call the supreme moment of our history." "For the battle to maintain our place and fulfil our function in the history of humanity we have called out our last reserves." King, aristocracy, middle-class, each, as it failed, gave place to a larger section of the community which might remedy its failure. But "it is the people that now rule, and unless God live in and rule through the people, the end of all our struggles, the goal of all our boasted progress, will be chaos, and chaos is death."

Such are the announcements with which Dr. Fairbairn, on introducing a new edition of his Bradford lectures to working men,\* brings to a close his remarks on "The Church and the Working Classes." They are announcements of a kind fitted to awaken no slight expectancy in the reader. Here is one of our foremost theologians, looked up to by many Churches as a religious leader, preparing to deliver himself on the duty of the Church in this "supreme moment of our history." The juncture of man and moment constrains us to look for a great and momentous manifesto. Whatever else may be lacking, we shall surely not want clear, direct utterance on the galling questions of the hour that press in on us the burden and instancy of the crisis; we shall hear the clarion call of the true leader, whose unwavering voice rouses to valour and to victory.

The reader who finds these anticipations undispelled may be congratulated on his good fortune. Persons most intensely in earnest about the relations of Church and Labour will probably have the less enviable lot of condemning themselves for expecting too much. For, after all, it is a sin to be too exacting, even in "the supreme crisis of our history." Dr. Fairbairn utters many wise and weighty truths; with a profundity and a philosophic impressiveness all his own; but not otherwise chargeable with an excess of novelty. He traces and connects tendencies, social, political, educational, with an admirable display of that art of historical reflection in which he excels. But the souls that are eagerly waiting for new, bold leadership will conclude that they have still to wait. The temerity of any other conclusion is rebuked by the very diction in which the learned author clothes his remarks. Plain outspokenness, with direct reference to concrete cases, seems to be studiously avoided as a positive vice of style. There is instead a sort of muffled abstractness, or furtive allusiveness, which, to an ear on the alert to supply instances and details, suggests a great deal—with more or less certainty—but which to the less observant listener sounds a succession of unimpeachable generalities. Esoteric and exoteric circles are thus

addressed at the same time, and with almost perfect safety. We are, however, much afraid that the uninstructed workman, as he turns over these pages in search for real guidance will be tempted to infer that the author is more eager to avoid giving offence by the truths he utters than to get the truths uttered. The oracles which Labour will respect must not be too oracular.

Renouncing the somewhat perilous task of endeavouring to read between the lines, we content ourselves with the simpler task of reproducing points which Dr. Fairbairn has been kind enough to state explicitly. His background of historical generalization is unusually valuable, and also, in its setting, effective; but since our readers will probably prefer practical advice for the present and future to any, even the wisest, moralizings on the past, we proceed straightway to set forth Dr. Fairbairn's principal recommendations in the following summary:—

In face of the alienation of the working classes, the mood incumbent upon all churches is "one of humiliation and confession of sin with a view to amendment of life."

"In Protestant countries the social development has outrun the religious, and it will only be by the religious development overtaking the social that the Church will be able to reclaim the masses."

The churches have changed in many ways for the better; but "they must be prepared to change still more if they would win back what they have lost."

"In a State 'broad based upon the people's will' the only Church that has any chance of continuance must be one whose polity has the same basis." And "its people must be the people of God."

Masters and men must worship together:—"the master who goes to worship where only other masters worship does his best . . . to bring on the social revolution."

"Into the Church the sense and the air of social superiority must not be allowed to come."

Competent working men should be elected Church officers; in Dr. Fairbairn's words, "the Church, if it is wise, will prefer a workman qualified to serve to even a qualified master."

"The first thing to be done is to enrich and ennoble 'the worker's' soul, beget in him purer tastes, and evoke higher capacities." To this end "the school ought to be made as bright and beautiful as possible, the imagination ought to be cultivated as well as the understanding, and artistic faculty made as real an end as technical skill. . . . Then there ought to be accessible to him places where [the workman] could cultivate the tastes which had been developed within." Baths, museums, picture galleries, and "palaces of delight" are mentioned. "These two things, then, the Churches ought to do their best to create and to cultivate, the faculties that need intellectual and spiritual exercise for their very being, and the opportunities and means for keeping them in exercise."

"To refine our amusements would be a most religious work, and one that religious societies might very well undertake, even with some hope of success."

"The most needful thing of all is to recreate the home, for in industrial England it has almost ceased to be."

Religious education—does it not stand where it did fifty years ago? "What is called religious education is . . . often only a preparation for scepticism." "Here the most courageous is also the wisest policy." "It is of cardinal moment that the

\* "Religion in History and in Modern Life," together with an Essay on the Church and the Working Classes. By A. M. Fairbairn, D.D., Principal of Mansfield College, Oxford. (Hodder and Stoughton.) 271 pp. 3s. 6d.

wider thought should not be held back from the youth till he hears of it in the debating club or hall of science. He ought to be taken into the confidence of the scholar and the mind of the religious thinker as he is able to go."

The Church must conceive itself not merely as an institute for worship, or preaching or ritual observance, it must be "the regenerator and moral guide of life." It must be "fearless in its discipline."

It can more than any other agency play the part of mediator, not by intervening in strikes, but by bringing about the understanding that will prevent their occurrence.

East End and similar settlements have been hitherto composed mainly of young men; for the future "the moral and religious colony" must be "carried out on a vaster scale than has yet been dreamed of. The churches must not fear to give of their noblest and their best . . . to the service of the brothers who live by labour."

What the poor need "is an army of good motherly or sisterly women who will be . . . only patient and neighbourly, and who will stay in and cook the husband's dinner, or tend a fractious child, or even tidy up the room while the mother escapes from the hated four walls."

The Church "must become in a larger degree the instructor of the people."

To meet the needs of the thoughtful working man, the sermon "must change its character and enlarge its range, must not fear to deal with the central questions of religion, to re-state and re-discuss the highest mysteries of Christianity, to handle the criticism and theology of the Scriptures, to reason concerning Christian ethics, and apply them to all the problems and occasions of life. There is nothing the pulpit so much needs as courage."

This last is the most refreshing piece of advice the essay contains. "There is *nothing the pulpit so much needs as courage*." Remembering the extremely guarded tone of these academic utterances, the reader is tempted to suggest that the remark applies certainly with not less force to the professor's chair than to the pulpit. What the over-worked, over-driven pulpit is bidden to do in its weekly deliverances, the chair, speaking out of the amplitude of learned leisure, declines to attempt. The pulpit is boldly to "handle the criticism of the Scriptures," yet, when we turn over to Dr. Fairbairn's own lecture in this volume on the Old Testament, there is not an explicit word on the burning questions of the Higher Criticism. The pulpit is to apply Christian ethics to "all the problems and occasions of life," but Dr. Fairbairn, writing in the midst of the great coal struggle, gives us no more than a few choice ambiguities about "the living wage." The erudite author is careful to disavow any purpose of entering on "what it is the fashion to call Christian Economics," being afraid, apparently, of the sorry figure a man would cut who, being "a good exegete but an inexperienced economist" tried to "apply the New Testament to our social and industrial problems." But, it seems, the preacher must rush in where the professor fears to tread. Dr. Fairbairn's well-known love of antithesis running even to the verge of paradox, has here entered, consciously or unconsciously, into the very substance of his message. The essay strenuously enjoins courage, but conspicuously exemplifies caution. It is this excessive caution which has betrayed the author into the surrender of a great opportunity. Courage, like other virtues, is more effectually promoted by example than by precept, especially at "a supreme crisis." This pronouncement may help to bring up some of the laggards at the rear; it will not give the signal to the van.

Principal Fairbairn will forgive these criticisms when he reflects that they constitute a real tribute to the high station he holds in the theological world. The disappointment caused by this deliverance is but the measure of the expectations which his illustrious achievements and exceptional position have warranted.

#### ANOTHER BOOK ON AFRICA.\*

THE problems relating to Africa are still so pressing and the solution of them still so far from our view, that we welcome any contribution towards their settlement, and suggestions in the direction of solutions will be found scattered up and down the pages of this handsome and attractive volume. Dr. Johnston is a resident in Jamaica who, wishing to study the black man in his native haunts, organised an expedition—indebted to no Government, commercial company, or society for its equipment, and responsible to no one but himself for its course or control—that during twenty months in 1891 and 1892, crossed South Central Africa, travelling 4,500 miles mostly on foot, and alone so far as a white companion was concerned; passing through numerous hostile and savage tribes, traversing areas hitherto reported too pestilential for exploration, and penetrating regions where no white man had ever gone before. Dr. Johnston can justifiably be proud of the fact that in all that long journey he never once found himself prompted to fire a shot in anger, or compelled to do so in self-defence against a human enemy. The record of his journey is contained in the volume now before us. It is well and picturesquely written, while the illustrations from photographs, of which there are fifty-one, are extremely well done, those of the Gonya Falls, the Bushman's drawings on a piece of rock, and the frontispiece, a picture of the author with natural surroundings in the way of trees, rugs, and tusks, are veritable works of art. No pains have been spared to make the book a delight to the eye of the reader.

The larger part of the story is, of course, mere narrative of journeyings, haltings, experiences, and the like, upon which we need not dwell, save to say that the story is never wearisome. Little, if anything, that could be observed seems to have escaped the practised eye of the traveller, and we have notes on agriculture, botany, insect and animal life, scenery, etc. There is, for example, a description of the soldier ants that is worth culling: "We were unceremoniously driven out of camp this morning, long before daybreak, by an army of soldier or driver ants. They swarmed into every hut by millions—no mean foe to the naked carriers, and from which there is no escape but in flight. The enormous mandibles of these ferocious warriors are very strong, and shaped like reaping hooks; when once they get a hold there is no let go, but, doubling their bodies under them so as to obtain a purchase, they pull with all their might, and, unless killed, fetch the bit of flesh every time." He then quotes a description by M. Coillard, who has had special facilities for studying their habits in the Barotse valley. "One sees them busy in innumerable battalions, ranked and disciplined, winding along like a broad black ribbon of watered silk. Whence came they? Where are they going? Nothing can stop them, nor can any object change their route. If it is inanimate, they turn it aside and pass on; if it is living, they assail it venomously, crowding one on top of the other to the attack, while the main army passes on, business-like and silent. Is the obstacle a trench or a stream of water? Then they form themselves at its edge into a compact mass. Is this a deliberating assembly? Probably, for soon

\* "Reality versus Romance in South Central Africa." An account of a journey across the Continent from Benguela on the West, through Biko, Ganguella, Barotse, the Kalihari Desert, Mashonaland, Manica, Gorongosa, Nyasa, the Shire Highlands, to the mouth of the Zambesi, on the East Coast. By James Johnston, M.D. With fifty-one full-page illustrations from photographs by the author, and a map. (London: Hodder and Stoughton.) pp. 353. 215.

the mass stirs and moves on, crosses the trench or stream, and continues in its incessant and mysterious march."

But the purpose of Dr. Johnston's book is not to write a treatise on geography or natural history, but to state what he saw with his own eyes concerning the place of Man in Africa, and here his observations and conclusions run counter to those which we had previously read or made for ourselves. This, too, in many directions—political, social, religious. We must confine ourselves to the last of these only, partly because it is the one the author dwells on most, and we imagine that he has thence drawn his title of "*Reality versus Romance*." Dr. Johnston does not mince matters, and when we quote what he says, we must be understood as doing so without necessarily endorsing his views, and without, of course, the means of checking many of his statements. We think he viewed all mission work with an eye not quite free from prejudice, and this may be the personal equation that needs to be reckoned with in the book. Take, for example, the account of the Kwanjululu Mission. He says whatever "it may be as a transport dépôt, its influence as a Christian mission is almost *nil*. But few natives attend the meetings, and next to no evangelistic work is done. Not a single gospel meeting was held for three successive Sundays in last month, nor came there a solitary hearer from outside the compound. On Sundays, at the usual time for morning service, the missionaries meet for mutual edification, and 'breaking of bread'; but as this is the most suitable hour for getting the natives together, the opportunity is lost." This is typical of the criticisms we meet all the way through, with exceptions, notably that of the mission of M. Coillard, from whom we have just quoted. The main drift of the criticisms is that Africa seems quite willing to receive civilization at our hands, but not to receive our Christianity, and that in the way in which our missionaries work, for the most part, the Christianity is made such an essential part of the civilization that the natives practise hypocrisy in order to reap the benefits of the improved methods of life that our civilization affords. There is no doubt, on the other hand, that all our best missionaries are quite alive to this great difficulty, more alive, perhaps, than Dr. Johnston sometimes seems to think. A story which he tells will illustrate how quickly a man will discover the weak point in his method, and be obliged to alter his way of dealing with the natives. "There was no difficulty in getting people who come round the station during the week to listen, even with apparent interest, for hours together, to spiritual counsels, but it would be a mistake to conclude that their nods and assents of approval are sincere. One young missionary, in his innocence and zeal, was so delighted with the long conversations he was having with three men daily, posing as inquirers, that it formed, meanwhile, the subject of a very interesting letter he was writing to friends at home. But near the end of the week, the trio, lingering round the door to a later hour than usual, were asked why they waited. The answer was prompt. 'We are waiting for five days' pay.' 'Pay for what?' queried the astonished missionary. 'Well now! did you think we were coming here every day to listen to you for nothing?'"

Well, Dr. Johnston has caused us to look at Africa and its problems with somewhat different eyes from those with which we are accustomed to gaze at the Dark Continent, and it may be that the somewhat rude dispelling of some of our illusions was necessary. We thank him for his candid, and, we believe, truthful book, but we are not going to lose heart all the same. The progress of missions will not be quite so rapid as we had fondly dreamed, and we have doubtless made many mistakes, but the land for which so many saints have prayed, and so many martyrs have died, will yet be the Land of Christ.

#### THE TRUTH OF THE CHRISTIAN RELIGION.\*

THE Ritschlian theology seems to be undergoing a development something similar to that which found a place in the life of its founder. It is becoming more reasonable and getting into closer touch with all that is vital in the Christian creed and life. Kaftau is, perhaps, the most able and in every way the most influential of his modern followers, and yet he is not a mere slave of his master's opinions, a mere reflection and echo. The indebtedness to Ritschl, that he would be the first to acknowledge, has but been a leaven in his own mind, the seed that has not brought forth exactly after its own kind, but has undergone change through soil and environment. In the prefatory note with which Dr. Flint introduces to us the translation of Kaftau's two volumes on "*The Truth of the Christian Religion*," the brilliant Edinburgh Professor says, "In the work now published he has not, so far as I have observed, once mentioned the name of Ritschl." Here Dr. Flint slightly trips. The name *does* occur on page 271 of the first volume. But still he is quite right in the point he wishes to emphasise. Professor Kaftau's views are not infrequently very different from those of Ritschl.

We do not know that any better description of the Ritschlian position could be given in few words than that given in this same prefatory note. "It strives to represent Christian faith as its own sufficient foundation. It seeks to secure for religion a domain within the sphere of feeling and practical judgment, into which theoretical judgment cannot intrude. It would keep theology independent of philosophy, free from the contamination of metaphysics. It would rest it entirely on the revelation of God in Christ. It claims to be thoroughly Evangelical and Lutheran. It aims steadily at the promotion of piety, the satisfaction of spiritual wants, and the furtherance of the practical work of the Church. It is intensely sincere and alive." It will be acknowledged that some of the positions here described are, to our English way of thinking, hard enough to find and difficult to maintain. We do not wonder that this school of theology, now dominant in Germany, finds itself hotly assailed by both the orthodox and the rationalists. It flings down the gauntlet full in front of both. It is a matter for profound gratitude that the ethical aim is so lofty, that there is such a passion among them for the aspects of the Christian religion that pertain to conduct. Indeed, if we were asked to place our finger on the one point at which the Ritschlians stand out, and forward of all the other sections of the Christian life of the Germany of to-day, we should just mark this aspect of them. They are the undoubted champions of all that has to do with the social bearings of our faith.

It is not possible to summarise these two closely reasoned volumes. The statement of the Ritschlian position which we have set down above, from the pen of Prof. Flint, will sufficiently indicate the type of the teaching they contain. The first volume deals more particularly with the history of doctrine, or, as the author prefers to call it, ecclesiastical dogma. His contention is that the current philosophy determined the form which Christian truth assumed in dogma; that, in determining the form, it in some degree changed the content. In following out this thesis he takes us through the salient points in the history of ecclesiastical dogma, and gives us most able and acute expositions of the philosophies of the various schools and periods. It was this change in the

\*"*The Truth of the Christian Religion*," By Julius Kaftau, D.D., Professor of Theology in the University of Berlin. Translated from the German, under the author's supervision, by George Ferriès, B.D. With a Prefatory Note by Robert Flint, D.D., LL.D., Professor of Divinity in the University of Edinburgh. In two vols. (Edinburgh: T. and T. Clarke.) 16s. nett.



matter and content of the Gospel, thus wrought, that caused the break-up of dogma. The Reformation did not carry through the return to the simplicity of the Gospel. What the Reformation left half done, it was the work of the Kantian philosophy to complete. The first volume, so to say, clears the way for the second, or, looked at under another aspect, the author shows us the key that he is going to use for the opening of doors that have defied others, and then first tries it, and, as he holds, successfully, upon the door of the past. In the second volume we begin with a theory of knowledge. We have on this subject a very practical discussion, and one that sits very much nearer reality than most prelections of that class. A good deal of the second volume is taken up with this, and it is not until the middle of the volume is well passed that we come to the real vital matter of the proof of Christianity. But all that has gone before has prepared for the task that is then attempted, and the author finds it all the less difficult, and, indeed, comparatively easy work, because he has been so thorough in his preceding chapters. The keystone of the arch the author attempts to build, the point of his proof, is this: he shows "that only the Christian idea of the Kingdom of God as the chief good of humanity, answers to the requirements which must be made of the true, rational, absolutely valid idea of the chief good."

As to the value of the book as a whole, only one opinion is possible. The fact that Prof. Flint suggested its translation is enough to make the fortune of the two volumes. We may be quite sure that anything the author of "Theism" admires will well repay the attention of every person at all interested in theological science. A careful reading of this translation will dissolve many things, in a candid mind. No more fruitful study could be undertaken. If we cannot always agree with the writer, we can always admire his skill, his learning, the delightful play of his keen and well-trained mind, his absolute loyalty to Jesus Christ, the broadness of his view, the charity of his spirit, and the intense desire that fills and rules him for the highest good of struggling and benighted humanity. We have brought before us so many new points of view, such fresh and original criticism of what we have lazily accepted as beyond question, that whatever verdict we may pass we must feel deep debtors to this brilliant German. For a philosophical theologian no more delightful and instructive book has been issued for many a long day. It only remains to add a word upon the translation. To our thinking Mr. Ferries has broken the record. It has fallen to our lot to read most of the translations that have been issued within recent years by the great Edinburgh house that publishes this work, and we do not remember a single book that has been so delightfully English as this. There is absolutely none of the difficulties about it that usually make the reading and translations from the German very much more a duty than a joy. We believe that something is due to the original, but we are sure that a great deal is due to the pains and acuteness and literary gift of the able young Scotsman who has done the original into English under the author's supervision.

#### THE THREEFOLD CORD OF WITNESS TO IMMORTALITY.\*

THE author is modest enough to call this an "unpretending book," but we cannot accept his estimate of it. The function he wishes it to perform is "one of media-

tion between the minds to which, in the nature of the case, few can have access, and the multitude who long to know the best that has been said on the problems of life. If all the wisdom already in the world, however far it may fall short of the desirable or ideal, could be put at the service of the people and easily within their reach, how much stronger and braver the average human being might become." A truly useful function, and one that Dr. Gordon has well performed, for he has placed the results of a large amount of research and study before his readers in an attractive form.

After an introduction dealing with Definition and Method, in which he is careful not to overstate the case by claiming that "for events in nature that lie in the future, prediction is the word, not proof, and prediction is the word in any discussion or consideration of immortality," he proceeds to draw out the way in which it was regarded by various classes of great thinkers in the past. And the first to receive attention are the Hebrew Prophets. The value of this chapter is twofold. It is valuable as condensing into a short compass the various scattered intimations of immortality that are to be found in the prophetic writings, and as furnishing sometimes in a few words the main ideas of each prophet as he passes before the author's mind.

He then passes to the poets, as the exponents of faith and feeling, and deals with Homer, Dante, Shakespeare, Wordsworth, Emerson, Browning, and Tennyson. Let a brief extract from the section on Browning illustrate the method adopted. "His whole profoundly spiritual and ethical view of life, based as it is upon a wide survey of human history, upon deep acquaintance with man's nature, and upon prophetic insight into the purpose of creation, and in particular the purpose of God concerning our race, lodges the sympathetic mind, with a force almost supernatural, in certain assurance of the immortality of the soul. His past words, spoken out of the sunset, ring with the contagious voice of conviction, and with Tennyson's 'Crossing the Bar'—a calmer but not a stronger voice, also out of the sunset—constitute a most precious memorial of faith, and an invigorating impulse to a like assurance in less gifted minds."

This is succeeded by a study of the philosophers, the exponents of faith and reason. Cicero, Lotze, Ferrier, Kant, Butler, Berkeley, Origen, Plato—all have their message to give, and that the same. "The final scene in the *Phaedo*, is, on the part of Socrates, an approval to the sovereign elevation of the ascension. As we uncover the face and look into the fixed eyes, we feel that the master spirit has gone on a new and grander errand; that death is but the release from pain, the sombre healer of all infirmity, the introduction to perennial health, and the gateway into immortal life."

Chapter v. deals with St. Paul as the Apostle of faith and Christian reason, in which we have an exposition of 1 Cor. xv. In chapter vi, the union of faith and fact in Jesus Christ is insisted upon with much acuteness and force. The ideas that underlay that divine life are brought out and illustrated by the life itself. Thus, "eternal life is the soul conscious of its relationship, human and divine, and living in them with an inspired aim, strength, and fulness. In the teaching of Jesus, personality is the only ultimate and permanent reality." Or again, "Eternal life is the human life realised and inspired. Sensuous existence is not human existence. Intellectual and moral life is not the characteristic and full life of mankind. Communion with the Divine within, around, and above, is the complete life. Lay hold upon that which is life indeed, subordinate the sensuous to the intellectual, and the intellectual to the moral, and all to the spiritual, to full

\* "The Witness to Immortality in Literature, Philosophy, and Life." By George A. Gordon, Minister of the Old South Church, Boston, Mass. (Boston and New York: Houghton, Mifflin, and Co.) pp. 310.



and inspired and endless communion with God. That is the sublime imperative both of the Gospels and the Epistles."

A final chapter on "Trust and Immortality the Grounds of Faith To-day," concludes this powerful contribution to the literature of the future life.

#### WITNESSES TO THE UNSEEN.\*

MR. RICHARD LE GALLIENNE has recently told us that "modern doubt" is very largely a newspaper scare, with disappointed journalists for its paid agitators. The saying is a bold one, considering that the writer himself is somewhat of a journalist, and that he has to thank this class of gentlemen for some little of his popularity and public favour. And yet it is a true saying. Most of the doubters one meets are really found in newspapers and magazines, and in this age of despair the number of really happy people is shamefully large. But a new race of journalists is arising, men of faith, and patience, and hope. The Christian pulpit finds rallying round the banner it has borne so long, a splendid band of young writers, with all the dash and brilliance of "the young lions of the *Daily Telegraph*," and men, too, who know and feel that Jesus Christ is King of men. Mr. Wilfrid Ward is not least among these younger writers. We do not know that he would call himself a journalist, pure and simple, and yet the essays printed in this noble volume have all appeared in the leading Reviews. It is a long time since we have taken up a book of essays that has given us so much pleasure in the reading, and so much joy when regarded as a sign of the times. For this book is a sign of the times. Our literary men, our writers for the Press, have got among them a new heaven. A new force is emerging, and we would fain believe that very soon it will be the dominant one in the world of letters. The old uncompromising hostility to the Church is giving place to a nobler spirit, and if these younger men do not see eye to eye with us in all things, still the root of the matter is with them. They are not afraid to speak about religious "experience," and when a man has honestly got to that the Light that lighteth every man will not suffer him to walk in darkness. We have spoken of this volume as a noble volume. Many of our readers will have read these essays in their earlier form, and will know that the adjective we have used is the right one. But we would draw their attention to the fact that they are now presented to the public with considerable additions, and prefaced by an introduction that is not only valuable in itself, but also explains the scope of the various essays and their connection with each other.

The problem with which the writer is chiefly concerned is, "What is and what ought to be the influence of the public opinion of our time, as represented by its intellectual leaders,—of what Germans call the *Zeitgeist*—in determining our own convictions?" The question is a very important one. The influence of the spirit of the time is one of the most powerful factors in our thought and personality. No man escapes its power. And no man, who is not both ignorant and foolish, will deny that the spirit of the time in which he lives sees so clearly in one particular direction because it has been content to devote its energy to that direction alone. We are the heirs of *all* the ages, the ages of faith as well as of doubt. We are debtors, not to the Greeks only but also to the very Barbarians, not to the Jews only but also to all who have been light-bearers for

the world. The *Zeitgeist* needs to be balanced. We must make allowance, or we shall fail of the Highest and blunder from the Truth. Our time is not every time, and all the times are not only in His hand but should be also in ours when we gather up the threads of probability and make the great venture of our souls. Now it is for our helping in this most momentous task that these essays have been written. The task is worthily done and the help given is very real. But were there no help given, any lover of literature would find much pleasure in these essays. Mr. Ward has a great literary gift, and he uses it well. He is a wit, a humourist, and can wield the dangerous weapon of satire. In some of the chapters of this book there is a good deal of downright fun, as the writer plays David to some unbelieving Philistine. Hard heads are knocked together right merrily. And yet there is no offence against good manners, no brutality and spiteful spitting of fire. We should think that even those who suffer cannot help but laugh, as they see how deftly they are had upon the hip.

We could say a good deal more to commend this volume, but we are quite sure ours is not the only voice that will be lifted up in its favour. We trust that the writer will be spared many years to give us other books as brilliant and as helpful. Writing as a member of the Church of Rome, his peculiar standpoint colours some things he sets down, as indeed it ought. But his book is the friend of all and the enemy of none. The good that it will do, where read, will not be exerted on behalf of any Church or any creed within the bounds of our Christian Faith, but will be the common heritage of all those who love the truth and seek it.

SEPTEN ECCLESIE. Being Thoughts on the Epistles of Christ to the Seven Churches in Asia. Together with a Supplemental Poem on the Tragedy of Jezebel. By Henry H. Orpen-Palmer, B.D., Vicar of St. Peter's, Cheltenham. (London: Elliot Stock.) 527, lxxxiv. pp. 6s.

The best description of this series of studies in the Epistles to the Seven Churches is that of the author himself: "It is not merely an extended commentary on a particular passage, nor an exegetical treatise methodically grouped in chapters. It is not a volume of elaborate sermons or lectures, nor of critical essays, nor of meditations pure and simple. It is rather a compound of all these, and, in addition, exhibits the somewhat novel feature of very frequent—perhaps, as some may think, excessive—illustration by verse." But when we came to test it we found that the author had assimilated and used all the best that has been written on the subject, and worked it in so that we have here in substance the contents of many books, in addition to the original setting that Mr. Orpen-Palmer has given them. The verses are well selected and appropriate.

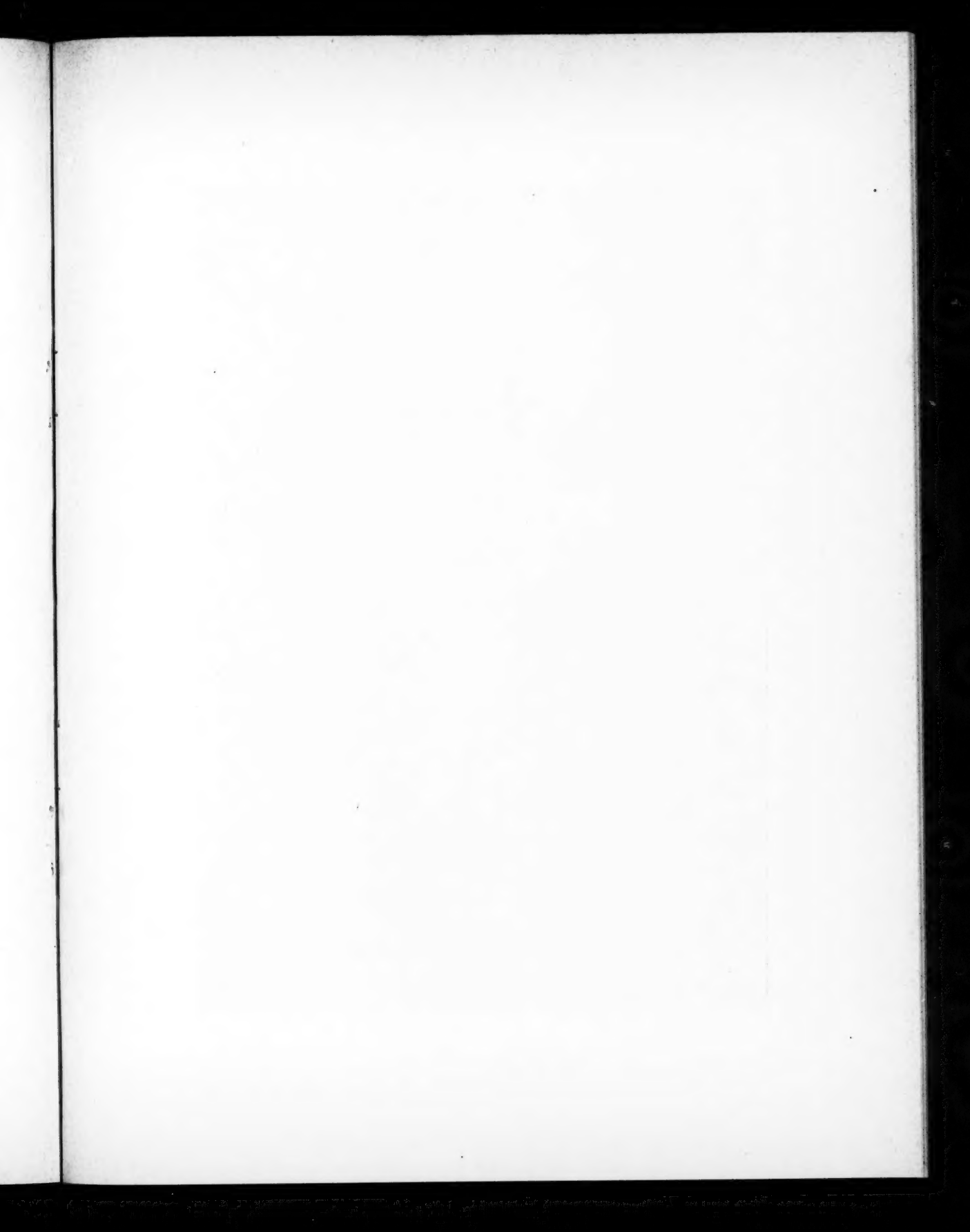
CHURCH AND DISSENT. Sunday Evening Lectures at St. Michael's Mission Church, North Kensington. By Richard W. Free, M.A., B.D. (London: Elliot Stock.) 154 pp. 2s. 6d.

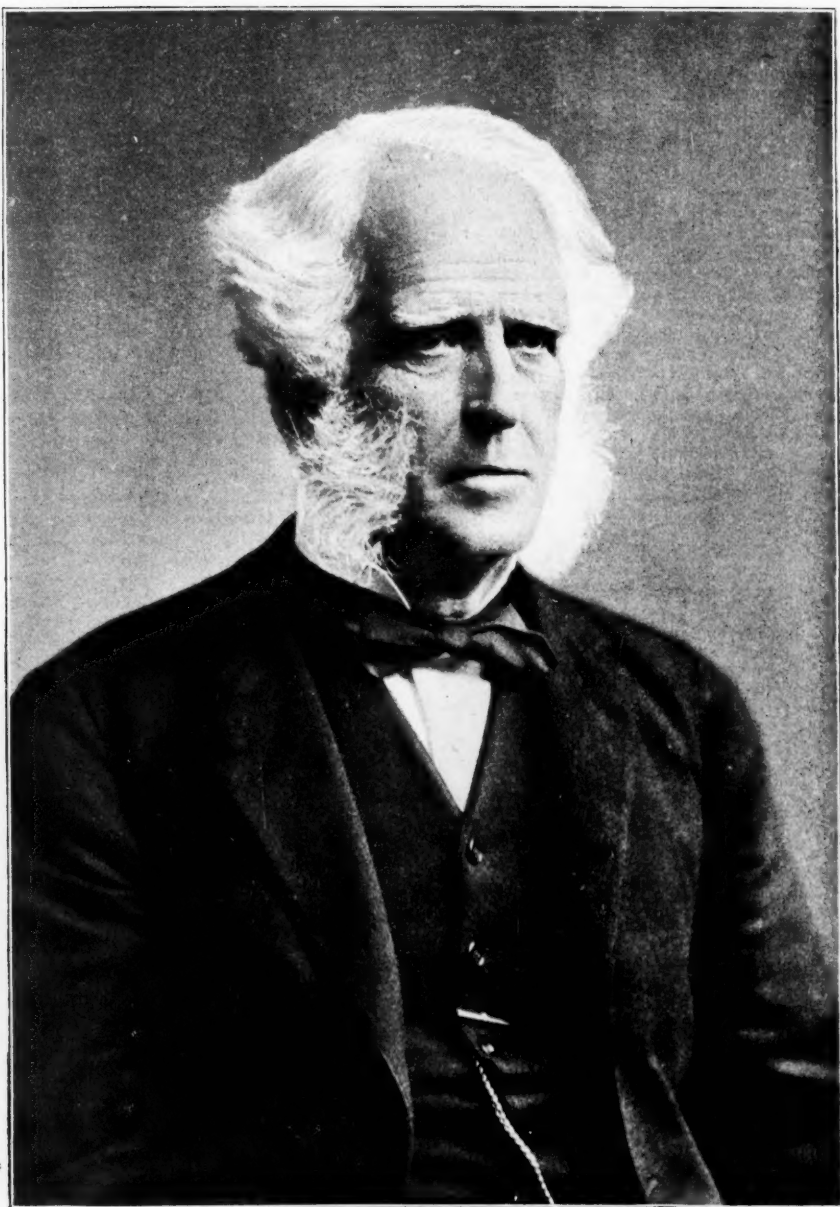
We do not think the cause of Reunion will be much forwarded by Mr. Free's rather bitter and wild little book. "Methinks the" author "doth protest too much."

POEMS AND IDYLLS. By the Reverend John Cullen, D.D., M.A., Vicar of Radcliffe-on-Trent, etc. (London: S. W. Partridge and Co.)

A good many people will find not only interest but profit in the reading of the pleasant little volume. We often wonder if anybody gets as much real pleasure out of the verses that teem from our printing presses as those who have had the joy of writing them. The gift of verse-writing comes with a double blessing, but is it not more blessed, always, to give than to receive? If poets are weary or joyful, see or are blind, meet good folk or bad, have abounding health or grow sick, have a vital experience or a slack dead time, whatever comes to them always has one possible outlet. They can generally contrive what Wordsworth calls a "timely utterance" in verse, and they are young again. Dr. Cullen has had this reward, doubtless. We hope he will have every other reward that he could desire, for this volume not only contains good intended, but real good, well accomplished.

\*"Witnesses to the Unseen, and other Essays." By Wilfrid Ward, Author of "William Geo. Ward and the Oxford Movement," &c. (London: Macmillan and Co.) 10s. 6d.





*from a photo by]*

*[Byrne and Co., Richmond.*

**SIR GEORGE B. BRUCE.**

# THE PROGRESS OF THE CHURCHES.

## CHURCH OF ENGLAND NOTES.

**The Reformed Episcopal Church of Ireland, and the Reformed Episcopal Churches of Spain and Portugal.**

For the last fifteen years important reformed Catholic churches have been growing up in Spain and Portugal. These have been hitherto without native episcopal superintendence, but have looked for that to Ireland, which, lying opposite the north coast of the Peninsula, has since the beginning of history had frequent relations and intercourse with that part of Europe. Now, although Archbishop Laud held that if episcopal succession failed or were broken it could be restored from within any particular Church, yet the universal practice in the old Episcopal Churches has been that the Bishops or Overseers should be solemnly set apart by other Bishops or Overseers, and so received into the fraternity and sodality of the rulers of all churches. Accordingly, the Archbishop of Dublin, with the Bishops of Clogher and Down has, after long, serious, and anxious consideration, determined solemnly to set apart two men evidently designated by the Spirit of God and the feeling of the people to be Bishops of the Reformed Catholic Churches of Spain and Portugal. The Irish prelates are acting according to the Declaration of the Reformed American Episcopal Church made some years ago: "The great primitive rule of the Catholic Church, 'Episcopatus unus est, cujus a singulis, in solidum pars tenetur,' imposes upon the episcopates of all National Churches, holding the primitive faith and order, and upon the several Bishops of the same, not the right only but the duty also of protecting in the holding of that faith and the recovering of that order those who, by the methods before described, have been deprived of both." They have also the authority of the Bishops of the Lambeth Conference in 1888, who unanimously declined to "interfere with the rights of Bishops of the Catholic Church to interpose in cases of extreme necessity." The Archbishop of Dublin brought the matter on February 20th before the Synod of the Bishops of the Reformed Irish Church, and obtained the approval of the great majority of them. The Bishop of Derry and the Bishop of Cork proposed an amendment, but it was negatived. On the final resolution of agreement with the proposal of the Archbishop of Dublin the Bishops of Derry and Cork did not vote, so that it was carried *nem. con.* The Bishops of the Reformed Irish Church appear to be in very much the same position as the new Reformed Churches in Spain and Portugal. The vast majority of the Irish belong to the Unreformed Catholic Church, like the vast ma-

jority of Spaniards and Portuguese. The ancient Irish Catholic Church was reformed in the time of Henry VIII. and Elizabeth, but the reformation did not carry the bulk of the people with it, as it did in England. Over the majority of the people, beyond the "Pale," Henry VIII. and Elizabeth had very little control; and those who recognised the Reformed Episcopal Church of Ireland as the representative of the ancient Catholic Church remained a minority. The majority now have their own hierarchical system, and are acknowledged as one of the most flourishing and faithful of the local branches of the great Unreformed Catholic Church of the West. No one doubts the right of the Reformed and Unreformed Catholic Churches to maintain each its own point of view in Ireland for the benefit of its own adherents. To attack the Spanish and Portuguese Reformers for wishing to have what the Reformed Church of Ireland has is in the highest degree illogical. The attack can only be made on the ground that the Holy Catholic Church is composed of the Greek, Roman, and Anglican branches; whereas, on the one hand, the Roman Communion, with its 192 millions of adherents, does not regard the Anglican as a branch at all; and on the other the Anglican, or English, Church has made it a first essential of a true Church that the pure Word of God should be preached in it; and that is certainly not the case with the Roman Communion.

**The Bishops and the Parish Councils Bill.**

The action of the Bishops with regard to the Parish Councils Bill has been somewhat misinterpreted. In giving up without a murmur the ancient constitutional position of the parish minister as the head of the parish assembly, they were yielding with a good grace a position of very great weight and consequence; and great political changes are always an interchange of give and take. In safe-guarding from unnecessary interference the evening educational and social work of the parish schoolrooms which the clergy have built, they have been protecting some of the most important interests of the parishioners. The Archbishop of Canterbury points out that there are thousands of parishes whose schoolroom is in the fullest use several nights in every week. These uses are partly educational and partly devoted to developing the social and moral interests of the place. Among such constant uses are the instruction of pupil-teachers, holding of examinations, technical classes, Bible-classes, classes for communicants and candidates for confirmation, of different sexes and



ages, Temperance meetings, Bands of Hope, Boys' and Church Lads' Brigades, committees, societies, choir practices, entertainments, and lectures for the parish. All these take evenings in addition to the night-school evenings, which are not to be invaded. For years the Church has been promoting social good, and those are the applicable means. While, therefore, the schoolroom can and will in many places be readily lent, larger places in which all this work is going on would find it postponed, suspended, and paralyzed if the school is to be at the mercy of all candidates for a Parish Council, for no one knows how many nights, and for the series and mass of other uses specified. But those larger places are precisely the places in which other rooms are available, and to appropriate schoolrooms universally by statute to all those fresh uses would be arbitrarily to stop much of the best work in the larger places. To drive people to meet in public-houses would be to counteract our own objects and our own labour, and it is not quite likely to be our policy. We have striven everywhere against the custom, and certainly none are so likely as the clergy to make every effort to obviate anywhere the necessity of resorting to public-houses for meetings. The facts were not unnoticed in the debate, but I have evidence that they have not been fully understood in the country.

**Welsh Festival  
at St. Paul's  
Cathedral.**

The third annual Welsh Festival Service was held at St. Paul's Cathedral on St. David's Eve. The congregation at the beginning of the service could not have been less than 7,000 or 8,000, as there was hardly any standing room left in any part of the Cathedral. The service was too long, for it lasted upwards of two hours. As a great part of those present would be Nonconformists, it would be wiser to shorten the prayers, and have only those hymn tunes which are familiar to Churchmen and Nonconformists alike. The prayers were intoned with the beautiful Welsh inflections by Mr. Killin Roberts and Mr. Morris Roberts, one lesson was read by Sir John Puleston, and the other by Mr. Crowle Ellis. The sermon, which lasted fifty minutes, was preached by Archdeacon Griffiths, of Neath, one of the most popular clergymen in South Wales, who is well liked by Nonconformists besides his own people. Indeed, on one occasion he was called in as arbitrator to heal a split in a Welsh Chapel. The whole service was profoundly impressive and hearty; and at a time when there is so much division on ecclesiastical matters amongst the Welsh people, it was delightful to find Churchmen and Nonconformists meeting in London to lay aside for the time their religious differences in recognition of their common Christianity and nationality.

**Consecration of  
Missionary  
Bishops in Lam-  
beth Palace  
Chapel.**

Until about thirty years ago all the consecrations of Bishops in the southern province used to take place in Lambeth Palace Chapel. The custom of having them in St. Paul's Cathedral or

Westminster Abbey is quite of modern growth, and the vast crowds which assemble to witness them is an evidence of the increased interest taken by the people generally in the affairs of the Church. On the recent occasion, owing to the postponement of the service in consequence of the delay in the arrival of the ship which was bringing one of the new bishops from West Africa, the consecration took place quietly, on Sunday, March 4th, in Lambeth Palace Chapel. Dr. Tugwell, who succeeds the lamented Bishop Hill in his arduous and perilous post on the Niger, is a very young man, but has been working hard for some years under the Church Missionary Society in that region, and it may be hoped that he is seasoned to the deadly climate. Dr. Evington is to work as a suffragan under Bishop Bickersteth in Japan. Another suffragan is to be the Rev. H. T. E. Barlow, son of the Vicar of Islington. He is also young, having been ordained deacon in 1889, and presbyter in 1890. He has been Principal of the Bishop Wilson Theological School in the Isle of Man, and examining chaplain to the Bishop of Carlisle. The state of his health did not allow him to be set apart with the other pioneers of the Faith in Lambeth Palace Chapel.

**Canon  
McCormick.**

The appointment of Canon McCormick to St. Augustine's, Highbury, in succession to the late beloved Prebendary Gordon Calthrop reflects the highest credit on the patron. The new vicar will bring a great accession of strength to the London clergy. He is a thorough Church of England man, and a strong opponent of all mediævalism and the counter-reformation. He was a distinguished athlete at Cambridge, and captain of the University eleven. His first curacy was St. Peter's, Regent Square, London; for four years he was an Irish rector; then curate of St. Stephen's, Marylebone; then Vicar of St. Peter's, Deptford; and in 1875 Vicar of Hull. The parish church of Hull ranks with that of Yarmouth and Coventry as the largest in the kingdom. During eighteen years Canon McCormick has filled that vast space by his powerful and earnest preaching. He has the common-sense eloquence which is a not unfrequent characteristic of the north of Ireland. He has been Rural Dean, Prebendary of York, and Hon. Chaplain to the Queen. He is a warm-hearted and staunch defender of Reformation principles.

**Canon Wilber-  
force.**

The famous Samuel Wilberforce, Bishop first of Oxford and then of Winchester, and son of William Wilberforce, the liberator of the slaves, and leader of the evangelical movement, was for a short time Dean of Westminster. His younger son, Basil, now becomes Canon of the Abbey, and Rector of St. John's, Westminster. Two of the Westminster parishes are attached to Canonries; one, St. Margaret's, is held by Archdeacon Farrar, and the other, St. John's, by Canon Furse. Canon Furse now succeeds to Canon Rowsell's stall, which is without a parish, and Canon Wilberforce

takes the double duty vacated by Canon Furse. St. John's is a very poor district, with 10,000 people; the income of parish and canonry together is £1,400 a year. The parish of St. Mary, Southampton, which Canon Wilberforce leaves, has an income of £3,000 a year, and a most attractive residence in a well-wooded park. Canon Wilberforce is known as one of the most eloquent of total abstainers and missionaries. He belongs to his father's school, but has for many years been on most friendly terms with Nonconformists.

**St. Jude's, Whitechapel, and Toynbee Hall.**

St. Jude's, Whitechapel, is a parish almost wholly inhabited of late years by Jews—there are said to be only 120 Christian families in the whole district. Under the fostering care of Canon Barnett, Toynbee Hall, side by side with Church and Vicarage, has become the main characteristic of the parish. A difficult duty was thrown on the Bishop of London by the resignation of Canon Barnett. Somebody must be found who would be in sympathy with the social and educational work of that great institution which has taken root in St. Jude's in memory of Arnold Toynbee, the philanthropic Fellow of Balliol. The Bishop has selected Mr. Ronald Bayne, a Vicar in Essex, who was for some years Curate to Canon Barnett. At University College, Oxford, he exercised a remarkable influence for good over his contemporaries. At St. Jude's he exhibited that mixture of culture and Christian earnestness which will make him a useful and important supplement to the general work of the University settlement.

**The East London Church Fund.**

The Bishop of Bedford's unfortunate illness has not yet permitted his return; and in the meantime so great and increasing are the demands on the Fund which he has raised, that a special appeal has been issued.

It is stated that the council, after anxious deliberation, and with a full knowledge of the sacrifices which its action must entail, has determined to reduce all its grants for assistant curates and lay helpers 10 per cent., and its stipends to deaconesses and mission women to a uniform rate of £36. This reduction will not commence till after the midsummer quarter, but some of the probable effects have been already intimated. In certain instances it is feared that incumbents will be compelled to resign grants from sheer inability to raise by other means the amount deducted, and this, of course, involves the loss of some valuable helpers. In other instances the workers will submit to reduced stipends rather than resign the work which has engaged their hearts and energies; while perhaps in the majority of cases the incumbents, already overburdened, will make an effort to spare out of their slender finances the sum which the council can no longer supply. The only method of averting such calamities is to appeal again to

Church people generally, in the strong faith and hope that their love will not be lacking, and that they will once more liberally respond according to the measure of wealth with which God has endowed them. The council cannot believe that such an appeal will be unavailing, but should it prove so not only must the notice of reduction already given be acted upon, but further reductions will become imperatively necessary. The offices of the fund are at 26, St. Mary-axe, E.C.

**Convocation of Canterbury, and Temperance.**

The following resolutions were agreed to at the recent session of the Lower House of the Convocation of Canterbury. As it is extremely important that all temperance reformers should, if possible, agree, and aim primarily at what is practicable, it may be useful to print these declarations, which were arrived at after long and serious debate:—

1. That this House trusts that some legislative measure may speedily be passed which shall largely diminish the number of places in which intoxicating liquors are sold.
2. That this House would welcome a further limitation of the hours at which public-houses may be opened on Sunday.
3. That this House is of opinion that there is need of some legislative measure for the compulsory registration and stringent control of clubs where intoxicating liquors are sold.
4. That this House regards the continuance of the legal provision granting licences to grocers for the sale of intoxicating liquors as prejudicial to the cause of temperance, especially in the case of women.
5. That this House expresses an earnest wish that some organisation in connection with the Church of England Temperance Society should, if possible, be established in every parish, and specially commends such efforts for promoting devotional meetings, and the use of intercessory prayer for the advancement of temperance, as are provided by the Prayer Union of the Society.
6. That this House invites the serious attention of the parochial clergy to the subject of intemperance among women.
7. That this House commends the "Band of Hope" movement to the parochial clergy, and all concerned with the education of the young; but especially urges the importance of connecting it directly with religious life and training as a help to the fulfilment of the baptismal vow.
8. That this House considers it to be a matter of urgent importance to provide some further arrangements for keeping together those of both sexes who have passed out of the younger age of those in the "Bands of Hope."
9. That this House recognises with pleasure the increasing interest in temperance manifested in our Training Colleges, and trusts that steps will be taken to sustain and deepen that interest.
10. That this House respectfully urges the subject of temperance, as affecting the entire social life of the nation, upon the consideration of all connected with the Universities, the public schools, and the middle and upper schools generally.
11. That this House desires to express its sense of the importance of the subject of the temperance work of the Church having a due place in the training of candidates for Holy Orders in the Theological Colleges, as affecting the efficiency of their future ministerial work.
12. That this House understands the word temperance in the above Resolutions in the same sense in which it is understood

by the Church of England Temperance Society as including alike the temperate who are and who are not abstainers from alcoholic liquor.

13. That this House urges upon all Church people the desirability of encouraging all measures that indirectly tend to withdraw people, and more especially young men, from the temptations that are presented by public-houses and by drink.

14. That the foregoing report and Resolutions be conveyed by the Prolocutor to the Upper House, with the respectful request that His Grace the President and their Lordships the Bishops would lend their legislative, social, and religious influence to the furtherance of every means calculated to remove this long-continued and intolerable evil of intemperance.

#### The Church in the Isle of Man.

The clergy in the Isle of Man receive very small stipends. An important meeting has lately been held at the wish of the energetic and sympathetic Bishop, Dr. Straton, with a view of forming a Sustentation Fund for the Manx Church. Sir West Ridgway, the Governor of the Isle of Man, presided, and he was supported by the Bishop of Sodor and Man, the Archdeacon, and many of the leading clergy and laity. The Chairman, in advocating the formation of such a fund, said that they had to decide whether they would put their hands in their pockets in order to preserve among them cultured and educated clergy, or whether they were to be content in future with men of lower social status and lower intellectual attainments. And they must not be surprised, if they decided that the latter was to be the case, if the men who ministered to them now, however excellent their intentions, were, under the pressure of mental depression and physical weakness, no longer able to minister to their spiritual wants with the same vigour and energy and zeal as they might desire. The Bishop then moved the following Resolution:—"That in view of the diminished incomes of the livings of the diocese of Sodor and Man, it is desirable to raise a fund to be called the Manx Church Sustentation Fund, for the increase of the endowments, and the relief of present distress; and that the public be invited to subscribe thereto." After giving a brief history of the Manx Church, and some particulars as to the small incomes of the clergy, the Bishop pleaded earnestly of those present, for donations, legacies, etc., to provide for the further endowment of the Manx livings. He was sure that Christianity and charity still had a home in Manx hearts, and he moved that Resolution, believing that now a well-organized movement was established for that purpose, multitudes in the Isle of Man would willingly contribute of their substance, in order that those who ministered to them in spiritual things, in temporal things might not be left destitute. The Resolution, having been seconded by Major Stephen, was put to the meeting and carried unanimously. A Resolution stating the objects and constitution of the fund, was then proposed by the Manx Attorney-General, and carried. It was announced at the close that nearly £1,300 had been promised, of which

amount the Bishop had put his name down for £300. (*Record.*)

#### Mr. Dennis Hird and the C.E.T.S.

The resignation by Mr. Dennis Hird of his position as Organising Secretary of the Church of England Temperance Society is one of those deplorable incidents for which there seems in our present divided state of opinion to be no remedy. Mr. Hird has done admirable work for the Society, notably that connected with the Police Court Mission. He is also a member of the Social Democratic Federation; and his allegiance to the one creed is as strong as that to the other. In an interview published in the organ of the C.E.T.S., he gave an account of his political and social opinions. These are opposed to those of the vast majority of the C.E.T.S. Every society must look after its own interests, and those of the C.E.T.S. seemed to be imperilled by the political opinions of the excellent and self-devoted secretary. Numerous subscribers were writing in protest, and support was likely to be withdrawn. Under these circumstances Mr. Hird himself resigned. No doubt other important work will be found for him; but he will be greatly missed at the C.E.T.S., and Archdeacon Farrar, Canon Fleming, and others have signed a declaration desiring that his resignation should not be accepted. Mr. Hird, however, considers his step as final. If it had not been for the interview in the magazine, probably the point would never have been raised. Mr. Hird would reply that every man must have the courage of his opinions.

#### Gifts.

A munificent gift of £1,000 has been promised to the Missions to seamen, as a contribution to a special fund, providing £3,000 in addition is raised within the next three months. The special need of funds at the present time arises out of the fact that the work of the society has recently been largely extended and developed, especially in the port of London, the Manchester Ship Canal, and San Francisco Harbour. By reason of these extensions the society has had to meet increased liabilities and deficiencies. These have accumulated so that £4,000 is now urgently needed to maintain all the Missions to seamen around our own shores, as well as abroad. It is earnestly hoped that the additional £3,000 required will be forthcoming within the prescribed time.

A well-known yacht owner has generously placed a splendid yacht, 141 tons register, at the service of the St. Andrew's Waterside Church Mission so long as she can be maintained as a Church ship. When adapted for the purpose she will accommodate 140 men at Divine service.

*William Sinclair.*



## PRESBYTERIAN NOTES.

**Gifford Lectures.** Professor Pfeiderer in Edinburgh, and Dr. William Wallace in Glasgow, the *Gifford Lecturers* for the year, under the endowment of the late Lord Gifford to provide for courses of lectures on Natural Religion, have been delivering under the name of natural theology an elaborate attack on the supernatural basis of Christianity as that is commonly understood. The lectures of Professor Pfeiderer in especial have provoked a great deal of adverse criticism, and I hear that it is proposed to begin a course of lectures to refute his positions. The names of Dr. Rainy, Dr. Marcus Dods, and Professor Orr, have been mentioned as lecturers. I hear, however, that some gentlemen have stated their opinion that such lectures as Professor Pfeiderer's are illegal under the terms of the trust deed of the lectureship, and that the question may possibly be tried. Great surprise is expressed that the Theological Faculty of the University of Edinburgh should have made themselves responsible for the utterances of a man who, while professedly lecturing on Natural Theology, should have used his position to make an elaborate attack on supernatural religion.

Professor Pfeiderer himself seems very well satisfied with the reception he has had. He has been entertained by the Edinburgh Pen and Pencil Club, and informed his hosts that his lectures were the result of German criticism and of the idealism which had grown out of the romantic theology that had prevailed in the beginning of the century. He said that he had been astonished at the kind reception given him in Edinburgh, and that he doubted whether he would have had the same reception in Germany. His doubt was not unnatural. Professor Pfeiderer's reputation for accurate critical scholarship is not very high in Germany.

It is somewhat difficult to understand, what I believe is actually the case, that while Professor Pfeiderer believes that a man who denies the resurrection of our Lord can be a good Christian, he is distinctly of the opinion that any one who uses unfermented wine in the Communion of the Lord's Supper must be a heretic.

I understand that Professor Pfeiderer wrote his lectures in German, and read them from a translation made for him by the Rev. W. Hastie, B.D.

**The Apostles' Creed.** The recommendations of the Committee of the General Assembly of the Church of Scotland on the conduct of public worship which are now being discussed in most Presbyteries and disapproved of include the suggestion that the Apostles' and Nicene creeds should be printed at the end of the Hymnal. This recommendation has seemed to many ministers to be an attempt to introduce these creeds as binding on the Church, and has led to protests, curiously strong when one remembers the frequent use of the Apostles' creed in the Presbyterian Church of Scotland before 1645.

One interesting result of these protests has been that the discussion on the Apostles' Creed raised by Professor Harnack, of Berlin, and introduced into England by Mrs. Humphry Ward's article in the *Nineteenth Century*, has found its way into Scotland, and the antiquity and authority of this creed has been discussed not only in Presbyteries but also by newspaper correspondence. It is somewhat singular that a creed so universally prized by all the reformers, a creed which, owing its authority to no decisions of councils but rising silently and growing gradually out of the soil of universal Christian belief, is one of the best evidences to the democratic character of the early Church, and a creed which is really the basis of Calvin's Institutes, should be so strongly objected to.

**Disestablishment.** The Established Church of Scotland is showing extraordinary activity in organising what are called Church Defence meetings all over the country. Lantern lectures, with slides illustrating the history of the Church in Scotland from the Reformation time downwards, and exhibiting some scenes from the old covenanting struggles, are used to enlighten the people. I have some difficulty in tracing the connection between the covenanters and the existing establishment, and find myself in agreement with an old Episcopalian friend who used to say, "Sir, what I admire about the Disruption was that it purged the Church of Scotland from the old spawn of the Covenant." No one, however, can fail to notice the wonderful zeal of the Church defenders, nor to lament the extraordinary bitterness that seems to be gradually arising. On the other hand, the Free Church and the United Presbyterian Church seem to be very much unconcerned, and their leading men treat the question as a political rather than a religious one.

This seems to have roused the ire of Dr. John Macleod, of Govan, who is giving vigorous addresses in different parts of the country, and he has been denouncing Dr. Rainy in no measured terms. It is not unnatural that ministers of the Established Church should be strongly interested in maintaining the present anomalous condition of things, but it is curious that they should use the arguments that they sometimes do. One predicts that if disestablishment comes the churches in Scotland will soon be as lifeless as the Protestant churches on the continent of Europe, another that religious education will no longer be given in the schools, and all seem to think that the nation must become non-Christian if it does not set up and endow a state church. One would think from their language that they believed that a curious sacramental efficacy lurked in the fact of Establishment. Dr. Macleod thinks that the people of Scotland are sick of ecclesiastical controversy. What is needed, he says, is the presentation to the people of a constructive or reconstructive policy—(1) loyally embodying the majestic principle, still dear to the heart of Scotland, of a national confessor of our



common Christian faith; (2) conserving for the religious good of the people all that in times past has been given for that purpose, and on conditions making it available, so far as practicable, for all professing the like Christian faith; and (3) supplying a basis for the recovery of unity in the Catholic Church of God, so far as divine Providence may step by step open up a way. I suppose that the men whom he denounces would agree with him, only they would put a different sense from his into his three sentences; and instead of saying as he does, "Meanwhile the first thing to be done is successfully to repel the unscrupulous, unholy, and reckless assault which is at present being made upon the Church of our fathers," they would say, "Meanwhile the first thing is to get rid of that limitation to a truly National Church which is called the Establishment principle."

**Presbyterian Union.** There are signs that proposals for an incorporating union between the Free Church and the United Presbyterian Church may be soon brought forward. The matter has been discussed publicly and privately in several presbyteries.

A conference between the ministers and office-bearers of the Dundee Free and United Presbyterian Churches was held in Dundee on March 1st for the consideration of union between the two denominations. Mr. James Logie, manufacturer, presided, and there was a very large audience. Rev. Dr. Connel, Locher, urged that the Churches should jointly undertake the training of the young in religious knowledge, theological education of students, and foreign missionary work. Rev. Charles Shaw, Dundee, said the Churches were converging towards union. Many might desire union at once, but he thought it would be better for the two Churches to proceed along these converging lines and ripen towards union. The Free Church was not ripe for it yet, because she had the Highlands. When union was proposed it must be gone into at all hazards, and all that was wanted was a little time to accomplish it. Rev. Dr. Patrick, Dundee, stated, on the other hand, that the Free Church was ripe for union at the present moment, and he held that the Highlands should not be allowed to dictate the policy of Churches.

The failure of the union negotiations twenty years ago was a severe blow to Free Churchism in Scotland, and it is to be hoped that if the proposals for union begin to take practical shape all who are concerned will undertake the task with the firm purpose that the work will not be begun unless it is to be carried out to the end, and that the proposers will not at the last moment shirk to face the difficulties of the situation.

**Union in Mission Work.** The brotherly co-operation of the United Presbyterian and the Free Church of Scotland has received another striking illustration. The most distinguished missionary of the Free Church of Scotland's Livingstonia Mission, the Rev. Dr. Laws, is a United Presbyterian, and his stipend comes from the United Presbyterian Church. On the Jewish evening of the last Free Church Assembly, Dr. Black, the Moderator of the United

Presbyterian Synod, stated that as his Church had no mission to the Jews, their Foreign Mission Board might be willing to take part in the Jewish Mission of the Free Church, and added: "This would be only an extension of our co-operation in such work, and would, I believe, have the happy effect of drawing us as Churches still more closely together in interest, sympathy, and purpose." The Foreign Mission Board has now given effect to Dr. Black's suggestion. They have agreed to give the Jewish Mission Committee of the Free Church £250 a year to aid their mission in Palestine, and their Tiberias Mission, while managed by the Committee of the Free Church, will really be a mission belonging to the two Churches.

**Foreign Mission Comity.** The Foreign Mission Committee of "The Alliance of Reformed Churches holding the Presbyterian System" has done excellent service as a court of arbitration. They have lately been employed in attempting to adjust the differences between the Church of Scotland Mission at Blantyre in Nyasaland and the Zambesi Industrial Mission, and have issued the following minute:—

"The Eastern Section of the Foreign Mission Committee of the Alliance of Reformed Churches holding the Presbyterian System, having been appealed to by the Rev. Dr. McMurtrie, Convener of the Foreign Mission Committee of the Church of Scotland, in reference to an alleged breach of Mission Comity on the part of the Zambesi Industrial Mission in establishing the chief station of their new Mission near Blantyre, and within the territory claimed by the Blantyre Mission as their sphere of work, made known this complaint to the Zambesi Mission. Both parties subsequently agreed to confer with each other in the presence of this Committee, with a view to arriving at an equitable settlement of all matters in dispute, and such Conference having now been held;

"This Committee, having heard the representatives of both Missions—and being persuaded, on the one hand, that the establishment of the headquarters of a new Mission at Mount Michiru, within a short distance of the central station of the Blantyre Mission, and inside its natural sphere of Mission work, while there is yet in Africa so much ground unoccupied by any mission workers, does constitute, however unintentionally, a breach of Mission Comity, and can hardly fail to give rise to such friction in the actual working of the two Missions as must check the fraternal co-operation which should always exist between Christian workers;

"Acknowledging, on the other hand, that the special character and requirements of the Zambesi Industrial Mission demand the creation of a central station not far removed from the commercial route into East Central Africa,

"Suggest the following compromise between the Missions, which, they think, will meet the facts of the case, and preserve the interests of both parties:—

"1st. That the principal mission station of the Z.I.M. be transferred from Mount Michiru to that portion of land granted to them by H.M. Commissioner, H. H. Johnston, situated at or near the confluence of the rivers Lisungwe and Shiré, and that evangelistic work be conducted by the Mission only on the western side of the river Shiré.

"2nd. That the future line of advance of the Z.I.M. be towards the West, or towards the West-North-West, and among the many native tribes at present wholly without the Gospel. Along such a line there are no Mission stations of any denomination, and, if entered on, it would eventually lead the Z.I.M. to Lake Bangweolo.

"3rd. That the Z.I.M. dispose of their Mount Michiru plantation to a separate ownership, if possible; that, till this be done, they work this estate simply as a coffee plantation, and that, in such case, the plantation being within the sphere of the Blantyre Mission, the Z.I.M. shall welcome the Blantyre missionaries in conducting thereon such religious and evangelistic services as these may think needful or possible, and give them every facility for such work.

The committee desire to place on record their sense of the Christian moderation displayed in this matter by both parties, and in particular by the Z.I.M., in proposing the conference, and by the representatives of the Blantyre Mission in at once acceding to the proposal; and must therefore believe that had this conference been held at an earlier date, much of the misunderstanding and misconception which has unhappily prevailed would never have arisen. They also desire to express their deep sympathy with the important experiment in Christian missionary enterprise undertaken by the Zambesi Industrial Mission, and their hopes that it may be abundantly fruitful in those blessed results which its promoters are seeking to secure.

The representatives of both missions agreed to these proposals, and promised to lay them before their respective committees and to urge their acceptance.

**Dr. W. C. Smith.** At the last meeting of the Free Church Presbytery of Edinburgh, the clerk, the Rev. R. Gordon, read a letter from the Rev. Dr. Walter C. Smith, intimating his intention to retire from active service. Dr. Smith proposes to apply for a grant from the Aged and Infirm Ministers' Fund, and to leave all Congregational and Sustentation Fund monies at the disposal of his colleague. Dr. Smith has spent forty long years in the active service of the Church, and crowned his ministerial career by his splendid moderatorship over the Jubilee Assembly. His addresses to that Assembly will not be soon forgotten. The Rev. Lewis Davidson rightly interpreted the general feeling when he said in the Presbytery that he believed Dr. Smith's retreat left the Church distinctly poorer in that he was no longer to be looked upon as an acting minister. There was a great deal of pathos in the thought that one so full of power still, who had discharged the duties of the moderatorship with such signal ability, and in a way that commanded the admiration of the whole of Christendom—it was pathetic to think in this year he should lay down his work. He felt they were bidding farewell to Dr. Smith in that he was no longer to be regarded as a minister in their ranks.

**Professor Mitchell.**

The Church of Scotland will this year lose the services of one of its ripest and most retiring scholars. The Rev. Dr. Mitchell, of St. Andrews, has intimated his intention of resigning his chair. If we except Mr. Hay Fleming, a layman, also belonging to St. Andrews, no one had a more minute acquaintance with the ecclesiastical history of his country, especially in the times of the Reformation and the Covenanting periods. His "Baird Lectures" and his edition of the "Minutes of the Westminster Assembly" bear witness to his accurate knowledge of those periods.

**The Rev. J. Robertson.**

The sensation of the past month in the Free Church has been the secession of the Rev. John Robertson, of the Gorbals Free Church, and his baptism in the Metropolitan Tabernacle. Mr. Robertson publicly announces that he has not ceased to be a Presbyterian, and that he means to create a congregation which is to be independent of ecclesiastical denominations. His place of worship meanwhile is to be the City Hall.

**South Africa.**

A council of delegates, representing the various Presbyteries and Presbyterian congregations in South Africa, met on the 20th and 21st of December at Port Elizabeth, Cape Colony, and there formulated several resolutions to be recommended to the Presbyteries and congregations. The conference was the sequel to a rather abortive attempt made at Kimberley to see whether all the evangelical churches in the colony could not unite in some common plan for religious work among the natives. The Port Elizabeth conference, which is strictly Presbyterian, proposes among other things to form a united synod, to support itinerating ministers to work among the scattered European congregations, and to raise a Home Mission fund for the support of weak charges. Two of the resolutions are noteworthy:—

4. That this Council, viewing with apprehension the facilities given to natives for the purchase of cheap liquor, and that brandy or wine is given in some parts of the colony in part payment of wages, the Council would strongly urge upon the Legislature the need of an excise or some other measure to remedy this evil.

5. That this Council in its desire to bring about a union between the various Presbyteries and congregations in South Africa, neither had nor have in view any colour qualification or disqualification whatever.

*Thomas M. Lindsay.*

#### CONGREGATIONAL NOTES.

**Australasian Year-Book for 1894.**

The AUSTRALASIAN INDEPENDENT YEAR-BOOK for 1894 has come to hand since the issue of the last number of the REVIEW OF THE CHURCHES. It contains the reports of the Congregational Unions of New Zealand, Tasmania, New South Wales, Victoria, South Australia, and Queensland, furnished, except in the case of Victoria, by the secretaries of the different Unions for editorship by the Rev. Robert Dey. "The information relating to the colony of Victoria is taken from the *Victorian Independent*, and while presumably correct, is not official, that colony having determined to republish a local Year-Book at sixpence rather than join the other colonies in the issue

of a general book at one shilling." The editor expresses the hope that, next year, "our Victorian friends" may be able "to join in this effort to present in one volume the record of our work throughout these colonies." This is wise advice; not only because, as the editor says, such a book is of great value to "our kith and kin beyond the sea," but even more because it would sustain and educate the spirit of unity among the colonial churches. Nothing has done more, in England, to bring the scattered forces of Independency, as they were in the beginning of this century, into a national Congregationalism than the issue of our Year-Book.

Particularly interesting just now is it to notice that, in these colonies, that identification of the Congregational Unions with the Home Missionary Societies, which is to be the great topic of discussion in our Assembly next May, is the common custom; English Congregationalists may gain some enlightenment from the Australasian Year-Book. The first point to be noticed is the argument from financial economy; does it appear from the experience of the colonies that there would be a great saving if the Church Aid Society were made part of the Congregational Union? New Zealand publishes no balance sheet and no account of Home Mission work. In Tasmania £524 16s. was paid in grants to mission stations and churches. The Secretary, a minister in pastoral office, received £25, and £26 11s. 4d. went in office and other expenses. An additional sum of £26 3s. 8d. has to be added for committee account. This is decidedly economical; the whole income for the year was £1,051 11s.; expenses of administration, £77 14s.; there was placed at fixed deposit in the bank £439. In New South Wales the Home Mission income was £1,053 11s. 2d.; the grants to churches were £670 1s.; the expenses of administration, £383 10s. 2d., including salary of Secretary, £250. The general expenses account shows an expenditure of £460 11s. 1d., all of which was devoted to expenses of management of the Union; the proportion of Secretary's salary being £75. Victoria has an income of £1,333 13s. 9d. (including balance due to the bank of £335 5s. 9d.); the grants to churches were £597 4s.; the Secretary's salary, £250; other expenses of administration, £151 4s. In South Australia the year's income was £609 18s., including an adverse closing balance of £134 12s. 2d.; there was paid in grants £322; the expenses of administration were £287 18s., including an honorarium of £35 to the pastor, who acts as corresponding and minute Secretary. The Queensland income was £365 3s. 1d., and a balance is left in hand of £48 7s. 3d. Grants were made to churches, £157 10s.; special donations on account of the flood, £11 5s. 8d.; expenses of administration, £142 0s. 2d., including honorarium to Secretary of £50. A slight inspection of these figures will suggest that much accurate knowledge of the con-

ditions of the various colonies would be needed in order to take in their full significance; but the general impression left by them is that efficiency, much more than economy, must be first considered when churches undertake Home Missionary work in earnest. There is, however, in the Australasian Year-Book, every indication that the churches are quite satisfied to have, not only their Home Missionary work, but their Church Building and Benevolent Societies, as well as their colleges, connected with their Unions. The figures are quoted here to guard our own churches against disappointment, should they find that no such saving in management as they are asking is to be looked for. Owing to the circumstances of Tasmania, no aggressive policy on the part of the churches is possible. In the other four colonies, where church extension is an urgent demand, it is no more possible to work cheaply than at home.

#### The English Evangelistic Problem.

The certainty that the question of amalgamating the Church Aid Society with the Congregational Union will have to be thoroughly discussed and settled as soon as possible is leading to earnest thought about the whole Home Missionary problem. The letters on the subject in the *Independent* are taking a graver tone; and doubtless the committee to whom the matter has been referred are already feeling how wide-reaching a problem is before them. This is to be rejoiced in. Previous discussions have not accomplished all they might, because they were too narrow in scope—too one-sided. The question was approached as if it were mainly how to maintain our rural congregations as they had been maintained, and to extend evangelistic work in the villages. The real problem of English Christianity lies elsewhere. The report of the committee on "overlapping," prepared for the Free Church Congress by Messrs. Philips and Handley, illustrates this; the reporters have been compelled to set out the fact that the large towns have been neglected, and that they can be neglected no longer. The claims of the large town populations on the wealthiest and most generous churches are most clamant, for these are the populations lying at their doors. If we could have statistics of the new work of this sort undertaken in recent years, we should see one reason why the appeals on behalf of the Church Aid Society have not been responded to as it was hoped they would be. "The sons and daughters of our generous donors are not giving as their parents did," it is said. What if many of these young people who are in our membership are actively engaged in mission work in their own towns, and learning that all which they can give and do is too small to meet the needs? I affirm this as a fact in many cases, and it is another illustration of what the Congregational Union will have to recognise—that the immediate problem is that of our increasing, not of our diminishing, populations. The crying need of the hour is not the sustaining or rekindling of interest in



work which we have always been nominally concerned with; it is the apprehension of the conditions of a problem we have none of us yet faced with sufficient resolution—how to provide for populations growing by yearly thousands in many particular localities. A decaying population, unable to keep up its honourable church traditions, deserves our sympathy, even if for “honourable” the world would use the term “respectable.” But the condition of some of the large towns described in the report of the “Church Extension Committee” awakens our alarm. It is a hardship which the heroic spirit can endure if some Congregational families find themselves compelled to worship in a Baptist chapel, or to share their minister with a neighbouring church. But when tens of thousands of people have not the shew of a provision for their spiritual needs, the conscience finds itself loaded with an intolerable burden. Unless this aspect of the problem is considered, other discussion will seem like fiddling while the city is burning, and spiritual enthusiasm will be chilled.

Another difficult problem before this committee will be to reconcile the Congregational churches to denominational control. The editor of the *British Weekly* has hinted this; and he is right. If the amalgamation project is carried, the “Fundamental Principle” of the Congregational Union will have to be repealed, which says that the Union “shall not, in any case, assume legislative authority or become a court of appeal.” It is quite certain that any committee elected by the Congregational Union will be responsible to the Union; and any person aggrieved by its action will have such a right of appeal as no one trained in English constitutional habit would think of gainsaying. Moreover, the action of any committee charged with the administration of Home Missions and Church Aid will have to be much stronger than that of the present Council or its committee has ever been. It will be impossible, when once attention is directed to the facts, to allow grants to be voted by meetings in which a majority of the voters are representatives of aided churches. And it will also be recognised that to call on the immediate neighbours of an aided church to supply the criticism most wholesome to it, and to raise objections to a grant, is to impose on them a burden which very few can bear. The control of the central committee will have to be effective; and if this is a reality, so too must the responsibility of the committee to the Union be. I am far from saying that this is a fatal objection to the proposal for amalgamation. I can conceive such a sense of common concern for national religious interests quickened in the Congregational churches as should not only impel them to this amalgamation, but kindle in them a desire to seek once more the realisation of the dream which, for nearly three hundred years, has been continually recurring—the reconciling of the differences between Congregationalism and Presbyterianism in a

system that should conserve whatever was specially valuable in either, as well as the precious spiritual deposit which has been committed to them in common. But it is essential that the far-reaching issues of the resolution of the recent Conference on Church Aid should be well considered; and the sooner they are faced the better. Should they escape the observation of the committee, they will probably come up in the Assembly; should they fail to be considered there, they would emerge in the working of the scheme; and again there would be disheartenment and confusion. The churches have nothing to fear from thorough examination of all the points that may be raised; indeed, the perception of the gravity of the crisis is the one thing needed to arouse the spirit of the churches. Some Lancashire critics have said, “If this thing is done, we shall cry off.” And a Yorkshire delegate, rebuking them, has naively said that Yorkshire has kept back £500 a year because this scheme has not been in vogue. But even the Wars of the Roses, we may hope, are terminable; and whatever the representatives of the churches determine on with all their hearts, the churches will sustain them in

The reports of the various Unions of Australasia, with their addresses from the chair and other interesting papers and speeches, have been from time to time referred to in this column. Now they are all gathered into one volume, we can see how large an identity of feeling and how living a sympathy there are between British and Australasian Congregationalists. Frequent quotations occur from addresses and articles published in England. The education question is giving the Australasians the same concern which is so vivid among ourselves. One of the most striking illustrations of this is in a speech by Dr. Bevan, who said that “the system of free, secular, and compulsory education, which he had himself advocated formerly in London, under the name of free, separate, and compulsory education, had failed in its working in this country. The Churches had either neglected or had been unable to carry out the duty which devolved upon them of imparting religious instruction to the young.” This statement was controverted by the Rev. J. J. Halley, who connected “drink and crime” with the great commercial prosperity which had existed in Victoria, and denied that the educational system had been responsible for the low state of morals prevailing. The discussion was postponed for a half-year. The Australian Churches, like our own, are interesting themselves keenly in “Social Questions”; gambling and commercial morality are giving them great concern. Like our own Year-Book, this volume is very deficient in statistical information, and therefore no estimate can be formed of the proportion of Congregational Church members to the other Churches, or to the general population of the colonies; but the moral influence of Congregationalism on the life of the people is very apparent. Equally apparent are its stenuous resolution and high spiritual purpose



**The Seeming  
and the  
True Riches.**

Anxiety about money matters is not just now peculiar to the Church Aid Society. The London Missionary Society feels it; and many of our Churches have, contrary to their usual habit, closed the year in debt. Probably Exeter Hall will hear that other Churches are like the Congregational. In America the pecuniary pressure is such as men have never known before. The foreign missionaries have been ordered to reduce their expenditure. "I shut my eyes in despair," says one agent, "and hacked at random; I was distressed to see what I had done, and found I hadn't done nearly enough." In the colonies, too, it is just the same. Is there any lesson here which we ought to be learning? Perhaps, for many years past, we have been depending too much on money; making too little of those other resources, which to our fathers, in their poor days, were all in all. Such an argument as this cannot be used in prosperity, for fear it should repress liberality and make hypocrites of well-to-do men and churches. But, in times of straitness, it may well be thought of. It is a significant thing that, in some of our counties, the Unions are now doing without external aid, and apparently are doing their work as well as before. In an admirable article on "Good Results from Hard Times," the *Congregationalist* (Boston) deduces this lesson for individuals:—

"A simpler style of living, with less outlay for clothing, diamonds, servants, furniture, houses, equipage and even food, by those in moderate, but yet comfortable circumstances, would aid greatly in creating a healthful sentiment in this important matter. Who will say that boarding in so-called family hotels and living in clubs by so many single men, with the expensive habits which club life forms, and indulging in costly amusements, even in the name of charity, are promising features in our modern civilization? To pay out and receive nothing back is to lessen one's ability to meet unforeseen emergencies."

The same thing may be said of our religious societies. The tendency has been, of late years, to manage them too expensively—to "run them" like worldly concerns, by lavish advertising and ostentatious commendations. Partly this has caused unspirituality in church work; and partly it resulted from an existing worldly tone. We shall not regret a return to the strenuous Puritan temper, which many now living remember as characterising the homes and churches of their youth, if we have also a recovery of unquestioning fidelity and victorious faith.

**The Choir  
and the  
Congregation.**

One of the good features of the newspaper just quoted from, the *Congregationalist*, is its habit of frequently devoting a number to the discussion of some special topic, several articles by several writers taking up the subject from different sides. The size of the paper makes it possible to do this. The effect is to increase both the interest and the instructiveness of the paper. The question of church music is dealt with in the number of February 15th. From one of the articles we make an extract which we commend to persons who, rightly remembering that ministers, and deacons, and Sunday-school teachers "have feelings,"

treat choirs as if they were to be criticised always and without reserve.

"Let the church, therefore, show a proper regard for the music (not the special performance of any given piece, but the music itself, like the prayer or the preaching) by entering heartily into all united song, by listening with receptive mood to all choir work, by punctual and quiet attendance on all instrumental numbers. If possible, avoid criticism of the personal appearance or behaviour of choir members; rather be generous with praise for consistent service and earnest effort. Remember the devotion of those who lend themselves, without salary, to be at rehearsals as well as at church services, think what better proportion of regular attendance is noticeable in choir gallery than in pews, and be grateful for it. Remember that the organist cannot control the weather, that half-a-dozen stormy rehearsal nights mean decreased value in the Sunday music. Be charitable in judgment. Nobody can be so much troubled and distressed in the matter as the organist. Speak of the devotional spirit underlying a performance of beautiful music more than of the music itself, of comfort and inspiration received more than of enjoyment.

"Let the lovers of the highest class of music be patient if a 'gospel tune' or a simple anthem is sung—there are those in the congregation who are profited thereby; let the others also be equally patient if an oratorio solo or chorus is performed. See that the choir is supplied with new music frequently. Remember that sermons are seldom heard more than once."

**Personalia.**

Among matters of personal interest are to be noted the conferring of the degree of D.D. on the Rev. G. S. Barrett, by the University of St. Andrews; the call of Professor Hodgson to the Principalship of the Edinburgh Theological Hall; and the removal of the Rev. P. T. Forsyth from Leicester to Cambridge. In each case the honour is well deserved. Dr. Barrett's general scholarship is abundantly enough to warrant a high degree being given him *honoris causa*; and his special work as a hymnologist, as well as his position among the Congregational churches, give this degree a marked appropriateness. Mr. Forsyth is going, at some sacrifice, to an arduous and therefore honourable post. Now he has made his choice, we recognise his wisdom in it, and bid him God-speed. Professor Hodgson has done admirable work at Lancashire College, and has served, with singular nobility and modesty, the churches of Manchester. Should he go to Edinburgh, nothing but good may be expected to accrue to the Scottish ministry and churches. The publication of Dr. Stoughton's Autobiography is one of the events of the month; some notice of the book may appear in the REVIEW OF THE CHURCHES for April.

*After. Chapman.*

**BAPTIST NOTES.**

**Biblical  
Criticism in the  
United States.**

The chief Baptist event of the past month is the delivery of a series of lectures on the contents of the opening chapters of Genesis by the President of the Chicago University, Dr. W. R. Harper. Lectures, so

frankly and courageously accepting some of the demonstrated results of Biblical criticism, would not have been particularly significant if given by an English Baptist in England; but the Baptists of America are notably, not to say notoriously, conservative, both in theology and in Biblical criticism, and therefore the utterances of Dr. Harper have an exceptional importance, and will have a wide-spread influence, due to the conditions of the Baptist denomination in America. Of course there is no synod before whose bar a Baptist heretic can be brought: but there are other unofficial tribunals, and specially the newspapers, by which the heretic may, to use the direct, if not elegant, language of some "orthodox" Americans, "be pitched into and the fur made to fly."

But at present the Baptist papers refuse to do anything of the kind. "Whenever," says the *Examiner*, with a good sense that deserves the highest praise, "whenever we may feel moved to pitch into anybody, we shall not do it on the basis of slipshod, unauthorised, sensational newspaper reports. We all owe it to our brethren to find out what they have said, what they are ready to be responsible for, and we owe it to ourselves not to venture on such criticisms of what a man never said. What a man prints and puts his name to, what is reported by his authority and with his approval, is a fair subject of comment by others, and he has no right to complain of any criticism, however searching, if it is honest and fair-minded." But the editor, speaking concerning the reports which have come to hand, ventures to say: "The lectures diverge considerably from the traditional view of the Book of Genesis, but they do not seem to contain anything revolutionary."

But one of the most fascinating and prophetic aspects of the situation is the courageous intervention of the venerable Rev. Dr. E. G. Robinson in the pages of the *Chicago Standard*. For many years he was the President of the Brown University, and is now Professor of Ethics and Apologetics in the Chicago University. It is confessed that he is the "foremost living man in the American Baptist ministry; one whose words never fall to the ground," and his bold defence of the right of scholars and critics of the Bible to speak with frankness and sincerity, making manifest the truth they find whatever it may be, is a fine display of the heroism of age on behalf of the menaced privileges and duties of youth. In an article as strong in its base as it is high in its aim and reverent in its tone, Dr. Robinson condemns the method of criticising a professor on newspaper reports, and without "enquiring whether the lectures had been correctly reported, and whether the facts in the case would warrant precisely the language imputed to the lecturer." Dr. Robinson reminds accusers that Dr. Harper is an expert in the subject upon which he treats, and says he cannot believe that the Chicago pastors will venture into a field as censors, "where only experts are competent to criti-

cise intelligently." "Petty objections are easily made, and with uninformed minds have all the weight of solid arguments. Intense prejudice does not distinguish between mere cavils and sound reasons. Religious prejudice is the least discriminating of all, and when once aroused is blind in its fury. Only a madman will in this age of the world appeal to such prejudice in the unlearned against the advance of true knowledge. Such appeal is an old trick in the history of the world. It murdered Socrates. It sent our Lord to the cross. It has filled prisons with the innocent and has waged bloody wars. Thank God, the light is fast becoming too strong for it to much longer survive." Then follows a brief but brilliant sketch of the futility of all attempts to obstruct the progress of knowledge; of the discreditable battles the churches have waged against science, against the Copernican system, against Cartesianism, and against Evolution; capped by the pertinent enquiry, "Is Biblical criticism to be another instance of a knowledge desperately fought against, in due time recognised as a boon that, coming in disguise, has through enlightenment, deepened men's reverence for the Bible? Biblical criticism is the product of many causes, and cannot be set aside by ridicule nor by clamour. A more exact knowledge of ancient history, witnesses from long buried, but now uncovered cities, the indubitable conclusions of natural science, and a scientific knowledge of the languages in which the Bible was written, have all contributed to set Biblical criticism at work, and no power on earth can arrest its progress. Shall the voice of some men prevail, who say, Let us trust in God and wait patiently for final results, assured that whatever these may be, they will inevitably redound to the glory of the Bible and of God its author; or shall the insane cry of 'heresy' prevail, and religious distrust among the unlettered but honest laity be aroused?"

Then the grand old Baptist, for he is just entering his eightieth year, asks, "After all, does not every right-minded man say, Let us know the truth respecting the Bible, whatever it may be. It needs no fictitious supports. Errors and falsehoods in respect to it, whether in attacks on it, or in its defence, are to be avoided at any hazard. It is the devil who is the father of lies; and every species of error, which is in one sense a lie, is sure if persisted in to end in disaster. Of all the things most to be desired in this world is a knowledge of the real—the true. Salvation depends on a knowledge of the truth, and not on belief in fiction. The saving truths of the gospel are beyond the reach of higher criticism, but truth respecting the Bible which enshrines the truths of the gospel is not an idle quest."

It is impossible to estimate at its full value the worth of this witness to the younger Baptist ministry of America. It will be welcomed in many a young man's study with devoutest thankfulness as the harbingers of a wider air and a freer life. The need of the pulpit everywhere is courage. It is equally the need of the professor's chair. Hence when the elder an

most honoured occupants of the pulpit feed courage by their own deeds in the supreme crises of the Church's life, all who care for truth first and most will rejoice and hope. American Baptists will surely heed the weighty concluding words of their sage; they are golden wisdom: "As the head of a great university, presiding among scholars and critics, Dr. Harper is also under additional obligation to tell the exact truth as he understands it, and not to temporize and qualify to meet the prejudices of anyone. If anyone cannot agree with him, and is prompted by his love for the Bible and his jealousy for traditional orthodoxy to find fault with his views, may not this one be justly asked to reflect for a moment, and consider whether, after all, Dr. Harper's love for the Bible and jealousy for a sound orthodoxy may not be quite as pure and strong as his own?"

**Dr. Harper on Genesis.**

Dr. Harper sharply distinguishes between what he calls "outside material" in Genesis and the "Biblical" material proper; holding that the former is greatly inferior to the latter; as it comes from races which were inferior to the Hebrew. But he maintains that in training, in spiritual insight, and in mission they both have a historical basis; the "outside" or primitive material telling in a mythical way the origin of the world and of men, whereas in Genesis (1) the mythical element disappears. (2) The polytheistic element is wholly lacking, and the story as we find it there is profoundly monotheistic. Again, (3) the story in Genesis is *didactic*, evidently intended to teach that man and the world have their origin in God.

Again, when speaking of the fifth chapter of Genesis, Dr. Harper says the genealogical table is "not historical in the proper sense of the word:" (1) the names are ideal names gathered from the stories known to all the world; (2) the number of the names is ideal, ten; (3) the number of years each patriarch lived is not known, there being three distinct accounts, Hebrew, Samaritan, and the Septuagint; (4) selecting that account which seems most original, the Hebrew, we find that the total number of years is a portion of the ideal calculation, making one hundred generations of forty years each, that is four thousand years, two thirds of which have passed at the Exodus, one third to elapse before the coming of the Messiah.

But the significance of this event is not so much in the conclusions arrived at, as in the frank recognition of the fallaciousness of the traditional theory of the Bible, and the obligation of students of the Word of God to find out and tell the whole truth about the Book of Truth.

**Church Reports.**

It is the custom of many Baptist churches to issue a general statement, year by year, of their condition; containing the number and often the names and addresses of the church members; sketches of the work done by the various societies; and the details, together with a sum-

mary, of the contributions to the organizations of the church to denominational institutions, and to social philanthropy. Three features impress me in the reports that have come into my hands; first, I trace abundant signs of the deepening of the interest of the churches in the present well-being of men. The tendency to increase specific machinery for social work is a phase of British life, and nowhere is it more manifest than in our churches. The aim seems to be, whilst trusting for power to the Gospel of Christ, to create machinery for dealing with every special evil. The spiritual training of the young has been sought in the Sunday School, but that object has become more specialized in the Christian Endeavour Societies. These are appearing on all sides and are becoming very useful, partly because they provide a week-day ministry for the children to one another, but also because they offer, through their committees, various facilities for prayer-meetings, for social intercourse, and for active Christian work. The passion for "work" was never stronger in the churches than now.

No doubt 1893 was a bad year financially, and the churches felt it. Some of the best givers had great losses, yet it is cheering to see the sustained generosity with which the church itself has been maintained, and the working organizations of the churches have been nourished and extended. Here and there a church exhibits an income of between five and six thousand pounds; a good number pass into four figures; whilst with more and not less self-sacrifice, many smaller and poorer societies contribute between five and six hundred pounds per annum.

But the most gladdening sign in these statements is the glow of spiritual consecration, associated with increasing grasp of the spiritual principles on which our church life is based. Though this is a time of "stress" for Baptists, and the outlook is in many ways unpromising, yet faith is strong, and the effort to "plod and keep the passion fresh" is widespread and sustained.

**The Metropolitan Tabernacle.**

No doubt the fortunes of the church at the Metropolitan Tabernacle are of real interest not only to the denomination at large, but also to Christian churches generally, and in some sense to the nation. Therefore it is not surprising that the approaching election to the pastorate should be watched with keen concern. But as Baptist churches are independent in their polity, and resent the interference of State or Synod, "Conference" or "Union," and indeed recognise no authority over them other than that of Christ Jesus their Saviour and Head, the election at the Tabernacle ought to be allowed to proceed without the aid of the "gossip" of the streets, and specially without discussions concerning the Rev. Thomas Spurgeon and the Rev. Dr. Pierson in the daily and weekly press. We ought to respect the privacy of this Christian society, and not treat the election to the pastorate as though it were a part of the proceedings of a parish vestry. Not even the interest of "the



denomination at large" vindicates the policy of obtruding personal "opinions" concerning the condition of the church, the spirituality and success of Mr. Thomas Spurgeon's ministry, and topics of like sort upon the notice of members of the Tabernacle Church. No doubt it may be a grave crisis in the life of the church at the Tabernacle; but it will not aid the quest for the "mind of Christ," for clear insight and self-control, that the affairs of this family should be canvassed as if they were the basis of a Parish Councils Bill.

The membership of the Tabernacle Church at the end of 1893 was 5,098, showing a decrease of 340. This was to be expected, and still further decline is likely to follow. Suburban churches have increased in South London, and many who retained their membership at the Tabernacle in former days will be likely to attach themselves to churches nearer home. But, with faith and courage, self-sacrifice and devotion, these and other difficulties may be mastered, and the Tabernacle continue to shed the radiance of its evangelic and beneficent activities on South London for many years to come.



#### METHODIST NOTES.

##### London Mission.

The successes of the London Mission in all its branches are driving it to a series of building schemes. It is found that in a few years the East End Mission will come to the end of the lease of a part of its property, and must rebuild or remove. The Western branch is to be turned out of Wardour Hall, which has to be entirely rebuilt with extensive church premises attached. Locksfields Chapel in the south will shortly have to be enlarged. Meanwhile the Central Mission has also outgrown its property, and has resolved on a new move. It is to remove from St. John's Square, Clerkenwell, to a large new site on the east side of the Farringdon Road, not far from Leather Lane, and in the midst of the immense blocks of artisans' dwellings which have now been built in that quarter; and there is to be a hall for 2,500 people, and a complete apparatus for a mission, at a cost of about £20,000.

##### Education Law in Guernsey.

Some months ago I called attention to a proposal for a new Education Law in Guernsey, supported by public rates, but almost entirely under the domination of the rectors of the parishes. The Nonconformists are very strong in Guernsey, and this law is grossly unfair to them. They protested, but in vain. The bill passed the 'States' or legislature, and was sent up to the Privy

Council for sanction, and the Privy Council has sanctioned it. The reason is twofold. First, the States of Guernsey are in no way elected by the people, and nearly half of the members are the very rectors of the parishes, who sit ex-officio. In the second place, the English Parliament has no authority over the island. I fear the Nonconformists of Guernsey have been too non-political. They ought to agitate at once for a constitution with popular suffrage, and allow the island no peace until it is granted. Apparently nothing can be done in England to help them, unless, indeed, the House of Commons addressed Her Majesty in favour of the cession of the island to France, under whose institutions, at least, they would enjoy representative government.

##### Shetland.

Mr. Hargreaves, the new chairman of the Shetland district, finds many of his chapels in a most dilapidated condition. Many of them are miles away from any road, many were built without any windows, except some small panes of glass in the roof. Some have no floors. Several have only wooden roofs, many of which are in decay. So on his preaching tours he has to order repairs on his own account, and finds himself in for a scheme, including four new chapels, which is to cost £850.

##### Dr. George Douglas.

The Canadian Methodists have lost by death a remarkable man, Dr. George Douglas, of the Wesleyan College of Montreal. Losing almost entirely both his speech and his sight by disease, his intellectual powers overcame this obstacle to so great a degree that he nevertheless became not only a minister of high position but a distinguished orator. English visitors to the Ecumenical Conference at Washington, in 1891, saw a tall man, blind and bowed with infirmity, called upon to speak. He began with an impediment, but as soon as he got under way and warmed to his work, he stood erect and spoke with great facility and eloquence.

##### Bradford Parochial System.

The Nonconformist parochial movement at Bradford has been holding its second anniversary. It reports steady development, but is still confessedly far from complete. It is difficult to obtain returns from a large number of voluntary churches, but something like three-quarters of the churches have taken up permanent parochial work, and at least 1,000 visitors are regularly employed. The work has spread to other towns and other parts of the country.

##### Re-Baptism.

A country vicar has recently been violating the law of his own Church and of the land by re-baptizing a child, the son of two village Methodists, who had been baptized privately by a Wesleyan minister. It had been repre-



sented to the parents that this Wesleyan baptism was invalid. The attention of Mr. Clapham, secretary of the Committee of Privileges, having been called to the matter, he wrote the following letter, which contains so useful a statement of the law that I reproduce it here for the benefit of all the Free Churches.

"The following is from Cripps on 'The Law Relating to the Church and Clergy,' which is the standard book on the subject, sixth edition, page 592.

"As the only essentials to baptism are the invocation of the Holy Trinity and the element of water, *verbum et elementum*, although the minister might be punished for additions to, or omissions from, the service, or for any inattention to the forms prescribed, the baptism would be valid and effectual, provided these essentials were observed. For the effect of baptism, in whatever form the ceremony may be performed, so long as certain necessary things are observed, is not so much to admit the person baptized into any particular Church as to make him one of the general congregation of Christ's flock. And in this respect, it is analogous to the ceremony of marriage, which, as used in other countries, or in societies differing from the Church of England, is, nevertheless, without doubt, equally valid and effectual. . . .

"And, as baptism would be valid and effectual if performed by a minister of our Church, however irregularly and improperly, provided the before-mentioned essentials are observed, so also would it by our laws be recognised as valid and effectual, subject to the same proviso, though not performed by a minister of our Church; nay, even as it appears, though performed by one not pretending to be a minister of any denomination, or by one who should not be a believer in the Christian faith.

"The two leading cases in this matter are *Kemp v. Wickes*, and *Mastin v. Escott*. In both of them the law is clearly laid down as above.

"In the former of these the judge, Sir J. Nicholl, held 'by numerous quotations from the canons and constitutions of the Church that the Church had always been especially careful that baptism, by whomsoever performed, *sive per clericum, sive per laicum, sive per paganum in casu necessitatis*, was not to be repeated; that two things only were deemed essentially necessary—(1) that the person should be baptized in the name of the Father, Son, and Holy Ghost; (2) that the element of water should be used; and if those two essentials were complied with the baptism, however irregular, was yet always considered valid, so that it was not afterwards to be repeated. That it was the use of the water and the invocation of that

Holy Trinity that were essential to the baptism. Those, as Lyndwood had explained, were the *duo necessaria*.' After these quotations, Sir J. Nicholl proceeds as follows:—

"Now, these passages show not only that these baptisms were held to be valid, but they show how extremely cautious the Church was that baptism should not be repeated. . . .

"So the matter still remains. . . . It appears impossible to entertain a reasonable doubt that the Church did at all times . . . hold baptism by water in the name of the Father, and of the Son, and of the Holy Ghost, to be valid baptism . . . though administered by a layman or any other person!"

"By the Toleration Act an important change was worked in the situation of Dissenters, and baptisms now by Dissenting ministers stand on very different grounds than those by mere laymen; Protestant ministers being now allowed the exercise of their religion, being no longer liable to pains and penalties, their ministers lawfully exercising their functions, the rights of that body being allowed by law, it can no longer be considered that any acts and rites performed by them are such as the law cannot, in the due administration of it, take any notice whatever of, or that baptism performed by them, when attended with what our Church admits to be the essentials of baptism, is still to be looked on as a mere nullity.

"In the other case, *Mastin v. Escott* . . . in the course of the judgment, Sir H. Jenner . . . observed in conclusion, 'It seems to me upon the whole of the case that the law of the Church is beyond all doubt that a child baptized by a layman is validly baptized.' And this opinion was confirmed, and the question, it is presumed, finally settled by the Queen in Council (on appeal).

"The vicar of the parish to which you refer has therefore been guilty of a violation of ecclesiastical law, as well as Christian charity."

Mr. Clapham also wrote a courteous letter to the vicar, giving an opportunity for explanation, which was declined. It is not often that a glaring case of oppression like this occurs, and the Committee of Privileges has taken the matter up, and will make formal complaint to the Bishop.

*V. W. Prescott*

# PROGRESS OF THE REUNION MOVEMENT.

## UNITED NONCONFORMIST ACTION IN BIRMINGHAM.

### A NONCONFORMIST MAP OF BIRMINGHAM.

BY REV. F. LUKE WISEMAN, B.A.

WITH this month's number of the REVIEW OF THE CHURCHES, there is presented to every subscriber a copy of the map of Birmingham, which is now issued by the Council of the Evangelical Free Churches of that city. If the Council were to accomplish nothing more than this work, it would have justified its formation, and earned the good-will of the Evangelical Churches far beyond the bounds of its surveillance. The map is the largest and most comprehensive of all the maps of Birmingham yet published; and by its inclusion of the more distant suburbs and outlying districts of the city it supplies a want which the inhabitants have long felt. But it is chiefly compiled for the religious community, and in this respect it is of far more than local or passing importance. It is quite unique of its kind. We are, of course, familiar with the division of a town into parishes, and in every large town the Methodists have their recognised circuit boundaries; but hitherto the attempt to graft on to Nonconformity any form of the parochial system has not met with much success. Here, however, it is plain this greatly needed reform is accomplished, districts are allotted, accepted by the various churches, marked on the map, and the fact is announced to the world.

To the readers of the REVIEW OF THE CHURCHES the special significance will lie in the fact that here we have the high-water mark in the direction of union among Evangelical Nonconformists. This map is the outward and visible sign that 154 churches, representing all the sections of Evangelical Nonconformity in the town—Congregationalists, Baptists, Friends, the various families of the Methodists, and some undenominational churches—have agreed that their aims are so far one, that it is a matter of comparatively little importance which of

the churches undertakes to minister to the spiritual needs of a particular district, if only those needs are met, and that it will be quite satisfactory to all if any one of the associated churches, whatever be its denomination, will become responsible for that area.

Some account of the events which have led to so desirable a consummation may be interesting. Without question there has been during recent years a remarkable increase of evangelical fervour among the churches of the city. Aggressive work, among older and younger, by mission, Bible class, pleasant Sunday afternoon, district visiting, and social work has been undertaken by individual churches, in many cases with most gratifying results. By way of showing what the churches were doing, the *Birmingham News* in November, 1892, determined to take a religious census. The results published in December revealed a state of spiritual destitution that made the most indifferent feel that "something must be done." What the returns would have been had the census been taken six years before is alarming to contemplate. For a population of nearly 670,000 people in Birmingham and the suburbs, all the places of worship combined provided sitting accommodation for only just over 180,000. But of even that, not half was occupied in the morning, only a little over half in the afternoon, and there were more than 80,000 unoccupied sittings at night. This calculation includes the attendance of Sunday scholars at the services on Sunday morning and evening and at the school in the afternoon. Allowing that only about half the population could attend the evening service, there were still some 300,000 who might attend, but did not. Might, had there been room! But did not, though there was room in the existing churches for

80,000 persons more than there were present—38,000 in churches belonging to the Established Church, 42,000 in Nonconformist and undenominational churches. Thus the need and the inadequacy of the aggressive work that had already been undertaken was demonstrated. United action was imperative; only by united effort could Nonconformity accomplish its legitimate share of the work necessary to be done. Spiritually destitute neighbourhoods must as speedily as possible be supplied with chapels, or at any rate with evangelical services; but meanwhile could not the 40,000 empty seats be filled? Ministers and lay representatives of the Evangelical Free Churches were invited by Mr. George Cadbury to a meeting to discuss what should be done. At that meeting it was decided that the associated churches should immediately set about a systematic house-to-house visitation of the city and neighbourhood, and take steps to establish a permanent council of ministers and representatives of the various churches to promote the spiritual life of the churches, and to act as a rallying point for intercourse, discussion, and action. An executive was appointed to carry out the resolutions of the meeting, and it at once addressed itself to the house-to-house visitation scheme. The vast area with its 160,000 houses was divided into 18 districts, and these districts allotted to 161 associated churches and missions. Each church undertook to visit every house in the district assigned to it, and found its own workers. Cards of introduction and report forms were supplied to the workers, who in all numbered about 4,000. The entirely unsectarian purpose was manifest from the card of introduction, which ran as follows:—

"House-to-house Visitation of Birmingham, 1893.

"This visitation is undertaken with a desire to bring all people into connection with the Church of Christ. It is quite unsectarian in its design. We hope you will give the visitors a kindly welcome." Then follow the signatures of the officers. The information which the visitor was invited to obtain was whether the family visited attended a place of worship, if so, which; whether the children were in a Sabbath School; whether a visit from any minister or church member would be welcome. He was only to record; not to dispute, not to dissuade from, nor invite to, any particular place of worship, but everywhere to try and show the spirit of Christ. The report forms when filled in were sent to the general secretary and sorted into bundles for the various churches thus:—  
(a) All that reported attendance on any given place of worship were gathered together and sent, without respect of creed, to the minister of the church named.  
(b) All that did not so report were gathered together and sent to the church by whom the visitation of the particular house had been conducted.

It must not be supposed that all who began the work of visitation actually accomplished everything they undertook, nor that everyone of the 160,000 houses was visited. The position of the churches and the absence of workers in some districts prevented the

latter, and the remains of the old Adam in the new man, the former. Nor, again, was it to be expected that all the report forms that were returned would contain absolutely reliable information, for some even among Christian workers are less remarkable for intelligence than for zeal. But when due allowance has been made for the somewhat hurried preparation and the usual contingencies, it may be said that the results of the visitation quite fulfilled the expectation of those who initiated it.

No statistics have been published. The committee did not undertake a religious census, but wished to quicken the religious life of the city. And that object was attained. The movement excited considerable attention among all classes: it was for some time the uppermost topic of conversation, and the press gave more attention to it than, in Birmingham, religious matters are wont to receive at its hand. Some bitter and foolish things were said; there were many threats on the part of the blatant as to what dire treatment was in store for the visitor who should dare to present himself at their door, and of course the comic papers could not let so admirable an opportunity for the display of their wit and contempt for the Stiggins order of Christianity pass unimproved; but all this ebullition was rather in the direction of self-revelation, and proved an incentive to the committee to persevere in their work. When the time for the visitation came the visitors were, with rare exceptions—chiefly confined to the better-class houses—courteously received, and both inhabitants and writers recognised the disinterested and earnest purpose of the visitation. Furthermore, its unsectarian character, though doubted at first, has been at last completely established, and many kind letters have been sent to the secretaries from ministers of churches—Anglican and others not taking part in the visitation—expressing their thanks for the report forms sent to them, their sense of the value of the information supplied, and their appreciation of the work of the committee. Thus a more generous sentiment and a kindlier relation has been established among the various sections of the Church of Christ in the city, a result worth all the effort of the workers, were it the only one to which they could point.

But the chief result is seen in the quickened life of the churches taking part in the visitation. There are direct additions to some of the churches; some lapsed members have rejoined their church; some who were members in other towns, but had not united themselves to the church since removing to this, have determined to seek re-admission; some who had removed to a part of the town remote from their church, but had neither severed their connection with it nor attended its services, decided to obtain letters of transfer to a church nearer at hand; and the lists of adherents sent to each minister revealed to him names of not a few persons unknown to him, who nevertheless claimed his pastoral care.

Again the call for workers has brought out many faithful Christians who had hitherto abstained from

undertaking any specific Christian work, and the staff of church workers is permanently increased. The churches, too, have now a clearer view of their responsibility to the people of the neighbourhood, a better idea of the conditions of life obtaining around them, and of the necessities of the work of religious, moral, and social reform. It is quite remarkable how many additional agencies have been set on foot during the last year, and what effort is being made to render the services attractive, interesting, and of spiritual profit.

But a very superficial and inadequate view of the results of the visitation is obtained by simply marking what has already been accomplished. It appears there are some who are disappointed that all the 42,000 vacant sittings were not immediately occupied. But folk are not won to a place of worship by a visit of enquiry. Their estrangement, or prejudice, or indifference is not to be overcome by a solitary visit. Such visits must be repeated, personal interest must be shown, hearty and persistent invitation must be given. The districts visited must be permanently occupied. And thus the first work of the committee pales in its importance before the second. A general council of the Evangelical Free Churches for the promotion of the spiritual life of the town, and the discussion of social, moral, and religious problems has been called into existence. Its first work has been the preparation and issue of that map of Birmingham which is the subject of this paper. The special feature of the map is the defining and notification of the territory that each church has consented to be responsible for, the boundary being indicated by the line of green ink. This territory or parish is to be the first charge upon the energy of the church that accepts it. Within it, systematic house-to-house visitation will be carried on, and the spiritual and temporal needs of the people ministered to. It must be especially noted that the council entirely disclaims any authority of assigning districts, it has simply drawn up a plan mainly on the lines of the house-to-house visitation scheme, and invited the churches each to undertake the given area. It has even invited some eligible churches, which have not yet seen their way to send representatives to the council, to co-operate in this good work; and, as already stated, 154 churches have given in their consent to the arrangement, and accepted the responsibility of the district allotted.

It must not be assumed that the churches concerned will confine their operations exclusively to the area assigned to them. In many cases they are already at work beyond their boundary. They are not asked or expected to cease in that work. The understanding is that whatever other work they may or may not engage in they will assuredly undertake the work in the district accepted.

The map will thus prevent unnecessary overlapping. Every worker in densely populated districts knows that there are some houses that are visited by workers of different denominations almost every day, while

there are others that are rarely visited at all. And he is either haunted by the suspicion that his work is not being directed to the best advantage, or appalled by the magnitude of the work that remains to be done, even when he and his fellow-workers have done their utmost. This map removes his suspicion and quiets his fear. It shows him not only what is expected of his own church, but also what other churches are doing; and he sees that if others are at work as faithfully as he himself is the whole ground will be covered.

The whole ground! That is hardly the truth. There are unassigned portions which are denoted by the red line. The purpose of the council has not been to occupy the whole ground, but to assign territory well within the capabilities of the church undertaking it, and to leave the rest. This use of the map is necessarily, or at any rate probably, ephemeral—nevertheless, most important. Hereby the churches have the opportunity of seeing where there is room for Nonconformist aggressive work; and the stronger churches can direct their surplus energies there, before deciding to occupy ground already covered by an allied agency.

But the red line does not always indicate inability to undertake work in that neighbourhood; it may be a witness to the impossibility of obtaining a site. Areas now surrounded with the red line might have been bordered with the green, with the little red circle in the midst of it denoting the position of the chapel, but that Nonconformists suffer the disability of the exclusion of their places of worship at the will of the land-owner. The remembrance of this will tend to mitigate the distress many feel at the sight of chapels clustered thickly together, as if in rivalry, in some parts of a town, while other parts are comparatively deserted. Nonconformists must erect where they may, not where they like. Again it is quite necessary that the chapels should be in the main thoroughfare. The old notion of putting them into a back street or up a court no longer finds favour. Bring them on to the great thoroughfare where they may be seen. Thus not every available site is eligible.

The areas look very disproportionate in size. Careful regard has, however, been given to the capabilities of the church and the denseness of the population around. A large area does not always betoken a large population, especially in the case of the suburbs where the wealthier classes reside.

Notwithstanding all the time and labour that have been spent upon the map, it may be that there are many faults in it yet undiscovered, and that, with every care that could be exercised, the green line has, in some cases, deflected a little from the intended boundary. Such errors will be readily pardoned by the charitable. An honest effort has been made by the Birmingham Evangelical Free Churches to remove difficulties that have long hindered the full effect of their usefulness and to encourage united aggressive action, and for that they will meet with the encouragement and good wishes of all lovers of Reunion and the Forward Movement.



# OUR PHILANTHROPIC AGENCIES.

BY THE VENERABLE ARCHDEACON FARRAR, D.D., F.R.S.

## IV.—THE NATIONAL SOCIETY FOR THE PREVENTION OF CRUELTY TO CHILDREN.

THERE is one phase of human nature which we can only contemplate with a shudder of horror. It is the instinct of cruelty. Tennyson says in the "In Memoriam":

"Arise and fly  
The reeling Faun, the sensual feast;  
Move upward, working out the beast,  
And let the ape and tiger die."

That part of degenerate or corrupted human nature

which we share with the ape—its brutal selfishness, its shameless sensualism—may seem more degradingly offensive, but it is not so utterly revolting as the callous insensibility which can render a human being indifferent to the spectacle—often the daily spectacle—of hopeless and intolerable anguish. When the brethren of Joseph were at last moved to a tardy repentance by dread misfortunes in the present, and ominous misgivings about the future, they cried, "We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear." No touch in the story of their enormous iniquity has ever seemed to me so revolting as the statement that, as soon as they had let down the young and favourite son of their father to die of starvation in the dark, clammy pit, and while the boy's sobs and cries must still have been ringing in their ears, they were still able, with cold-blooded brutality, to sit down to their noonday meal. They were but coarse shepherds, surrounded by idolatrous debasements, and living in days of ignorance. How much more frightful it is to think that even after more than eighteen centuries of Chris-

tianity—in the heart of civilised and Christian nations; amid the activities of a dominant Church and of many religious communities; after the blessings of education and hundreds of ameliorating influences; in an age marked perhaps more decidedly by its advance in the sense of pity than by any other characteristics;—that after

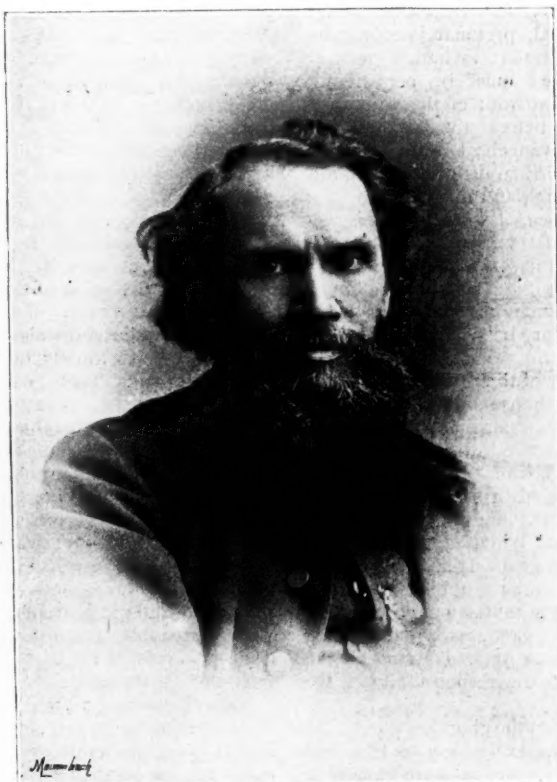
"The sum of fair six thousand years'  
Traditions of civility"—

multitudes of men—yes, and of women—should be found capable of murdering children; of murdering their own children; of murdering their own children by slow starvation and continuous torture; of murdering them so slowly that none call it murder; to avoid parental trouble and for the sake of petty gain! Truly, the contemplation of such facts renders excusable the crudest theories of man's total depravity, and lends countenance to the extremest forms of the evolutionary hypothesis which derives our ancestry from development out of bestial generations.

It is a reflexion on our failures, a dark blot on our civilisation, that here in London, and throughout the length and breadth of Christian England, in this nineteenth century after Christ, it should still be imperatively necessary

to support a Society for the Prevention of Cruelty to Children!

If there be any to whom cruelty is infinitely inexcusable it is to children. There is in the innocence, in the beauty, in the mute helplessness of childhood an appeal which is capable of touching even savage hearts; yes, if all tales be true, even the hearts not



THE REV. BENJAMIN WAUGH.

only of the nobler animals—the dog and the elephant—but even of beasts of prey. All the greatest and noblest souls have recognised this spell. Even in classical literature such exquisite passages as that in which Homer tells us how Andromache with the little Astyanax in her arms met Hector fresh from battle, and how the warrior laid aside the plumed helm which terrified his babe, and raised him in his arms with a prayer to Zeus;—or as those in which Catullus draws the charming picture of babyhood,

"Torquatus volo parvulus  
Matris e gremio suae  
Porrigens terreras manus  
Dulce rideat ad patrem  
Semihante labello";—

or Virgil's,

"Incipe parve puer risu cognoscere patrem;"

show us how even Greeks and Romans recognised "the irresistible might of weakness." But the ordinary fate of children was unspeakably ameliorated, and their destinies rendered brighter for ever, when the Saviour of the world took them up in His arms, laid His hands upon them, and blessed them, and said, "Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of heaven." It is this which gives such intensity to the energy of Shakespeare's indignation against cruelty to the young.

"BAST.—Here's a good world!—Knew you of this fair work?  
Beyond the infinite and boundless reach  
Of mercy, if thou didst this deed of death,  
Art thou damn'd, Hubert!"

HUBERT.—Do but hear me, sir.

BAST.—Ha! I'll tell thee what;

Thou art damn'd as black—nay, nothing is so black;  
Thou art more deep damn'd than prince Lucifer:  
There is not yet so ugly a fiend of hell  
As thou shalt be, if thou didst kill this child."

But the Society for the Prevention of Cruelty to Children, created like so many of the great philanthropies of to-day by a Nonconformist minister, the Rev. Benjamin Waugh, has revealed to us the heart-rending fact that in many thousands of English homes—nay! I will not disgrace those sacred words—but in the lairs of wild-beasts, which *should* have been English homes—the starving and torture of children as well as their utter demoralisation, is a common crime. Homes! they are not homes, but the habitations of fiendish cruelty, with the fires of hell burning upon their hearths. It is high time that every effort should be made to obliterate from among us this awful infamy. Let us hear no more of the inept and threadbare sophism that "you cannot make people virtuous by Acts of Parliament." To a very great extent you can make them so far outwardly virtuous that, even if you do not educate them by the Statute Book to recognise and abhor their own villainess, you can at least restrain them by wholesome terror from committing crimes which are sufficient to draw down fire and brimstone from heaven upon our land. One of the first claims of this Society

upon the gratitude of all who desire the amelioration of the race, is that to it was due the Act of Parliament for the Protection of Children. The law of 1889 was the charter for the little ones. Before that enactment, cases of atrocious cruelty were known to myriads everywhere, and in many ranks of life, but it was supposed that "every one could do what he liked with his own;" that any appeal to authority was of certain cost and uncertain issue. It was not understood what cruelties were crimes, nor by what steps even crimes, if committed by parents upon their children, could be punished. The neighbours of tortured children are now soon made aware of the existence of a powerful society, which can and will protect the innocent, and will take up the public duty of prosecution of the guilty. Even the dehumanised souls of brutal parents may be touched by the knowledge that their atrocities are not only execrable in themselves, but are liable to condign punishment at the hands of the nation. This alone is regarded by the Society as "a tremendous contribution to the change of conduct effected by it. No mere legalism, separated from the particular kind of living power which uses it, could do what the Society does. Human nature which pervades and passes through all the means we use, begets human nature again."

It used to be one of the boasts of Christianity that as it had elevated the entire condition of womanhood, so it had all but universally taught all Christians to

"Give to the morn of life its natural blessedness."

It was believed that Christianity put an end at least to the systematic infanticide which, as all are aware who know anything of classical antiquity, was a recognised institution in æsthetic Greece and law-honouring Rome, and is still an everyday affair in China, as it once was in Hindustan. It came on us with a shock of pained surprise that infanticide on a scale only relatively small was a normal institution till very recent days in Christian England.

Yet so it was!

First came the habitual infanticide due to that perennial fountain of every moral pollution, the habitual abuse of strong drink, which is our national crime and our national curse. The report of 1893 speaks of this element of horror in the following terms:—

"Whilst in its dealing with cruelty to children the Society finds an enormous number of cases which are not due to drunkenness, the total child-suffering in the land due to that one cause would furnish material for an Inferno to which all imaginative compositions on the place would be tranquillising reading for delicate sensibilities. 'I have been fighting with a thousand devils,' exclaimed a man who had broken his wife's teeth, and driven out his terrified children into the night to huddle in the yard. Fathers, at their wits' end to keep their children alive, come from work to feed them in their noon hour. A woman in the house would be murdered by the female maniac who is legal 'wife' and 'mother' in the place. Moans and shrieks fill the night. Oaths, and things the tongue can speak, fouler far than oaths, are hurled and muttered through the day. How long are these he and she devils to be drunk and free? How long are such men to be tied to such women, and such women to such men, and their

children—the tiny child, the helpless babe—to be given up to starvation, filth, and terror, and the perpetual torments of hells conducted in what are called their 'homes'?

"It is probable that the world contains for number and horror no homes like some English homes, and certainly 'Darkest England' is entered this way. Husbands leave their wives to live with other women; wives leave husbands to live with other men. Matrimony is metamorphosed into a licentious pandemonium, and its children grow up with a daily object-lesson on the glorious citizenship of the drunk and the free, to perpetuate these grossest and most shameful evils.

"In the interests of the miserable children of habitual drunkards we have submitted to Parliament a proposal to award cruelties by them by another and more rational penalty than prison. The ancient liberty to be drunk is not to be interfered with any more than it is now. All the change that is suggested is as to the place in which, under the circumstances, liberty is to be forfeited. Those who are learned in matters of liberty should not forget that to murder by the insane, they have already accorded special treatment. It is long past the time when cruelty to children by dipsomaniac parents should have special treatment too.

"Drunkenness and disorder is now not allowed to the inconvenience of passengers in the street. Why should it be, by day and by night, allowed to the misery and danger of children shut up with it in the home? Besides, some of the mightiest evils to the whole community have their origin in things as they are."

Even these startling sentences take no notice of that form of infanticide, due, in most cases, to the swinish drunkenness of parents, which is called "overlaying." Respecting this we are told by criminal statistics that in 1890 no less than 1,389 children are known to have been suffocated by being overlaid in England and Wales. Now, Lord Bramwell, an ardent opponent of total abstinents, called Saturday "pay-day, drink-day, crime-day," and the number of cases in which the suffocation of children is known to be due to the stupor of parents induced by drink, taken in connexion with the fact that most children are overlaid on *Saturday nights*, throws a deep suspicion over many cases in which this is not definitely stated. According to Mr. C. Luxmore Drew, 700 children are, during the year, overlaid in the county of London alone; and Dr. Ogle stated, from personal enquiry, that "three times as many children die from suffocation in bed on *Saturday nights* as died in that way on any other night in the week."

Forty years ago, in "Maud," Tennyson, speaking of the mouldering decadence of morals, caused by wealth-accumulating prosperity, wrote—

"When a Mammonite mother kills her babe for a burial fee,  
And Timour-Mammon grins on a pile of children's bones,  
Is it peace or war? better, war! loud war by land and by sea,  
War with a thousand battles, and shaking a hundred  
thrones."

But the Poet Laureate could hardly have been aware of the dreadful facts brought to light by this Society respecting the effects produced by child-insurance. Awful as it may seem, it has been asserted by authoritative testimony, and invested with ghastly probability by statistical evidence, that if a child's life is insured, especially in the poorer classes, its chances of survival are seriously diminished. In 1890 it was publicly asserted that "a thousand children a year were murdered for insurance money." "The alarming increase of infant mortality," says Dr. Wynter,



BATHING MORNING AT THE SOCIETY'S LONDON SHELTER.

the District Coroner for Birmingham, "is largely due to the system of insuring lives of infants." "You are, to my painful knowledge, absolutely within the truth," wrote Dr. Barwise to the Editor of the *Birmingham Daily Post*, "when you state that every year hundreds of parents are guilty of child-murder in this town." In 1888, Mr. Justice Day spoke of "those deadly Societies which seem to be instituted for the destruction of children, for the perpetration of murder." In 1889, at Derby, Mr. Justice Wills said, "How many cases have I tried, from one end of the year to the other, in which the subject of the enquiry was the death of children whose lives had been insured!" Dr. Macdonald, M.P., the Coroner for North-east London, stated his distinct opinion, "that infantile insurance was an incentive to crime." "As a doctor," he said, "I saw that the general rule was

*not to kill the children outright, but to let them die gradually, from bad feeding, not having medical attendance, and so on."* "The crime resulting from the system is appalling," said the late Archbishop of York in a speech at Peterborough in 1890. "The man who, in a fit of passion, swiftly and suddenly destroys his child is *merciful compared with those who slowly do a child to death, watching it pine and waste away day after day, until its little life of misery is ended by an untimely though a too long delayed death.*"



VICTIMS IN THE BETTER CLASSES.

The Society is deserving of public gratitude for having called attention to a state of things so perilous and so disgraceful.

The Society has no direct concern with temperance ; but wherever there is filth, squalor, misery, disease, or any form of crime—especially if it be of an unusually revolting heinousness—then the master-demon of Drink is sure to claim his share, and reveal his handiwork. Accordingly we find that, in case after case where the Society has brought criminals against children to punishment for their black deeds, *drink* has been the main cause of their villainies. The addiction

to it obliterates and burns away the last rags and shreds of human feeling. A drunken father will make his boy a cripple for life ; a drunken mother will drop the little baby out of her arms upon the pavement as she staggers home ; drunken fathers and mothers will squander over their stupefying beer and maddening gin the few pence necessary to keep a whole family of starving and filthy children from dying of cold, hunger, or disease. Let a few cases suffice before we drop the veil over these scenes, which are enough to make the very angels weep.

S. and G. P.—Six children, mother a drunkard. Children often beaten and bruised with a poker. Doctor said he found four of them in a fearful state.

E. M.—Ill-treating and neglecting her child. Moaning could be heard by everyone in the mews. *No food in the place, but seventeen glasses containing beer or other liquor.*

Three children cold, hungry, naked. House filthy. *Mother always drinking.*

H. and E. B.—For months never washed. *Child sent for beer five times in an afternoon. Mother pawned everything for beer ; always sodden with it.*

M. G.—Little boy aged seven. Sent running to and fro with a whisky bottle from 6.30 a.m. till 8. Mother in beastly state of intoxication, and boy seen running from the house, bleeding from mouth and ears, and covered with blood.

Enough ! enough ! Can such things be ?

But though drink causes (as usual) the most numerous and the worst horrors, it does not stand absolutely alone as the source of unnatural cruelty. Greed and lust claim their part. It is the children who are the offspring of illicit unions, and to whom unnatural fathers have given callous and fiendish step-mothers, who suffer in largest proportions. Much, too, must be set down to those detestable marriages—if marriages they can be called—of mere pauper boys and girls. Costermongers and street-loafers, who are barely within half-a-crown of destitution—ignorant, dirty, uncontrolled, indifferent to the future—claim the holy name of marriage for their wretched unions, which become prolific of ugly, malformed, rickety, vicious, consumptive, imbecile children, born with the monstrous heredity of the vilest propensities, and liable to the depraving influence of every form of mean example from their earliest years.

"Is it well that while we range with science, glorying in the time,

City children soak and blacken soul and sense in city slime ? There the smouldering fire of fever creeps along the rotted floor,

And the crowded couch of incest in the warrens of the poor."

Can nothing be done by state interference to prevent this *εὐπρεπὴς μοιχεύει* which perpetuates—in an overcrowded country and among the densely swarming slums of cities—the perennial survival of the unfit ?

Abysses there are of iniquity—which open before our horror-stricken eyes,

"E'en in the lowest depth a lower deep"—



to which for very shame I hardly dare allude. And yet, since such things are, is it not a slothful fastidiousness which refuses even to mention them for fear of contamination? I say, then, that the conditions under which we tolerate the continuance and Moloch-sacrifice of child-life among human beings who have degenerated below the beasts—but who, like natural brute beasts made to be taken and destroyed, cause their own children to perish in their own corruption—I say that those conditions will never be unaccompanied by worse than *Cedipodean* abominations. Few parochial clergymen, who have slums in their parish, are unaware of the existence—the often known, though unprovable existence—of cases in which the cruelty to children and the deadly wrongs inflicted upon them take the form of immoralities which cannot be described.

As things are we hardly know which to pity most—the children who are done to death, or those whose lives are, by the wickedness of their parents, cursed with a hopeless curse. There can be no question that it is the one object of many parents *to get rid of their children*, and, if possible, to do so in such a way as to make the murder seem the result of disease, and so to secure the death-certificate. Thus children are left at the most tender age to play loose about the

or are knocked down by the clenched fists of their fathers; or are struck with pokers, hot or cold; or are suffered to sink into frightful emaciation, and lie on rags which are devoured by vermin. It is too horrible! But which is the more horrible—to speak of



PROFESSIONAL BEGGARS.



VICTIMS IN THE BETTER CLASSES.

streets without food or shelter till the parents reel home from the highly-respectable public-house at midnight; to be run over; to be soiled with hourly contaminations. Or they are locked up all day in a fireless and foodless room, in all its pestiferous foulness; or they are left to burn themselves to death; or are stripped naked and beaten with the buckles of straps;

these things, or to leave them to go on unnoticed and unchecked?

The ancients had wretches among them whose avowed trade it was to do away with children. And have not we? What else is *Baby-farming*, which we may trust that the Society has now rendered more dangerous to those who are guilty of it? Here, again, we are not dealing with imagination but with facts. In one *baby-farming* case of twelve children procured by advertisements in six months, eight children died; yet for three of these months the woman's business had been carried on next door to a policeman. *No less than 300 disused children's garments were found in the house!* Where were their owners?

We have not yet exhausted anything like the extent of good work which the Society has done. The Society does not deal with begging when it exists apart from ill-treatment and injury to children; but even in the begging world, "idle and crafty injurers of children" have been dealt with. The vast and manifold world of beggars has therefore been vigorously handled. Those who injure and starve children have been punished. The result is that London—once in respect of begging children a scandal to Europe—is now almost wholly free from them.

Again, the Society has taken in hand the juvenile crime, which was directly trained and trafficked in by wicked parents who sent out their children to support

them by fraud, beggary, or theft; or directly induced them to commit some crime for which they would be imprisoned, and so the parents would get rid of them.

"You have brought this lad here in order to get him off your hands," said Mr. Colmore to a criminal mother. "It is a most disgraceful thing for a mother to do as you have done. I shall not help you in your design. Go, and take your child with you!" In another case a boy, brought before Mr. Justice Hawkins, had been incited by his father to set fire to a haystack. The father would have rejoiced if he had got penal servitude. "Ever since my father brought another woman home," said the boy, who was thirteen years old, "he did his best to get rid of me. He could not bear to see me cry for my dead mother. He said, 'Get out with you, and do something to get locked up or I'll kill you.' I went out, for I could not get on any longer, and I set fire to a rick, and went and gave myself up to the police."

And the admirable Society which has already done so much to put an end to these horrors, within the sphere of its operations, is at this moment, like almost every other charitable organisation, grievously in want of funds. Within a few days it wants £7,000 to make its income equal to that of last year. Let it appeal to our sympathies on behalf of thousands of "unloved children, unwanted children, chance children, loitering, hawking, beggar children; children hungry, ragged, barefoot; sore children, ill, weeping, dying, for whom none care; children of the drunkard; of the devil-may-care, and idle; of the married and estranged, or unfaithful, or of the unmarried; of the dead; of the tramp, of the bettor and gambler; of the speculator in child-life-insurance; of the advertising

child-slaughterer; of the avaricious and greedy; and of the exceptional class which are cruel without any reason but that it has an implacable hatred of helplessness."

Will some of those who read this paper lighten the anxious heart of the Rev. Benjamin Waugh, the noble founder of this Society for the Protection of Children, by sending to him a guinea, or more if they can give more, as so many can? The office of the Society is at 7, Harpur Street, Bloomsbury, W.C. If they need statistics and other evidence of the holy work of national beneficence which the Society has done they will find it abundantly supplied to them in the published pamphlets. The Society appeals for help to help the helpless, who need not charity but protection and justice.

"Do ye hear the children weeping, O my brothers,  
Weeping ere the sorrow comes with years?  
They are leaning their young heads against their mothers,  
And that cannot dry their tears.

The young lambs are bounding in the meadows,  
The young birds are singing in the nest,  
The young fawns are playing with the shadows,  
The young flowers are blooming towards the west:—

But the young, young children, O my brothers,  
They are weeping bitterly;  
They are weeping 'mid the playtime of the others,  
In the country of the free!"

*W. Farrer*



# THE WORLD'S TEMPERANCE CRUSADE.



## MISS WILLARD AS PETER THE HERMIT.

WITH the boldness and originality characteristic of her country, Miss Frances E. Willard originated the idea some seven years since of a polyglot petition to all the Governments of the world signed by the womanhood of the English-speaking world, urging upon the legislatures of all lands the duty of legislative interference with the traffic in alcohol and opium, and the equally manifest duty of abstaining from any State-regulation of vice. This splendid conception further included the idea of a delegation, to be sent round the world by the World's Women's Christian Temperance Union, to present this petition to the different Governments.

Those who read Mr. Stead's intensely interesting character sketch of Miss Willard in the *Review of*

*Reviews* for October, 1892, will understand the genesis of such a conception in the mind of one who has already carried out so magnificently and with such a devoted consecration on the American continent the apostolic mission with which she has been entrusted.

It seems a great matter to go round the world and face its rulers on behalf of such a cause, but it surely required much more real courage to commence the Ohio Crusade in 1873, and, as the leader of the World's Women's Christian Temperance Union, Miss Willard will rank in history with those heroic women who made the famous attack upon saloons, and in fifty days suppressed the local traffic in 250 towns and villages.

It is supremely fitting that in such a crusade there



THE PARTHENON, ATHENS.

should be associated with Miss Willard one who is now doing more than any other living Englishwoman to promote the cause of Temperance. Lady Henry Somerset, President of the British Women's Temperance Association, and Miss Willard together will be recognised all over the English-speaking world as the

of the many legislatures to whom it will be presented. It should be stated that men have been by no means ignored in this movement, but have signed by hundreds of thousands as "endorsers" of the great petition.

The original intention of the W.W.C.T.U. was to



GENERAL VIEW OF THE SITE OF SOLOMON'S TEMPLE, JERUSALEM.

two most fitting representatives of our race to undertake such an important delegation.

The petition itself is probably the largest that has ever been presented to any rulers. It has been actually signed by over two million women, and if there be added to the actual number of signatures the membership of societies which have officially supported the petition, an aggregate of names amounting to upwards of three millions would be reached. When it is remembered that for the most part these names represent women who have weighed and considered carefully the infinite injury to their sex which is wrought by the trade in alcohol and opium and the State-regulation of vice, it will be seen that this petition not only carries with it the weight of so enormous a number of signatures, but also represents a strength of conviction and an intensity of enthusiasm which may well arrest the attention of the most indifferent

send a delegation of their members merely; but this idea has grown into the conception of a world's demonstration on behalf of this great cause, and I have been requested by these ladies to undertake the organisation of such a demonstration. Many to whom it has been suggested have expressed their scepticism as to whether it will be possible to find a sufficient number in sympathy with these objects to justify the chartering of a special vessel to go round the world on this campaign. I have, however, such a strong faith in the leaders of the movement that I confidently anticipate that the difficulty will be the other way, and that the vessel which we purpose chartering will speedily be filled to its utmost limits by volunteers for such a campaign from every part of the English-speaking world.

Having said so much upon the crusade itself, it may be well now to enter into some practical details as to



the itinerary plans as to the way in which it will be carried out. It is suggested that the delegation should start from the Annual Convention of the Women's Christian Temperance Union to be held at Cleveland, Ohio, in October of this year. The delegation will proceed in the first place to Washington, where the memorial will be presented to the Government of the United States. The American contingent will then cross the Atlantic, and join the English contingent in London at a great demonstration to be held at Exeter Hall on the 1st or 2nd of November. It might be well to say at this point that any who wish to join the delegation can join either on the west coast or the east coast of America or in London, and will be brought back for the inclusive charge to the point at which they started. Any man or woman interested in the movement will be eligible to join the

and those who wish to travel overland will leave London on Monday, November 5th, or Tuesday, November 6th, meeting the section who travel by sea in Rome on Tuesday, November 13th, where the memorial will be presented to the King of Italy, and, it is hoped, will also be presented to His Holiness the Pope. It may be simplest from this point to give the itinerary itself which it is proposed to adopt.

FRIDAY, NOVEMBER 16th.—Leave Naples.

MONDAY, NOVEMBER 19th.—Arrive Piræus, and proceed to Athens, where the petition will be presented to the King of Greece. An opportunity will be afforded to members of the party to see the attractions of Athens, among which the following may be cited as worthy of special attention: The Parthenon and the site of the Minerva of Phidias, the Erectheum with



HUNAMAN STREET, BOMBAY.

party, on the acceptance of his or her letters of introduction. This statement does not, as a matter of course, refer to the Commission who will present the petition, and which will consist wholly of White Ribbon women.

The steamer will leave London on November 3rd,

the Pandrosium, Cecropium, and the site of the traditional Olive Tree and Spring, the walls of Kimon, the Pedastal of Minerva-Hygeia, the imposing remains of the renowned Propylæa, the Temple of Nike Apteros, the Odeon Herodes Atticus—famed for its cedar roof, the Dionysiac Theatre (Theatre of Bacchus), with its wonder-

fully preserved seats *in situ*, dating back to the time of the Emperor Hadrian of the first half of the second century A.D., the Lantern of Demosthenes, the stupendous remains of the Columns of the far-famed Temple of Zeus-Olympus, the Gate of Hadrian—interesting from the well-preserved inscriptions, referring to the cities of Theseus and Hadrian, “Mars Hill”—the site of the “Areopagus”—so intimately associated with the visits of the Apostle Paul, the Hill of Nymphs, the curious monument of Philopappus, the Pnyx, the old Athenian House of Assembly,

TUESDAY, NOVEMBER 27th.—If the weather permit, the party will set out on the following camping tour; but should the weather not permit, the time will be spent in Jerusalem, and in excursions in the immediate neighbourhood. The camping tour will commence with a seven hours' ride from Jerusalem to Mar-Saba, *via* Rachel's Tomb, Solomon's Pools, Etam, Bethlehem, visit the Church and Grotto of the Nativity, lunch at Bethlehem, Shepherd's Field, Field of Boaz, and over the hills of the Wilderness of Judea; encamp in the Kedron Valley. Gentle-



ELLORA TEMPLE, INDIA.

the Great Agora, the Cemetery of Agia Triada (with the well-preserved monuments flanking the road which led to Corinth), etc.

WEDNESDAY, NOVEMBER 21st.—Leave Piræus for Palestine.

SATURDAY, NOVEMBER 24th.—Arrive at Jaffa, proceeding by the New Railway to Jerusalem.

SUNDAY, NOVEMBER 25th.—Arrangements will be made for special sermons and a lecture in Jerusalem.

MONDAY, NOVEMBER 26th.—The petition will be presented to the Patriarch of Jerusalem.

men will be admitted to visit the Monastery of Mar-Saba.

WEDNESDAY, NOVEMBER 28th.—Proceed from Mar-Saba to Jericho (eight hours' ride), through the Wilderness of Judea, to the Dead Sea, Jordan, and site of Gilgal.

THURSDAY, NOVEMBER 29th.—Travel from Jericho to Jerusalem (six hours' ride), *via* the Brook Cherith, site of the Samaritan Inn, Enshemesh, Bethany and the Mount of Olives. The road has been very much improved.

FRIDAY, NOVEMBER 30th.—Return to Jaffa and embark.

SATURDAY, DECEMBER 1st.—Arrive at Alexandria, and proceed to Cairo.

SUNDAY, DECEMBER 2nd.—In Cairo.

MONDAY, DECEMBER 3rd.—The petition will be presented to the Khedive; those members of the party, however, who prefer, will take the following excursion. The party will be conveyed by carriages to the celebrated pyramids of Ghizeh. Luncheon will be provided under the shadow of the Great Pyramid. The cost of this excursion, and of the ascent and exploration of the Great Pyramid, will all be defrayed. It is difficult to overstate the enjoyment and interest of this drive. The Great Sphinx will be duly consulted, and the whole delta of the Nile will be surveyed from the top of Cheops. The famous Arab whom Mark Twain endeavoured to persuade to break his neck, or some twin brother of his (!), will present himself to run from the top of Cheops to the top of Chephren in ten minutes, and whilst he is absent on this task, the members of the party will be able to contemplate, fairly undisturbed by demands of "backsheesh," the land of Joseph and Moses, the land of Euclid and of Cleopatra. On the return a visit will be paid to the celebrated Museum at Ghizeh.

TUESDAY, DECEMBER 4th.—Leave Suez.

MONDAY, DECEMBER 24th.—Arrive Madras.

TUESDAY, DECEMBER 25th.—At Madras.

WEDNESDAY, DECEMBER 26th.—National Congress will open, and the party will have the opportunity of studying one of the most remarkable gatherings that the world has ever known—a gathering which no other rule, save the British rule, could have rendered possible. It was my privilege to be present at the first National Congress ever held in Madras, and I shall never forget the impression made upon me on that occasion by this remarkable gathering. I find in my diary of December 28th, 1887, the following note:—

"There were gathered together representatives of all the many nations that comprise the Great India Empire, and of all the many classes and castes which compose the different races. In front of the platform sat the Bengalee Babus, the most cultured and Europeanised part of the Congress. They were dressed in black coats, cut in a semi-clerical fashion, and wore orthodox trousers and shoes or boots. In complexion many of them were scarcely darker than an Italian, and the contour of their features was decidedly of the Indo-European type. To the right of the platform sat the men of the Punjab and the north-west provinces. They were dressed in truly Oriental style, with many-coloured turbans, and some of them with very richly-embroidered dresses cut in native fashion. To the left sat the Bombay representatives, also attired in genuine Indian garb.

Behind and between their visitors sat the men of this Presidency, dressed generally in native style, but some of the native Christians wore English suits. Amongst these delegates the Tamil type of face, with aquiline noses and the other Dravidian features, prevailed. The gathering of delegates numbered 700, and they were surrounded by 2,000 spectators. It was a sight to inspire any Englishman as he realised that this wonderful concourse had been rendered a possibility by the blessings of English rule.

"To-day's debate produced some remarkable speaking. I never heard a much more eloquent speech than that delivered by Surendra Nath



UYENO PARK, TOKIO.

Bannerjee, of Calcutta. He was speaking in favour of the extension of representative institutions to India, and roused the Congress to immense enthusiasm as he spoke of the differences of generations being forgotten, the dreams of ages being about to be realised. I have not room here for any extracts, but I am sure that any English audience would have been astonished if they could have heard these Hindus speaking English, and pleading their case with the arguments and teaching of our greatest thinkers and writers, with a force and a fluency which many of our legislators at Westminster would strive in vain to emulate. I left the Congress feeling that the movement cannot fail to have a mighty influence for good or ill upon the future of India."

From DECEMBER 26th until NOVEMBER 9th will be spent in an exhaustive tour through all

the chief cities of India, and Calcutta on the last-named day.

FRIDAY, FEBRUARY 15th.—The party will arrive at Colombo, Ceylon.

MONDAY, FEBRUARY 18th.—Leave Colombo.

SATURDAY, FEBRUARY 23rd.—Arrive at Penang.

MONDAY, FEBRUARY 25th.—Leave Penang.

WEDNESDAY, FEBRUARY 27th.—Due Singapore.

THURSDAY, FEBRUARY 28th.—Leave Singapore.

SATURDAY, MARCH 2nd.—Arrive Bangkok, Siam. It is hoped that the King of Siam will receive the delegation at Bangkok.

MONDAY, MARCH 4th.—Leave Bangkok.

FRIDAY, MARCH 15th.—Arrive at Perth, Western Australia, to commence a campaign through the Australian Colonies.

MONDAY, MARCH 18th.—Leave Perth.

TUESDAY, MARCH 19th.—Arrive Albany, West Australia.

WEDNESDAY, MARCH 20th.—Leave Albany.

SATURDAY, MARCH 23rd.—Arrive Adelaide, South Australia.

WEDNESDAY, MARCH 27th.—Leave Adelaide.

FRIDAY, MARCH 29th.—Arrive Melbourne, Victoria.

WEDNESDAY, APRIL 3rd.—Leave Melbourne.

FRIDAY, APRIL 5th.—Arrive Hobart, Tasmania.

MONDAY, APRIL 8th.—Leave Hobart.

FRIDAY, APRIL 12th.—Arrive Sydney, New South Wales.

TUESDAY, APRIL 16th.—Leave Sydney.

WEDNESDAY, APRIL 17th.—Arrive Brisbane, Queensland.

FRIDAY, APRIL 19th.—Leave Brisbane.

FRIDAY, MAY 10th.—Arrive Hong Kong. The petition will be presented to Li Hung-Chang, the Viceroy of China.

MONDAY, MAY 13th.—Leave Hong Kong.

SATURDAY, MAY 18th.—Arrive Shanghai.

TUESDAY, MAY 21st.—Leave Shanghai.

SATURDAY, MAY 25th.—Arrive Kobe.

WEDNESDAY, June 5th.—Leave Yokohama. The petition will be presented to the Mikado of Japan.

THURSDAY, JUNE 20th.—Arrive Vancouver, Washington State, U.S.A.

The above itinerary is absolutely provisional, and will be modified in several particulars. Any who wish to join in the pilgrimage should write at once to my Secretary, Mr. T. H. Bishop, 5, Endsleigh Gardens, London, N.W.

*Harry S. Dunn.*

## "THAT THE WORLD MAY BELIEVE."

And shall the world believe? Ah! yes, it is no dream,  
For see we not adown the ages flash and gleam  
His Light?

For far above the clash of strifes and storm of tears,  
Hear we not ever ringing through two thousand years  
His Prayer?

And shall His Prayer unheard remain? It may not be.  
He hath Himself revealed the answer. Oh! that we  
May hear!

How shall the world believe He is the Christ indeed?  
Not only by the clarion sounds of tongues which speed  
His Word.

Not by the Faith alone, which out of death brings Life,  
Nor by the Hope alone, which warms us to the strife  
With sin,

Nor by the Love of each for each that suffers long,  
Nor by the goodly fight of each against the wrong.  
This too—

Meeting Him side by side, His Truth we shall proclaim,  
That as a living Temple, built in His Holy Name,  
We grow.

Tied to the Lord, and each to All, the world shall see  
Partaking of One Bread, One Blessed Cup, that we  
Are One.

Outward and visible Sign! Sign of the Brotherhood!  
Sign of the Sheep, One Flock, fed by the Shepherd good  
Himself!

ELLEN BERRY.



# A PRESBYTERIAN CHURCH-UNIONIST.

## SIR GEORGE B. BRUCE.

BY THE REV. J. REID HOWATT.

THE democratic character of Presbyterianism is a necessity of its nature. It arises from the bilateral symmetry on which its whole government and polity are constructed—the division of its guides or leaders into but two classes—the “teaching” and the “ruling” elder, or, in simpler, if not such accurate terms, the clerical and the lay. Into all the legislative courts of the Church these elements enter in equal proportions, so that whatever is resolved or debated upon must be as free from class or party bias as anything well can be in mundane matters. In common speech, however, the technical equality of the ruling with the teaching elder is quietly ignored. The one is simply called “the elder,” the other “the minister.” Hence, though abundant facts and still more abundant fictions put these on a perfect level in the courts of the Church, outside these courts a rough and ready distinction prevails which leaves no one in any haze as to the class referred to. *The elder does not suffer by this; on the contrary, he gains; the meed of honour which might have been tardily bestowed upon the paid, permanent, and more prominent teacher, is promptly and heartily rendered to the one who takes upon him the care of some church or churches at the call of sanctified duty alone. In no church is lay effort more appreciated, and in no church is lay influence more paramount. To its elders as much as to its ministers does the Presbyterian Church owe the prestige and the power it has obtained in the world.*

Perhaps the most conspicuous and influential of these elders in the Presbyterian Church of England is Sir George B. Bruce. Born at Newcastle-on-Tyne, October 1st, 1821, he has passed the threescore years and ten, so far as almanacks and birthdays reckon, but judging by his appearance, his tireless energy, and wide-reaching grasp of affairs, his real age might well be lessened by a score or more. After passing through the thorough drill of his father's academy (where such men as Robert Stephenson and Sir Lathian Bell got their schooling), he became, when fifteen, a pupil of Robert Stephenson's. These were the days when the first canon of success was held to be the pecking of the young bird out of the family nest as early as possible. He remained with Stephenson in the works at Newcastle for six years, when, young though he was, Robert Stephenson put him on the staff for the construction of the Newcastle and Darlington Railway. The high esteem in which Robert held the young engineer was shown later in his requesting that Bruce might be sent to test the bridge across the St. Lawrence before it was opened for traffic. After labouring for a time on the construction of a line

between Northampton and Peterborough, Sir George Bruce next became resident engineer of the north end of the Newcastle and Berwick Railway, and of the great bridge across the Tweed at Berwick. Lady Bruce may honestly say she had a hand in the latter work, for she laid the foundation stone and keyed the last arch. The bridge was opened by Her Majesty the Queen in 1850. A much prized relic of this event graces Sir George's drawing-room in the shape of the chair on which Her Majesty sat in the pavilion which had been erected, and from which the full sweep of the bridge could be seen.

Three years prior to this—in March '47—the romance of Sir George's life culminated in his marrying Helen Norah Simpson, a lineal descendant of the famous Boston of Ettrick (“The Four-fold State”). “I was in love with my wife when she was seventeen, and I've been in love with her ever since.” No words could, better than these—his own—express alike the tenderness of the strong man and the true unity of soul which was then consummated. Five years after their marriage, Sir George and his wife went to India, where some years were spent in Calcutta and Madras constructing railways. It was Sir George's privilege in '56 to give in Madras Lord Dalhousie his first railway ride. “None of your fancy speeds,” insisted my lord, “just take me quietly down to Madras.” The trip was so delightful that he could not refrain from saying some handsome things of the constructor, who modestly thanked him for such civilities. “Wouldn't have said them if I hadn't meant them,” he said brusquely. This was thoroughly characteristic of Dalhousie—honest, decided, and strong. Soon afterwards Sir George had to return home invalided, since which time his headquarters have been in London as consulting engineer for the South Indian Railway—a line of 1,100 miles—and sundry lines in South America, Spain, Germany, etc. In 1887 he was elected President of the Institution of Civil Engineers—an honour which he held till 1889—and in 1888 he was knighted.

So much for the mechanics of the man, so to speak. Behind all this, however, and working incessantly through it, there has been the earnest, self-forgetting, self-sacrificing and devoted Christian. Etymology forbids the hackneyed expression, or Sir George might have been fairly described as “a born elder.” He does not teach, he does not preach, but he certainly rules—albeit his rule is of the fairest and most judicious character. The story is old, but can bear one more turn, of the elder who tried to justify his official existence by saying that though he could not preach, or pray, or baptize, *he could always object!* This cannot be

said of Bruce. His craft in things material has been equally characteristic of him in things spiritual—he is constructive rather than destructive; he would rather agree than object. When he first came to London he attached himself to the church at St. John's Wood. This was before the days of Dr. Roberts, who left the pulpit for the Greek rostrum, and Dr. Drummond, who left England for Scotland, and Dr. Gibson, who happily remains—a fixed quantity, weigh him in what balance you will, mental, moral, or spiritual. Rich and influential though this church has since become, it was in pretty low waters in those days, when it was known as the Carlton Hill Church. This may be evidenced by the fact that in 1855—two years before Bruce was ordained an elder there—Mr. Monteith, the minister, had but £80 per annum for a stipend, and the income of the congregation, from all sources, amounted to only £235. Now the stipend is secure at £1,200, and the pew rents alone yield over that amount. Then they were cheered if the weekly offering came to £1, now they think some hard things of the weather if the collection is less than £25. Environment is doubtless much, but the man in the heart of it is doubtless, also, more. The new church—which was erected in 1870, during the ministry of Dr. Roberts—was fortunate in its session, or court of elders. Among them were such men as Sir George Bruce, Sir Charles Lewis, Mr. Maclagan (brother of the Archbishop of York), Mr. Garden, and Mr. Archibald Young—names all fragrant in the denomination still. In these days the E. P. Presbytery of London met in Ormonde Street, while the U. P. Presbytery met at London Wall. The two Presbyteries, happily, at length coalesced and lived long enough in this unity to efface the old sectarian lines of division, till, becoming too strong, they let the Thames make a new fission, and now there exist the Presbyteries of London, North and South. Sir George is remembered for his dutiful attendance at the Presbytery meetings. In these degenerate days any elder would be remembered for a like proof of conscience!

The first Synod—or gathering of Presbyteries—at which Sir George spoke, was the one held in Sunderland in 1860, and, strange to say, his speech was one in favour of uniting the two great sections of Presbyterians in England. This was the more notable because of the part he afterwards played, and played successfully, in bringing that union about. The occasion—the seed of what was afterwards so fruitful—is worth recalling, and this the more that it is doubtful if it has seen the light again till now. In February, 1859, a letter appeared in the *U. P. Magazine*, calling attention to the decaying condition of the U. P. cause in London, and asking if it would not be better for the E. P.'s and the U. P.'s to join together so as to make one strong Church, rather than two weak ones? The letter was signed "England," but was from Sir George's pen. Dr. McCrie took the matter up—read the letter in the Presbytery—and overtured the Synod to take steps in the direction of union. The debate there was a tolerably caustic one—such men of weight as Munroe and Paterson, of Manchester, being dead against union—but Bruce and his following carried the day, and a Union Committee was appointed. The outcome of this was the sending of a deputation, consisting of Dr. Hamilton, of Regent Square, and Dr. Anderson, of Morpeth, together with Bruce and Gillespie, elders, to the next U. P. Synod in Edinburgh, of which Dr. Robson was moderator. The deputies were most enthusiastically received, and their message welcomed. This was the beginning of the union negotiations. The peculiar ecclesiastical position of Sir

George stood the Church well in stead at this time. He was officially a representative of the English Presbyterian Church, while, at the same time, as a born Seceder, he was naturally in blood-sympathy with the U. P.'s. Had he made himself very pronounced or prominent in public, however, with this dual qualification for mediation, he might have fallen into the lot of "the speckled bird" between the parties. Shrewdly foreseeing this, Sir George kept himself in the background, looking, with calm self-effacement, on others reaping the praise for what had been done. In the light of all that has happened since, no simpler proof could be given of how near the cause of union lay at the heart of the man than the fact that for years he bore much of the stress and strain of the work, and yet stood quietly aside whenever public honours were being given or gotten. It was by him the first rough draft of union was drawn up in 1872. The main difficulty which had to be contended against, then and afterwards, was the reluctance of the U. P.'s to be dissociated from the mother church in the North, but this at length was got over so satisfactorily, that in 1876 the union was brought about. The marriage took place in the Philharmonic Hall, Liverpool. The E. P.'s assembled in Canning Street Church, the U. P.'s in Mount Pleasant. They met at the Philharmonic, merged their files into one another, like two packs of cards, and a few minutes later were legally joined together. Bruce walked to the wedding with Reid of Salford, and on the way someone asked if he were on the Union Committee. "Mr. Bruce, sir," said Reid in his impressive way, "is the Union Committee"—a testimony which had a large grain of truth in it.

In 1866 a standing Church Extension Committee was formed, of which Sir George became treasurer, and afterwards—since the Union—convener. Its object is to select new sites, nourish young causes with financial aid, and prevent "squattening." There was need for this latter item of usefulness, for, on more than one occasion, some free-lances having organised a cause without any reference to the contiguity of other churches, or a too prescient view of the likelihood of growth, had only laid up for themselves and others trouble and chronic vexation. It is not too much to say that the heart and soul of this committee has been the subject of our sketch. Leaving out of account U. P. charges before the Union during the twenty-seven years in which Sir George has been treasurer or convener of the London Church Extension Committee, 46 new congregations have been founded out of 87. The property value of the buildings connected with these new charges amounts to £267,000, while the gross annual revenue raised by them in 1892 was £42,000.

Sir George is a Liberal Unionist, but prefers to keep his politics mostly for home consumption. He has a strong repugnance to the introduction of politics into Church courts. When the Synod at Newcastle was ablaze—just after the Union—with the Disestablishment question, and was on the eve of coming to an excited vote, Sir George, at the last moment, in a speech of impassioned, natural oratory, turned the current so far as to get the matter postponed—where it has remained to this day, to the joy of some, the undying chagrin of others. For his services in connection with the last Paris Exhibition, Sir George was made "an officer of the Legion of Honour" by the President of the French Republic. This will be news to many even of his most intimate friends; it will be almost news to himself, so little store does he lay by such honours. His interests are in the Kirk rather than in the Republic or the political arena, and the Church he has done so much to foster everywhere responds with affection and esteem to both the heart and the head of its elder-knight.

## ARTICLES OF THE MONTH.

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### THE METHODIST "BISHOP" CONTROVERSY.

THE following letter has appeared in a number of the leading journals during the last month. One correction has been made in the statistics of Wesleyan Methodism. As originally published, they were taken from the Wesleyan Methodist Calendar. It seems that these figures, though published under official editorship, were utterly wrong. Those now given are taken from the Minutes of the Conference.

Gentlemen,—Mr. R. W. Perks, M.P., in a pamphlet which he has widely circulated throughout the length and breadth of the country, has made a vigorous attack upon Dr. Rigg's proposal for "separated chairmen" in British Methodism. For reasons which will be obvious to those who know anything of the inner working of our Church, he has mentioned my name in his opening paragraph as supporting the scheme. As you have made reference to this matter in your columns, I shall be very much obliged if you will allow me to state briefly the reasons why I differ completely from Mr. Perks with reference to these important proposals.

Both Mr. Perks and I are followers of one on whose tablet in Westminster Abbey are inscribed the two mottoes, "The World is my Parish" and "The Friends of All; the Enemies of None." If I may be permitted to say so, the narrow parochialism of Mr. Perks' pamphlet is in as flat contradiction to the spirit of the one motto, as its bitter antagonism to the Established Church is opposed to the other. The mission of our Church, whether in the Episcopal form which has been adopted in America, or in the half-Episcopal and half-Presbyterian form, which it has assumed in this country, has ever been, not to place itself in antagonism to other Churches, but to enforce the doctrine of Scriptural holiness, and by so doing to help in the reconstruction of society upon a Christian basis. If English Methodists allow themselves by any appeals such as this to be led to adopt a bitter sectarian spirit, they will sacrifice such a heritage of catholicity as few religious leaders have ever handed over to their followers.

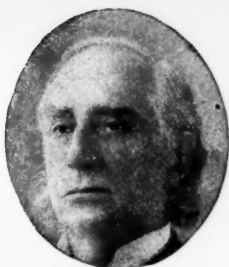
The gravamen of Mr. Perks' attack is to be found in the sentences—"Episcopacy is repugnant to the spirit of Methodism, and sectarianism to the rights of ministers and laymen;" "In Parliament we are trying to rescue rural England from the withering dominion of the Anglican clergy;" "Methodism herself is not untainted by the foul breath of priestcraft;" "A Wesleyan prelacy will prove an insuperable barrier in the path of Methodist reunion." It is with these statements, and what is implied in them, that I wish to deal briefly, and my claim to do so consists in the fact that I am a minister of the Methodist Episcopal Church, whilst, at the same time, a class-leader in the Wesleyan Methodist Church.

My first contention, in reply to Mr. Perks' argument, is that the history of the Methodist Episcopal Church—one of the most, if not the most, powerful, aggressive, and successful religious denominations in Protestant Christendom—proves conclusively that a Scriptural Episcopacy may exist entirely untainted by prelacy, and is not repugnant to the spirit of Methodism. I have before me as I write the photographs of the eighteen Bishops of the Methodist

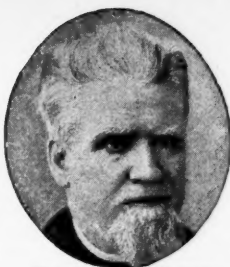
Episcopal Church. A more unprelatical type of Christian ministers it would be impossible to conceive. "Lawn sleeves," "knee-breeches," and all the other accidents of English Episcopacy, with reference to which Mr. Perks has striven to confuse the issue, are conspicuous by their absence. In most cases the Bishop's garb, with an ordinary black necktie, is in every respect that of a quiet English gentleman. A few have advanced so far on Mr. Perks' down-grade to clericalism as to wear a white tie, but that is the limit of their concession to what Mr. Perks calls "the imitation of the ornate ritual of the Roman or Anglican Church." It is my privilege to know some of these gentlemen personally, and I can assure Mr. Perks that they are as little tempted to exercise sacerdotal authority as he himself is. It must, therefore, be taken as proved that an Episcopate, wielding very considerable executive power, may exist, and prove a blessing to a Church, without any assumption of prelatical and sacerdotal authority.

Mr. Perks' next contention is that such a proposal will weaken Methodism by withdrawing thirteen "picked men" from the ranks of the itinerant ministers. Here, again, the history of Episcopal Methodism furnishes a complete refutation of Mr. Perks' argument. Taking the sum-total of the membership returns of the Methodist Episcopal churches of America for the last six years, as stated in the official Wesleyan Methodist Calendar, we find that the total membership, including those on trial, in the year 1888, was 4,116,000. The membership in 1893 had risen to 4,787,000—an increase in six years of 671,000 church members; or, to put it in another way, an increase of 17 per cent. In those same six years, according to the official returns in the Minutes of the Conference, the membership, including those on trial, of the Wesleyan Methodist Church in Great Britain advanced from 448,000 to 460,000, an increase of nearly 3 per cent. The increase in Episcopal Methodism during this period of six years amounted to considerably more than the total membership of the non-Episcopal Methodism of Great Britain. In the face of these figures it is difficult for Mr. Perks to maintain his position that the adoption of an Episcopal system would inevitably militate against the future success of Methodism in this country.

Mr. Perks advances one more serious contention, which, if proved, would, from my standpoint, be the gravest of all—namely, that the adoption of Episcopacy would prove a fatal barrier to Methodist union. Here, again, the history of American Methodism furnishes a cogent argument against the strength of Mr. Perks' contentions. The Episcopate in America has proved so complete a decentralising influence that American Methodism has never been driven to schism by the influence of a small official clique at New York. How different that is from the history of British Methodism Mr. Perks will be the readiest to admit. Schism after schism has occurred in the history of our Church in England, because the forces of reform have found themselves confronted by a solid phalanx of officialism, which possessed sufficient strength in 1849 and in several previous periods in the history of our Church to drive the reformers out of Wesleyan Methodism. It is a notorious fact that so late as 1890 our Church in this country only escaped a schism through the forbearance and non-schismatic spirit



THOMAS BOWMAN.



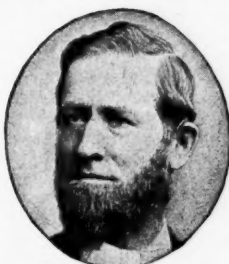
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STEPHEN M. MERRILL.



EDWARD G. ANDREWS.



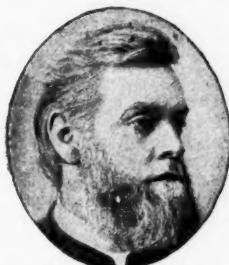
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CYRUS D. FOSS.



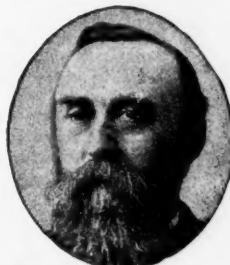
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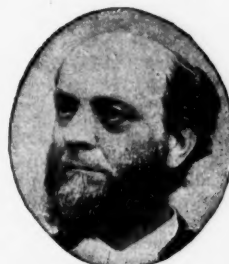
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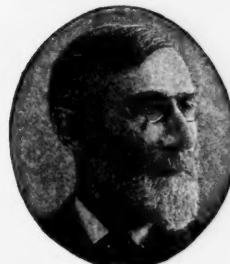
CHARLES H. FOWLER.



WILLIAM TAYLOR (Africa).



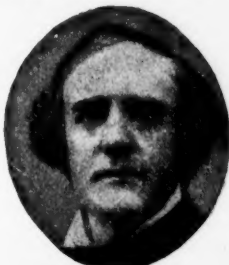
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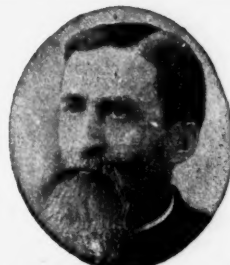
ISAAC W. JOYCE.



JOHN P. NEWMAN.



DANIEL A. GOODSSELL.



JAMES M. THOBURN (India).

BISHOPS OF THE METHODIST EPISCOPAL CHURCH.



of the reformers. What has happened in America is that every one of these Bishops has been in his own conference a centre of influence, diminishing the central authority of the officials at the Book-room and at the Mission House at New York. No Jabez Bunting, or Dr. George Osborn, or Dr. Harrison Rigg has ever been allowed to dominate that Church, with its numerous conferences and its bench of Bishops, as British Methodism has been dominated by the personalities to whom I have referred. What is the consequence? In Great Britain to-day, according to the return in the Wesleyan Methodist Calendar, there are 542,000 Wesleyan Methodists. The sections of the parent body which have resulted from our unhappy divisions in the past number 337,000. In America the Methodist Episcopal churches, only separated from one another on questions of slavery and colour, number 4,787,000, whilst the minor Methodist sects number 198,000, a proportion of one to twenty-five, as against a proportion of three to four in England. It would be difficult to advance any more striking proof of the unifying influence of the Episcopal system as opposed to the disintegrating influence exerted by the highly centralised government of an official oligarchy.

I trust that I have said enough to show that in setting himself in such violent opposition to Dr. Rigg's proposals Mr. Perks has done more than he contemplated, and has opposed himself to those decentralising forces which, alike in Church and State, must help to the solution of the graver problems which confront both ecclesiastical and political reformers as they approach the close of the century. When the heat of the moment has passed away, I believe that the large section of our Church, whom Mr. Perks leads on most occasions with such conspicuous ability, will, together with their leader, accept the principles involved in Dr. Rigg's proposals, as calculated to weaken the official despotism which has so injuriously hampered British Methodism hitherto, and as likely to strengthen Methodism in its work of hastening on the coming of the Kingdom of God.—Yours, etc.,

HENRY S. LUNN.

5, Endsleigh Gardens, London, N.W.

#### ARCHÆOLOGY AND THE OLD TESTAMENT.

By far the most important article to the Bible student to be found in any of the current magazines is the review in the *Contemporary* by Canon Driver of Professor A. H. Sayce's "The 'Higher Criticism' and the Verdict of the Monuments," recently published by the S.P.C.K.

##### PLAN OF THE BOOK.

Professor Sayce's volume is as replete with archaeological lore as a work from his pen would naturally be expected to be. Certainly all that he says is not new; much has been said, in some cases, long ago, by others; much also has been said by himself on previous occasions. But all is here put together in a lucid and connected form; and the result is a volume which, though embracing a large variety of subjects, is read with interest and ease. After a preliminary chapter on the relation of the higher criticism to oriental archaeology, the author proceeds to exemplify, with reference to some of the inscriptions most recently discovered, the antiquity of oriental literature; after this he goes through the various books of the Old Testament—chiefly, to be sure, the historical books—in order, indicating in the case of each the nature of the light thrown upon it by archaeology. There are, no doubt, points at which Professor Sayce's interpretations of the monuments, not less than his philology, may be open to question; his generalisations and deductions are also sometimes wider than his premisses justify; but I prefer,

in the present article, not to criticise, but to accept his results (as far as possible) as he states them.

##### THE NET RESULT.

Do the monuments, or do they not, harmonise with that view of the origin and structure of the books of the Old Testament which, as opposed to the view which has become traditional, is commonly termed the "critical view"? In order to leave no uncertainty as to what the answer to this question is, it will be convenient to take a standard of reference; and in default of any other English work covering the same ground and representing generally the same point of view, I hope I may be pardoned if I refer to my own "Introduction to the Literature of the Old Testament," which I published in 1891. Adopting then, for convenience, this work as a standard of reference, and accepting as established all the historical inferences based by Professor Sayce upon the monuments, I should have to modify *three*, and *three* only, of the conclusions expressed in it: I should have to refer a few verses in Genesis x.—not back to Moses, but—to a *later* author than I had supposed to be necessary; I should have to follow Professor Cheyne in placing the short prophecy of Obadiah in the post-exilic period; and instead of attributing Jer. l.-li. 58 to a prophet who wrote "no very long time before the fall of Babylon" (B.C. 538), I should have to assign it to a prophet who wrote definitely during the reign of Nebuchadnezzar, which ended B.C. 561; in other words, I should have to place it some twenty or twenty-five years earlier than I have done. I venture to think that the most strenuous opponent of the critics will allow that these are very insignificant corrections. In no other respect is a single argument or conclusion expressed in my work affected unfavourably by the facts which Professor Sayce has adduced, while in several cases, as I shall show, they are materially confirmed by them. It is this be the net result (so far as regards the present question) of archaeological discovery, the critical study of the Old Testament has not much to fear at his hands.

##### PROFESSOR SAYCE AND THE HIGHER CRITICS.

Professor Sayce uses the terms "higher critic" and "higher criticism" where he really means "hyper-critic" and "hyper-criticism." The "higher critics" of whom he speaks so often with disparagement are not critics in general, but certain extreme critics, who accompany their literary criticism of the Old Testament by a far-reaching and excessive historical scepticism; and it is to the *historical* judgments expressed by these men that his unfavourable verdicts, all but uniformly, refer. By his habit, however, of never particularising names, and using always general terms, he creates the impression in the reader's mind that critics generally are included in the same condemnation. But in point of fact, not only have many of the most distinguished critics refused to draw the sceptical historical conclusions referred to, but on all literary questions the general critical position is absolutely unaffected by Professor Sayce's results. Professor Sayce has, moreover, some just remarks on the meaning of the term "higher criticism." He shows that the adjective is not to be understood in the invidious sense which is sometimes supposed to attach to it, but that it simply has reference to the higher and more difficult class of problems with which, as compared with the "lower" or textual criticism, the "higher criticism" deals. The text of an ancient document is fixed, as far as circumstances permit, by the textual critic: the "higher" critic, working upon the results which the textual critic places in his hands, seeks, by means of a critical enquiry, to determine its origin, date, and literary structure. Professor Sayce includes among the subjects

dealt with by the higher criticism, the consideration of the historical value and credibility of the document in question; but this belongs more properly to the province of historical criticism. The "higher critic" takes account of historical considerations only so far as they have a bearing on the age or literary character of the documents which he undertakes to examine. However, it is important to understand what Professor Sayce includes in the "higher criticism"; for the unfavourable judgments which he passes upon it relate, as I have said, all but entirely, to the *historical* inferences which he conceives to fall within its province, not to the *literary* conclusions, which alone the higher critic, as such, is authorised to express.

#### THE EARLY ORIGIN OF WRITING.

In chapter ii. Professor Sayce lays great stress on the monumental evidence of the early origin of writing, and on the extreme improbability that the Israelites at the Exodus were unacquainted with the art. But the fact has no bearing on the date of the Pentateuch; a refusal to believe that Moses was acquainted with the art is not one of the premisses on which the critical view of the Pentateuch depends. Riehm, for instance, in his "Introduction," has a section on the pre-Mosaic origin of writing: Cornill, an advanced follower of Wellhausen, says that it would be entirely unwarranted to deny to Moses a knowledge of the art. What critics deny is, not that Moses might have left written records behind him, but that the existing Pentateuch is his work: its intrinsic character, and the relation of its various parts to each other, are, they declare, inconsistent with such an opinion. That written records *may* underlie the narratives of the Pentateuch cannot possibly be denied: indeed, in some cases, such records are expressly referred to (Numbers xxi. 24); and in other cases (*e.g.*, in the list of the kings of Edom, Genesis xxxvii., or in the laws, Exodus xxi.-xxiii.) their existence is highly probable. As a general rule, however, their existence and character must both remain matter of pure speculation; and upon a mere abstract possibility no historical conclusions of any value can be based. The generalisations on pp. 231-233 are far in excess of what the data justify. But if archaeology should succeed in any cases in disinterring such records, or even in indicating, with sufficient distinctness, what they may have been, its results, we may be sure, will be only too gratefully welcomed by "higher critics" as a valuable supplement to their own labours.

#### THE BABYLONIAN COSMOGONY.

In speaking of the early chapters of Genesis, Professor Sayce emphasises the presence in them of a strong Babylonian element. The tablets containing the Babylonian cosmogony, which were first brought to light, now nearly twenty years ago, by Mr. George Smith, are quoted, and it is shown how the narrative of the first chapter of Genesis is dependent upon it. Even the Sabbath, we are told, is an institution of Babylonian origin. Professor Sayce quotes, moreover, another Babylonian narrative, exhibiting a different conception of the order of creation, and representing a habitation prepared for men and gods before mankind and the beasts of the fields had been formed, and while plants and trees were still uncreated, which, as he points out, agrees with the representation of the "Jehovist" in Gen. ii. 3-iii. 25, as against that of the "Elohism" in i. 1-ii. 4. The scenery of Genesis ii.—Eden, the four rivers, the *shoham* (A.V. onyx) stone—is Babylonian: "the garden and its mystical tree were known to the inhabitants of Chaldaea in pre-Semitic days": even the beliefs that woman was created out of man, and that man by sin fell from a state of innocence, are alluded to

in ancient Sumerian texts. In comparing these Babylonian narratives with those in Genesis, Professor Sayce rightly insists upon the entirely different complexion which they assume in the hands of the Biblical writers; they are stripped of their polytheism, accommodated to the Hebrew point of view, and made the vehicle of profound religious truths. In all this, however, there is nothing which has not been said before by the despised "critic": in Germany, for instance, the relation of the Biblical to the Babylonian representation has been excellently indicated by Riehm and Dillmann; in this country, it has been pointed out by Professor Ryle and myself.

Nor does Professor Sayce's view of the date at which these representations found their way into Palestine in any respect conflict with the conclusions of critics. Nothing follows from the explanation which Professor Sayce offers of the Hebrew use of the plural *Elohim* to denote God (in the singular). There are analogies in Hebrew which Professor Sayce appears to have forgotten, while rejecting the old-fashioned explanation of this as a "plural of majesty"; but even supposing that he is right in deriving the usage from the pre-Israelitish age in Canaan, as it is common to the whole range of Hebrew literature, from the earliest to the latest, its occurrence in a particular chapter, such as Genesis i., is no evidence that that chapter is of earlier date than other parts of the Hebrew Bible.

#### ETHNOLOGY.

The tenth chapter of Genesis, the ethnological—or, as Professor Sayce prefers to term it, the geographical—table of nations, is illustrated by him at length. Here the conclusions of the "higher critics" receive a remarkable confirmation from archaeology. He points out that the episode of Nimrod (v. 8-12) is foreign to the original plan of the chapter, and contends that, with the exception of this episode, it reflects, not, as might have been imagined, the age of Moses, but the age of *Ezekiel*! "The geographical chart of the Pentateuch presents us with a picture of the Jewish world as it existed in the seventh century B.C."

On the other hand, the episode of Nimrod is assigned by Professor Sayce to a decidedly earlier age—exactly as critics have always maintained.

#### MELCHIZEDEK.

On the fourteenth chapter (the expedition of Chedorlaomer and his allies into Palestine) Professor Sayce repeats what he has already said on other occasions. Certainly the Tel-el-Amarna inscriptions shed on the early relations subsisting between Babylonia, Palestine, and Egypt a light that is as interesting as it is welcome and instructive. It is, however, an exaggeration of the facts to say that these inscriptions have "proved" the historical character either of the expedition of Chedorlaomer, or of the person of Melchizedek: for neither Chedorlaomer nor Melchizedek is named in them. But, it is true, they have shown, what before was hardly more than matter of conjecture, that the relations of Palestine to the East were such as to render such an expedition perfectly possible, and that there was a city, "Uru-salim" (*i.e.*, Jerusalem), which might have been the residence of a priest-king such as Melchizedek was. It is true also, that, taken in conjunction with what was previously known, they have made the historical character of Chedorlaomer's expedition decidedly probable.

#### THE BOOKS OF KINGS.

On the Books of Kings Professor Sayce says nothing which is in conflict with the conclusions of modern critics,

and much which supports them. Critics believe, not less than Professor Sayce, that "books were written and read throughout the royal period of Israelitish history:" it is the opinion generally accepted by them that the notices of political events were derived, directly or indirectly, from the official archives of the two kingdoms regularly quoted by the compiler at the end of a reign: the longer prophetic narratives—such as those respecting Elijah and Elisha—are also regarded by them as in most cases dating from a period considerably earlier than that at which the compiler himself lived (B.C. 600-560). Hence there is no difficulty to a critic in agreeing that "the document or documents from which the account of Tiglath-Pileser is derived" may—on account, viz., of the spelling, which, though inexact, we now know from inscriptions to have been adopted at the time in other Aramaic or Hebrew-speaking countries—"have been coeval with the Assyrian king." It has likewise often been observed that where the narrative of Kings comes into parallelism with the contemporary inscriptions, it is (minutiae being disregarded) supported by them. The chronological scheme of the two books, on the contrary, has been long known to be inconsistent in some of its details, both with itself and with the data afforded by the contemporary Assyrian inscriptions: as it manifestly forms part of the framework in which the compiler has set the facts and narratives at his disposal, it is accordingly inferred by critics that it was reached by him through computation from the regnal years of the successive kings, the errors in his results being attributed to the fact that either his data or his calculations were in some cases incorrect. Professor Sayce agrees, remarking, for instance, that "the materials at the disposal of the Biblical compiler were not sufficient to enable him to adjust his dates accurately, and like other historians he was forced to supply what was wanting by conjectures of his own": the "chronological framework of the history must thus be thrown aside as artificial and misleading."

#### JONAH AND DANIEL

For the later books of the Old Testament the "verdict of the monuments," as interpreted by Professor Sayce, entirely supports the conclusions of modern critics. The Book of Jonah, so far from being the work of the prophet himself, cannot have been written till the Assyrian empire was a thing of the past. The Book of Daniel is shown to contain many serious mistakes: the "so-called historical chapters," it is pointed out, conflict with the monuments in a manner that would be incomprehensible had the author been a contemporary of Nebuchadnezzar and Cyrus: "the story of Belshazzar's fall is not historical in the modern sense of the word history;" we are transported in the book to a period later than that of Alexander the Great, when the past was seen in an indistinct and confused perspective, and when persons and events, separated in reality by many years, were blended together. The aim of the author was not to write a history, but construct a series of edifying didactic pictures.

#### CHRONICLES.

On the Chronicles, Professor Sayce's judgment agrees virtually with that taken by such critics as Bertheau, Dillmann, Riehm, Robertson Smith, Ball, and Oettli. The narratives of the Chronicles, which are unsupported by the parallel narrative of Kings, are not to be rejected as altogether destitute of historical value: the nucleus is generally historical, but little confidence can be placed in the details: the author's representations are constructed with a didactic aim, and a religious theory colours his history; we have, in fact, "in the Books of the Chronicles the first beginnings of that transformation of history into

Haggadah, which is so conspicuous in later Jewish literature." If Professor Sayce deprecates an exaggerated distrust and depreciation of the chronicler's statements, Professor Smith and myself have both done the same. Wherein, then, can it be said that Professor Sayce's judgment upon his work differs materially from ours?

#### THE VERDICT OF THE MONUMENTS.

Archæology has been appealed to; and archæology has spoken. It has spoken in the person of its foremost English representative. The "verdict of the monuments" is before us. Along the whole line it either leaves intact, or actually supports, the critical position. It has uttered a note of warning against *hyper*-criticism: of criticism it has proved itself the friend and ally. It may be doubted whether in this country the warning was needed; it is still more doubtful whether the note is loud enough to compel the attention of those who are not already disposed to heed it. To speak plainly, Professor Sayce's results do not always possess the cogency which he seems to claim for them. The expeditions of Chedorlaomer, Chushanrishathaim, and Zerah, for instance, or the captivity of Manasseh, have not been *proved* to be historical. At the same time, facts and presumptions have been adduced which remove their antecedent improbability, and justify those critics who have always refused to pronounce them unhistorical. To be sure, Professor Sayce writes, "The evidence of oriental archæology is on the whole distinctly unfavourable to the pretensions of the higher criticism;" but this is only true if "higher" be interpreted in the sense of "*hyper*." To all intents and purposes Professor Sayce is himself a "higher critic": he differs from those whom he represents himself as opposing only by the fact that whereas (so to say) they belong to the extreme left of the critical position, he stands on the right. In other words, he agrees with those critics who in doubtful cases are ready to take account of various possibilities, and frame their judgments with caution and reserve. While it is to be regretted that Professor Sayce has not told his readers more distinctly both whom he was opposing and with whom he was allied, it is impossible not to admire the fearlessness with which he has expressed his conclusions, regardless of the hostility with which the partisans of both extremes are sure to receive them.

#### THE OUTLOOK.

The conclusions which Professor Sayce refuses to endorse are not those to which critics generally are in any sense committed. The opinion that the traditional theory of the origin and structure of the Old Testament can no longer be maintained thus receives fresh and independent support. It is clear also that, at least at some points, the modifications must be considerable. The "rectified" traditional view, advocated by Bishop Ellicott, removes only superficial difficulties: in the Hexateuch, for instance, the three strata of narrative, and the three corresponding codes, declaring as eloquently as the living voice that, in the form in which we possess them, they spring out of three different periods of the history, still remain; other books of the Old Testament are either unaffected by the rectification, or are not so affected by it that the indications (where they exist) contradicting the current opinion of their origin are neutralised in consequence. As Professor Sanday has recently said, the adoption of a critical position, so far from depriving the Old Testament of its value, removes stumbling-blocks, brings with it a more vivid and real apprehension of the Old Testament, both as history and religion, and not only leaves unimpaired the old conviction that we have in it a revelation from God to man, but places it upon firmer foundations.



## A ROMAN CATHOLIC VIEW OF DEAN STANLEY.

It is always interesting to read the estimates formed of great men by those who differ from them *loco celo*, not so much for the value of their criticism as for the light which is thrown upon the workings of the minds of the critics themselves. A very good example of this is to be found in Mr. C. Kegan Paul's review of the "Life and Correspondence of Dean Stanley" in the *Month*. Some of his statements are marvellous from an historical point of view, and make us wonder where he studied history in general and ecclesiastical history in particular. Thus, speaking of

THE FRIENDS OF NEWMAN,

he says: Mozley, Pusey, Liddon, Church, remained Anglicans, and have left their stories to us. The former was a man of the world in the first place, a *Times* writer, an anecdotist, and to some extent a cynic; an ecclesiastic only in the second place, who found in Anglicanism a standing point for his own religious work and life, and for a respectable formalism, and did not care to go into the deep heart of things (Mr. Paul does not say which Mozley he refers to, but we presume to the one who died last year, and not to the great theologian). Pusey and Liddon were Lutherans, in that they saw their way to a Protestantism which retained much that was dignified in the Catholic Church, Confession, a solemn ritual, a great value to be placed on Baptism and the Eucharist, a deep reverence for Holy Scripture; but they remained non-Catholic to the core. Pusey, as has been said, never grasped the fact that the Protestant ministry was different in kind as well as degree from the Catholic priesthood; he adapted Catholic books of devotion by whittling away characteristic teaching, by calling the Mass Holy Communion, and a chasuble a surplice (we should like the authority for this), and so on; while Liddon struck all prayers to our Lady and to the saints out of the prayer-book which he habitually used. And when he set himself to translate for Anglicans the writings of a great modern doctor of the Church, Rosmini, he chose a treatise which had been placed upon the Index, the treatise on the Five Wounds.

DEAN CHURCH.

Dean Church was a writer of a very different stamp, one of Newman's closest friends, constantly addressed as "Carissime" in the letters which passed between them; his account of the movement shows that the separation from his friend was little short of a life-long agony, and his non-acceptance of Catholicism a deep if unconscious regret. He had been blinded by a historical theory which still hinders honest and able men from entering the Church. They see, even when they do not acknowledge, that the Reformation was a terrible blunder, if no more; that by it the Anglican Church was maimed and to a great extent devitalised; but they do not see that she was killed outright. Into her they were born, and puny and poor as she may be they have to make the best of her (*i.e.*, of a Church that has been killed outright; the unconscious correction is good). It is a piteous position for such good and graceful-minded men.

DEAN STANLEY.

Now we have the movement described by one who believed neither the doctrines from which Newman and Pusey with their friends started, nor those to which Newman came. Stanley was not an Agnostic because the name was not invented when he began his career. He would never have allowed that he was one, because he had a vague kind of belief which was knowledge enough for him. He entrenched himself in his Abbey at Westminster, like the soul described by Tennyson in

her lordly pleasure house, wherein he sat apart, "holding no form of creed, but contemplating all." Whatever disadvantage such a position had for himself, and it did much to spoil what would otherwise have been a very beautiful character, it gave him an interesting and philosophic impartiality in dealing with his fellow men. His view of the persons with whom he came into contact is impartial and fresh; some events are presented in a new light; there is scarcely another possible judgment on the Oxford School and its issues, unless Dr. Congreve, the Pontiff of Positivism, also with Stanley a Rugby man and in part formed by Arnold, one day give us his reminiscences. With the exception of that slight and perhaps needless contribution the student of the origin of modern Anglicanism has all that he requires to understand a creation which Rome is happily destroying on the one hand and freethought on the other, but which deserves examination like any other morbid growth of the human mind.

Mr. Kegan Paul's generalisations are far too vague and unsubstantial to be summarily criticised, but they remind us irresistibly of the words, "If the light that is within thee be darkness, how great is that darkness!"

## THE SUPPRESSION OF BRIBERY IN ENGLAND.

AN OBJECT LESSON IN POLITICS.

MR. JEREMIAH W. JENKS, writing in the *Century* on the gradual suppression of bribery in England, seeks to show his countrymen that they cannot do better than follow the English method in political legislation, and thus affords a set-off to those whose ideal is stated to be the Americanising of English institutions. He commences with a brief historical introduction from 1571, when, according to Grego, the earliest recorded instance of corruption in electioneering matters took place, and recounts many shameless and curious instances of bribery. The amounts expended in some early elections seem almost incredible. In 1807, in the "Austerlitz of electioneering" in Yorkshire, in which the philanthropist Wilberforce was a candidate, it is said that £500,000 were squandered in that one district. In 1768, in Northampton, the patrons of the candidates in the election, and in the ensuing scrutiny before the House, are said to have spent, one £100,000, each of the other two £150,000; so much that "Lord Halifax was ruined; Lord Northampton cut down his trees, sold his furniture at Compton Winyates, went abroad for the rest of his days, and died in Switzerland."

PAYMENT OF VOTERS.

The payment of voters was so common that the evil was hardly recognised. The state of the public conscience on the subject, as well as the influence of custom upon the private conscience, is shown by the fact that even the sensitive Wilberforce, when a young man, in contesting the seat for Hull expended from £8,000 to £9,000. He pictures himself "entertaining at midnight suppers his constituents, the Hull freemen located in London, to the number of 300, at waterside public-houses round Wapping, and by his addresses to them gaining confidence in public speaking," and gives the nature of his other expenditures as follows: "By long established custom the single vote of a resident elector was rewarded with a donation of two guineas; four were paid for a plumper, and the expenses of a freeman's journey from London averaged ten pounds apiece." It is curious to see him add, "The letter of the law was not broken, because the money was not paid until the last day on which election petitions could be presented." One would hardly expect such a defence from him.



## CURIOUS DEVICES.

Some of the devices that have since been employed in the United States to avoid detection were employed; for example, in 1774 a person was placed in a little room, and through a hole in the door delivered to the bribed voters parcels containing twenty guineas—a high price. Then they went to another apartment, and signed notes for that amount, which were made payable to an imaginary character.

The electors of Shoreham, in the latter half of the last century, did better still, for they organised themselves into a joint-stock company, called, with blasphemous irony, the "Christian Society," to get the benefit of their rights as freemen. No one not an elector was allowed to become a member, and the society included a large majority of the voters. "Upon any vacancy in the representation of the borough, the society always appointed a committee to *treat with the candidates for the purchase of the seat*, and the committees were constantly instructed to *get the most money, and make the best bargain, they could.*" At one meeting "the members declared that *they would support the highest bidder.*"

## REFORM ACTS.

Many Acts were passed to secure reform from 1695 onwards, but they did not prove sufficient. In 1874, says a prominent Conservative of London, a man took the trouble to disguise himself as a chimney-sweep, to provide himself with a supply of oranges, each of which contained a sovereign, and to crawl up the chimney in an appointed room. The bribed voters were instructed to enter the room, and an orange was dropped to each from the chimney. At Birmingham the practice of giving a voter a glass of beer with a sovereign in the bottom became so common that it was known as the "Birmingham trick."

It is the Corrupt and Illegal Practices Prevention Act of 1883, a most stringent law, combined with provisions as to a secret ballot under what is commonly known as the Australian system, that has given the good results seen in England at present.

## WHAT REMAINS UNREFORMED.

Of direct bribery very little is left in England, but there is still Coercion of the employed by the employer, of the tenant by the landlord, and particularly the Religious Coercion that played so large a part in the Irish elections of 1892, and which unseated two candidates.

## RELIGIOUS COERCION.

Here the priests, who were bitterly opposed to the Parnellites, preached in several instances the most violent sermons, in which they practically threatened with damnation all who voted for the Parnellite candidates. Part of the action was probably due to a careless confusion in their own minds of Parnell's political views with the immoral conduct that stained his character during the latter part of his life; part, or most, was purely political in intent. But whatever the purpose, the threats certainly had a powerful coercive effect on many ignorant parishioners. Again, the priests in most instances were at the polls as personation agents, or as presiding officers of elections, which gave them the chance to know how the illiterates voted. Indeed, it is freely charged, and admitted on both sides, that many who could read declared themselves illiterate in order that the priest might see how they voted. At any rate, the two seats for North and South Meath were vacated on the ground of this religious coercion.

## THE NEW POLITICAL ENGLAND.

It may be well to point out one or two features in the

English system that are of especial value, and one or two weaknesses. The secret ballot is an essential; the Corrupt Practices' Act, with its rigid definitions of corrupt and illegal practices, is also essential to purity: but both of these would be vastly weaker than they are if contested cases were not settled by non-partizan courts instead of by the House of Commons. The courts are liberal enough to the sitting member. One often thinks, in reading the decisions, that they are too loath to unseat an elected member, and that they are too lenient in inflicting penalties, for much is left to their discretion; but, on the whole, one feels that they are rarely, if ever, partizan, never wilfully so, though one may suspect prejudice in rare cases. Their main, indeed their sole, purpose is to promote purity in elections, and thereby to give to their country the best legislators. England has also a great advantage in other laws that have an indirect bearing on the question. Her Civil Service laws, which practically take all spoils from the hands of the politicians, in themselves lessen the pressure of the lower-grade candidates. The fact that members receive no salary works in the same direction, though it would be neither practicable nor wise to introduce such a system here. Indeed, payment of members will almost certainly soon be introduced in England.

One weak point is certainly found in the English system of registration, which is cumbrous, and, besides, is carried on usually at the expense of the candidate, a grievous fault. A bill to amend and simplify the law is now before the House of Commons; but it seems to me that even this might be improved, though, of course, the complicated conditions of suffrage make the subject a difficult one.

The conclusion of the whole matter is a very clear one. Englishmen are very human. The voters there are often ignorant and careless about their votes, as in every country where the suffrage is a broad one. Often the voters are men who have few high aims, but who have low, selfish appetites that they like to satisfy. The candidates and their agents like to win, and for the sake of winning they will do as the voters wish in many cases, if they dare. They appeal to the higher motives, first and most strongly; then to prejudice; then, if need be, at times, to the lowest motives of greed and appetite.

The law, however, is most rigid, and, on the whole, public opinion is behind it. The risk from corruption is so great that warnings not to violate the law are put forward most prominently by all parties, and the dangers of so doing are fully explained. Without the risk involved in corruption, there would be much more of it. There are still a very little bribery; a little personation; more, but still not very much, treating; some coercion by employers, some by priests; a good deal of trickery and misrepresentation that is mean but very natural, and which often comes from sincere but narrow prejudice; and a good deal of indirect and, on the whole, I think, very insidious and evil, though not always illegal, corruption committed while "nursing the constituencies." This evil is hardly so much political as social.

From all that I can learn, what corrupt practices exist are to be found mostly in the parliamentary elections. Those for the county councils, and those more strictly local, are, as might be expected, perhaps, more free even than the parliamentary from corrupt practices of all kinds. On the whole, speaking broadly and comparatively, the elections of England are pure—probably, on the whole, better than those of France or Germany, far better than those of the United States.

England from a state of the worst corruption, has reached a very enviable condition, and this in good part as the result of her law-making.

## THE REVOLT OF THE DAUGHTERS.

THE Woman Problem is not yet exhausted, though there are not wanting signs of the beginning of the end of the recent controversy. The *Nineteenth Century* contains no fewer than four articles on the question written from various points of view. Mrs. Crackanthorpe's "Last Word on the Revolt" is worthy of profound attention as striking deeply into the very roots of the problem.

## THE OLD IDEAL.

One stronghold of caste tradition still remains in our midst, and it is to be found in the accepted handling and treatment of upper and upper middle-class girls. Deny it who may, the governing ideal still is, as it always has been, that marriage in her own class, or, better still, in the class above it, is the "being's end and aim" of every well-brought-up young woman, as directed and approved of by her parents, constrained in their turn by the influence of unwritten law. Before this ideal every other has had to give way, and the mother with many daughters who performs this duty most successfully is swiftly crowned of her own sex. In proof of this assertion, consider the ordinary curriculum of the ordinary girl. She passes through the hands of masters and mistresses. She has, perhaps, a pretty talent for this or for that. It is cultivated up to a point—not beyond it. At a prearranged signal she "comes out," and with the arrival of this mysterious moment is inaugurated a sudden change of everything about her. The hours she keeps, the clothes she wears, the very way her hair is dressed—all are altered. Then follows, in many cases, her presentation or her "first ball," and the "going into society" begins in deadly earnest. Why, we ask, this *volte-face*—and we ask it again and again—unless it be to proclaim to all the world that the bell is rung and the race is about to begin? But changes are approaching. We are now face to face in England with the gravest economic and social changes. No class will escape from the inevitable cataclysm; the well-to-do least of all. Who can affirm that fifty years hence the producers will be permitted to consume even their own productions, and as for the consumers who produce nothing what is their portion likely to be? When that day arrives, who will venture to marry the luxurious daughters of the folded hands? who to grow hothouse grapes for his own dinner table, or orchids for his own button-hole? Why not be prepared for the evil time? Why not be forearmed as well as forewarned, ready not only to accept, but to enjoy, the new order of things?

## A SIGN OF THE TIMES.

The upper working classes would here seem to furnish the best and wisest guide. Their daughters do not sit at home eating the bread of idleness, with occasional visits to the watch-tower, too often only to descend its steps to the weary refrain of "He cometh not." Early in life they take their share both of work and of play. Full knowledge, too, of pitfalls by the roadside is given them beforehand. The present writer was lately discussing with a friend of hers, a working-class mother, the eternal question as to whether knowledge or ignorance is the better part for young women. "Do my daughters know the dangers of life? Why, of course they do. How else could they go harmlessly about their business? How else could I be easy about them? What liberty do they have? Why, whatever they please to take. I brought them up as well as I knew how, and when the time came for them to go out and earn their own living, I told them exactly what I know myself, and then I trusted them. And well I've been repaid. You see," she added after a pause, "our

girls when they earn good money, as mine do, set a pretty high value on themselves. I think that is where working-class girls are better off than upper-class ones. No; I would trust my girls anywhere, for they would not want to go to places I would not go to myself, and neither of them is yet thirty."

## ARE THE MOTHERS RESPONSIBLE?

If the mothers think that the strength of their daughters lies in sitting still, let them lead the way. Let them take their stools and proceed to plant themselves firmly (and cheerfully) at the chimney corner with knitting of socks *pour tout potage*. To claim absolute freedom for oneself and to deny it to full-grown, able-bodied, and able-minded young women surely savours somewhat of the tyrannical. If their lives have been lived alongside their mother's, within its inner circle, the daughters are in no sort of danger of thinking, saying, or doing what they ought not. These same daughters are not barrels of gunpowder only to be safely stored between layers of the sand of convention. It is when mothers have not lived in full confidence with their girls that they become so terribly afraid of them.

## THE NEEDED GREAT REFORM.

What is most needed in the way of reform is the revaluation of our conventional idols. Let life be simplified all round. When our sons and daughters come and tell us that they desire to "make their own experiment" in the shape of marriage upon what to our world would appear a minute income, let us be aiders and abettors of their midsummer madness. Why insist to them on the necessity of those heavy and dismal trappings which the more enlightened of the elder generation already feel to be a grievous burden in their meaningless routine? Fictitious standards of living once abandoned, dull monotony of existence will be replaced by intensity and richness of colour. When men, instead of "leading a man's life," as Mr. Pinero phrases it, right down to the moment when they are in a position to provide the orthodox establishment exacted by the social code, shall have the courage to go straight to the girl they would wed and say to her, "I have at present so much and no more; will you share it with me?" and when the girl in her turn shall give glad answer of acceptance, reckoning the luxuries, nay even the comforts, she renounces as nothing in the scale against the deeper happiness she gains, what a sweeping-away will there be of immorality, often justified now by an appeal to natural laws, on the one side, and of grievous disturbances of the nervous system, due to impaired vitality, on the other.

But there is another side to the question, which here can only be very lightly touched. Such of us as live in crowded cities cannot shut our eyes to what goes on in our midst, and to the daily and nightly dangers to which our sons are exposed. As long as our daughters are so brought up as to be helpless as working partners, as long as their parents demand for them ample settlements, this evil will continue to confront us and to meet with cynical toleration as if it sprang from the necessities of the case. For this there is but one remedy to our hand. Let early marriages on modest incomes become the rule and not the exception. We shall then hear less of these imaginary "rights of man," since the foundation for them will be clean cut away.

## SHE HAS HAD HER DAY.

Mrs. H. R. Haweis, on the other hand, thinks that the mothers have very little to do with the matter at all. Many girls at a certain age seem to like a grievance, and when they feel bored at home hunt around for an excuse and

mistake it for a reason. They are sure to find something that will serve, and most likely in the handiest target—mamma. She is usually most innocent. But when this unfortunate parent really *does* enter into the question of revolting daughterhood, Mrs. Fitzroy Stewart hits the right nail on the head—it is the pretty parent. She actually is, in a manner, in her daughter's way, though not knowing it and not wishing it. There is not the slightest doubt that the daughter is oftener jealous of the mother than the mother of the daughter; I know scores of cases. "Give us back," cries one kind of jealous daughter, "the portly, dowdy mother of old. She was not very wide-awake. She noticed nothing but the key-basket, and that is how it ought to be—*she has had her day*." That is the note of jealousy, the tocsin of war, "*she has had her day*."

#### PARENTAL EUTHANASIA.

"We are going to get rid of mother," whispers another kind of jealous daughter in an injudicious burst. "I and father and X" (naming a brother) "are going to keep house together, then." This was actually said by a maiden of sweet seventeen, having long posed as her mother's devoted "chum," to one who later thought some warning due to the mother. What does it all mean? Mothers are not quick enough to abdicate, no doubt; even the American mother, who is very subservient, is not *quite* a figure-head; but if the "new girlhood" is not wholly vile, there must be some underlying impulse worthier attention than the foolish efflorescence of vanity that finds such unseemly expression.

#### WHAT DO BOTH WANT?

The answer is plain and rather pathetic. Freedom is what they want. Freedom which involves *separateness*, another word for individualism, the "note" of to-day. To be free to live one's own life, make one's own successes and mistakes ("since such must be made," says Mrs. Crackanthorpe), to take the responsibilities of one's own actions, keep one's own counsel, and be no longer in subjection, no longer in debt—this is what the movement apart means. It is a natural movement, and reaction gives it increased strength. That is what the girl wants when she is "tiresome at home;" exercises her growing muscles of self-reliance and authority by setting ajar brother and sister, father and mother, cook and housemaid, Tom and Harry; by "helping mother" so that mother would rather be helped by a mad bull; posing as "father's right hand" by keeping him in a continual ferment of irritation against somebody. A well-known lawyer recently told me that many a pretty, selfish young daughter has made herself a regular young cuckoo, and ended by kicking everybody else out of the nest.

#### MRS. HAWEIS'S SOLUTION.

The internal force, the superfluous energy thus manifested in making everybody miserable is the right thing in the wrong place. *It wants its proper outlet*. I am far from agreeing with Mrs. Crackanthorpe and others that marriage is the "best," but it is doubtless a very thorough, outlet for both sexes. Failing this, a girl with any good feeling will try to strike out a line for herself, and, if possible, to help those who have done a great deal for her. The bitterness imported into the question is unnecessary; the secret of it is very curious and is connected with the general want of religious training and discipline, the loss of the old ethical standards, now dying fast if dying hard. The solution is WORK.

If girls were brought up to earn their own living, which involves that work; to feel that they not only might, but must, share their brothers' responsibilities; if parents trained them lovingly, firmly, for this natural duty, they

would be happier, and the problem of revolt would be solved. The girl who has a real place in life seeks no false avenues of authority. There are plenty of openings. *Properly equipped*, young women can travel alone, lodge alone, cultivate bachelor quiet or bachelor conviviality. They learn self-respect in independence, which they do not learn at dances and theatres, and men respect and marry what they otherwise only flirt with. But here, no doubt, parents are "kittle cattle." The mother knows the risks and shrinks; the father, who has denounced for years the idleness of girls, turns round when it comes to the point, and tells the girl there is no hunting-ground for husbands like the ball room. A score of obstacles are thrown out by the parents' own love, for they remember the hard work of the struggle, and forget the delight of it. But the young citizen asks to be recognised as such; there should not be one law for the woman and another for the man.

#### PHYSIOLOGICAL TEACHING.

An American girl travelling alone is *not* looked at askance: people may not quite know why, but they recognise the custom of the country. The truth is, in America, where education, like most other things, is ahead of us, girls are capable of taking care of themselves, and they habitually do so take care. In most girls' schools, so I am informed, there are physiological classes held for the wise and decent instruction of the girls in the main responsibilities pertaining to physical life. When the girl is about fourteen or fifteen, the parent is applied to. "Do you wish your daughter to attend these classes this term?" The mother replies "Yes," or she replies "No; my daughter is young for her age, I prefer to put it off for a year or two years." I do not say that these classes are always adequate, but I say they are a safeguard and a preparation; the principle is wholesome and reasonable, and the girl receives at least a certain amount of knowledge of the world in a grave, decent, open, and honourable manner, which enables her to recognise a pitfall when it comes, and saves her from at any rate *blundering* into ruin.

#### WHAT IS THE MOTHER TO DO?

And the mother—even the "inappropriately young" and pretty mother—what is she to do? Her authority is laughed at, her occupation is gone. What does Nature answer? When the young bird becomes too big for the nest it takes flight. But the mother-bird builds a new nest. Child-bearing, child-rearing, and child-serving are *not* the whole duty of woman: it is a part of her life, often her strongest instinct, her tenderest remembrance. But the forces which the young bird obeys are not dead in the mother-bird after the fledging of the first brood. Take up new work. There are other duties in life, at home or outside home, and the energies running to waste in one worn-out direction are sorely needed elsewhere. A woman's home may be and ought to be wider than the four walls of the little house she inhabits, and a woman's heart may be bigger than a husband and a few children can wholly fill. Her own individuality, her own character, was not intended to be too far subordinated. Relics of her own earlier education, old beautiful gifts, old joys in books, flowers, science, or art rise up in the moment of her own new freedom, and cry, "Take us up again and give us life. *We* are not ungrateful, *we* do not sting, *we* are as much *you* as the children of your body, we children of your mind and of your soul.

#### THE DAUGHTERS' REPLY.

And now comes the word from the opposite camp. Two daughters give us their ideas and criticise the critics of their class. Lady Kathleen Cuffe summarises very cleverly



the notions of the kind of daughter who is supposed to be anxious to revolt, and objects to the particular directions her quest after liberty has been supposed to take. As to aspirations, our desires to develop our Personality (with a very big P), satisfy the cravings of our souls for something beyond the commonplace (the commonplace of home duties and making the best of our natural surroundings), are inseparable from an equally intense longing to frequent music-halls and possess latchkeys, and a vehement appeal to poor, much-taxed Providence to remove the lingering prejudice against women smoking in public.

Lady K. Cuffe, however, justifies the statements that have been made as to the existence of the necessity for a revolt which Lady Jeune seemed in last month's *Fortnightly* to rather question.

#### CAUSE OF UNHAPPY MARRIAGES.

It has always struck me that there is an increase in the number of unhappy marriages; and I cannot resist the conclusion that they arise often from girls plunging into matrimony simply and solely to escape from a home-life whose restrictions they imagine less endurable than a loveless marriage of convenience. The novelty of the situation for a time makes things go smoothly, but the awakening comes all too surely, and two wrecked lives are the result. Now we say that if a girl were, whilst at home, of course within reasonable bounds, permitted to follow the natural bent of her mind, she would not be impelled by her boredom and discontent into marrying the first person, whether congenial or not, who appeared on her limited horizon.

#### WHAT THE MODERN GIRL WANTS.

What she wants, first of all, is the abolition of chaperons on all possible occasions. This at once results in a deadlock between the modern mother and her yet more modern daughter: the difference of opinion as to which are possible occasions, and which are not. I will quote a few that appear very possible.

She considers it hard that she cannot walk the length of two or three—even five or six—streets to visit a friend, without having first provided herself with an unhappy maid or attendant of some description, presumably to prevent her from losing her way or getting run over. Or, if the friend she wishes to visit reside at a greater distance, she is not considered capable, without the aforesaid chaperon, of driving quietly in a hansom as far as that abode.

So it is in everything. No early morning stroll in the Park, or afternoon tea-party, may be undertaken without the same faithful domestic walking gloomily by her side, or waiting drearily for her in alien front halls.

A young married woman does not wear her wedding-ring in her nose or other prominent spot to assure the passer-by of her social status; and, owing to prevailing fashions, her clothes do little to distinguish her from her unwedded sister. Yet she can walk through the streets alone, and drive in hansoms alone. Why cannot the girl?

#### EUTHANASIA OF THE CHAPERON.

And so to the end of the article. It is the chaperon all the way through that is the dead fly in the revolting daughters' ointment, though Lady K. Cuffe admits that if the chaperon were improved it might be tolerable. Can we picture to ourselves Una, in the days of yore, wandering through the desert with her lion and her lady's-maid? If it be urged that the lion acted as chaperon, I can only say that if properly tamed lions, warranted not to roar or bite, be provided, they would be gladly accepted in lieu of the maids and governesses and duennas of the present time.

Perhaps we may even see the day when a chaperon

will be as little known as a great auk or other creature of a past era.

Mrs. Lynn Linton, in the *New Review*, thinks we are "Nearing the Rapids" on this question.

#### WOMEN IN PARLIAMENT.

Many reasons make the admission of women into the region of active politics a national danger and a national disgrace. As things are, by the mere fact of sex and its functions, women have already an overwhelming influence over men. As mothers they build up the body and give the first impress to the mind of the child. What they are in health and morality, reacts on the health and morality of their offspring; and the rule of the nursery, by its food, its teaching, its governance, lays the foundations of a man's wholesome physique or unserviceable nerves. As the first love of the adolescent they set the pattern of the womanly ideal. As the first mistress they make or mar a man's life, and shape his very soul for good or evil. As the wife they are for the most part the supreme authority in the home where the husband is only the paying lodger—tyrants or benevolent despots as their character determines, but always despots on whom mainly depends the happiness or the unhappiness of the marriage, the comfort or distress of the household. As the queens of society they fashion the manners and decide the standard of morality of that society, and from the cut of a sleeve to the subjects permitted to be discussed at the five o'clock tea—from the amount of countenance given to vice, to the conventional shibboleth and the conventional gesture—they and they alone are responsible. Everywhere their power is felt; everywhere their sex is predominant. What they disallow cannot exist; and the most influential statesman, the bravest soldier, is a mere cipher where "tone" is concerned. To add to this tremendous influence already existing, the direct power of a preponderating vote will be to shift the balance entirely to the feminine side;—which will surely be a disadvantage to the nation at large. Hitherto we have been one of the most masculine people in Europe, as masculine as were ever the old Romans; free from hysterics, from the histrionic element, from vapourings, from silly vanities. When the rule of woman has begun, and the men have to tail off behind the petticoat, we shall be more French than the French themselves, with irresponsible empresses pressing on disastrous wars, and peripatetic Louis Michels advocating loot and insurrection.

#### NEW KINDS OF VOTERS.

There is a certain class of women whom the Liberals the originators of the Woman's Rights movement, will not suffer to be registered nor segregated. Many of the more prosperous of these live in lodgings of a quiet and quasi-respectable character, and if they are sober, relatively well-conducted, and careful of appearances, their holding is not disturbed, though their calling is known. These women will be eligible for the lodger franchise; and this will be the first and only instance known to modern Christianity, or, so far as I know, to any form of civilised heathendom, where the politics and government of a country will be directly influenced by its public prostitutes. Less revolting than this, but in its own way as humiliating, will be the voting power of that large class of futile spinsters and widows, rife in country towns—women who have not one single idea in their heads save what they pick up in crumbs from the curate and the paid missionary—women whose view of the universe is bounded by their own local gossip—who believe in ghosts and the sea-serpent, and swallow all they hear without the smallest pinch of salted scepticism.



## ANYTHING FOR A CHANGE.

This dislike of monotony and consequent feverish desire for novelty, lie at the root of much in this new Woman's Movement. It is not that the thing desired is in any way better than the thing rejected; but it is different. A woman will gladly enter a chemist's shop and find her pleasure in manipulating evil-smelling drugs for less wages than a servant at home costs her; but she will despise cooking and bread-baking and the saving of that extra servant by her own labour. In manufacturing towns the married women who are "hands" spend more on a caretaker to look after their children in their absence, than they earn in the factory. But the factory is eagerly sought after and the home is deserted. So, women will endure the hardships of an African expedition, and run the dangers of tiger-shooting and buffalo-hunting, who shudder at the risks of childbearing, and hold the apportionment of dangers made by nature herself as the last expression of injustice.

## THE TWO BITTER CRIES.

As to this apportionment of work, duties, dangers, the women who cry out the loudest against things as they are, cry out in two languages. On the one side they fall foul of the work that falls to the lot of the sex, the house-keeping, the childbearing and subsequent care of the children, without which life could not go on: at all, nor society hold together. On the other, they demand to share in all the occupations and pursuits of men, and hold the barriers which would keep them from pushing those men from their stools as iniquitous. One gets up and complains of the hardships endured by domestic servants, and how the poor, frail, nervous sisterhood in cap and apron merits active pity and slacker thongs. Another shrieks for leave to compete with men, even in the barrack-yard and on the cross-trees if she wishes; and when amiable philanthropists banish her from the pits where men work nearly naked, and the presence of the sex creates a very pandemonium tenanted by more demons than one, she howls to the world at large, and calls the very gods to witness to her wrongs. So that really, between sobs over the magnitude of the work they have to do, and shrieks over that, much bigger and harder, which they demand to do, the sane and quiet bystander is somewhat puzzled to know what the malcontents would be at, and where the shoe really pinches.

## MRS. LYNN LINTON'S VIEW OF WOMEN.

By nature, education, and function, women are both interfering and arbitrary. Almost all are permeated with the desire to set things and people to rights. What they are not in themselves they will not allow others to be, if they can in any way prevent it; and to pluck brands from the burning, reclaim sinners, and reduce the whole world to their own pattern, rank as virtues with the average woman who does not understand her own instincts. From the afternoon costume of a maid servant to the routing out of the Hindu Zenana, and the public "discovery" of the purdah woman, the sex which hates monotony in its individual person, demands uniformity from others. Where they can, they clip the men's lives into as near a likeness to their own as they can manage. Where they cannot, they copy the thing which else they would have forbidden. In America they raid an obnoxious ginshop—in England they walk with the guns, and shoot big game in Africa, smoke in public carriages, and dress so like their brothers as to be undistinguishable from the waist upwards. When we have added the perilous arm of political power to the restless love of interference—or, failing this, of assimilation to the stronger sex, which now characterises the

weaker—we shall pass under a despotism greater than any the world has ever seen since old Egypt gave the reins to women, and she transferred them to the priesthood. For how tyrannical women are we can see for ourselves any day in the week. See them as paid housekeepers, or matrons, or upper servants; as commanders in any class of life, and their tyranny is infinitely greater than that of men over one another. This is explicable enough. Men have muscles, and an obnoxious "boss" can be knocked down and kicked. Women have only nails; and do not often use them.

## WILL KNOWLEDGE CURE?

The virile woman shoulders the fast girl, and the contrast is displeasing on both sides alike. On the top of omnibuses, down the river, in the stubble-field, and in the smoking-room, wherever men go, there go too these loud-voiced Wild Women with their slang and petty oaths, their bold eyes, swinging gait, and doubtful conversation. And the favourite boast among them is that they are no longer the complements, but the rivals, the equals, the superiors of man. And women, mothers themselves, advocate even wider licence still, and the key of all fields free of the restraint of chaperonage. The one grand distinction between carefully brought-up lady-girls, and the wastrels of the streets and lanes—their ignorance of certain things while young and inexperienced—their unsullied purity of mind—this distinction it is now seriously proposed to destroy; and the premature initiation of young unmarried women into the knowledge of the mysteries as of the vices of life, is one of the clauses in the charter of the New Revolt. It is said this knowledge will preserve the girls from harm. Do we find this so with the servant and peasant class who *know* all things from the age of twelve onwards?

## SHOOTING NIAGARA, AND AFTER?

Many things are hidden in the closed hand of Time, many questions lie unanswered on the knees of the gods. The ultimate and practical outcome of this mad desire to shoot Niagara and try conclusions with the whirlpool at the end of the fall, is one of them. And whether the modern woman can travesty Nature, upset all old-established distinctions, and come out of the flurry with safety to herself and good to the race at large is as yet a problem to which (Edipus himself would have no answer, nor through the difficulties of which could the Master Thief find safe issue.

## A NEW SPHERE.

Miss Alys Pearsall Smith, who writes the second reply in the *Nineteenth Century*, lifts the question up into a new atmosphere, not so much by what she says as by the way she says it, though the picture she draws of the home-life of her girl friends is the exact opposite of that which we should draw from our own experience. Let our readers decide.

## HOW GIRLS LIVE.

Among all the girls I know there is scarcely one who is not especially interested in something outside the family life, and who is not longing to be allowed a little time to devote to it. One would like to study botany, another wants to do literary work, another longs to be allowed to paint, while still another is secretly preparing for the higher local examinations, and, to do her work, is obliged to get up at five every morning. From the fear of seeming selfish, or in dread of the opposition they will be sure to meet, none of these girls have as yet dared to insist on their own personal rights; and I doubt if their parents even so much as suspect that their daughters have any real interests or pursuits of their own at all.

## WHAT MORE CAN SHE WANT?

Grown-up sons are started off in an independent career of their own, with the good wishes and kindly help of all their family and friends, and are afforded every facility for the development of any especial talents they may possess, or for the pursuit of any career they may choose. Grown-up daughters, on the other hand, often with equal, and perhaps greater, talents, and with at least as high purposes as their brothers, are condemned to a life of dependence at home, their energies limited to the social and domestic duties of the household, all their talents cramped and thwarted, and every impulse to do something for the world outside treated as unwomanly and revolutionary.

The suffering endured by many a young woman under these circumstances has never yet been told. Possessing no money in her own right, and obliged to beg, too often from an unwilling father, for all she gets, a girl of character, as she grows into maturity and lives on as a woman in her father's house, suffers from a sense of bitter humiliation that no one who has not experienced it can understand. Many young women under these circumstances would gladly engage in any honourable labour, however menial, that would enable them to be independent and to own themselves. But this, of course, "is not to be thought of for a moment." Could the parents of these daughters, who have never thought of them as independent beings, but only as appendages to themselves, created for the purpose of ministering to their pleasures, and waiting upon their fancies—could they for one single moment get a glimpse into the hearts of their quiet, uncomplaining daughters, they would be astonished and perhaps horrified. "What can our daughters want more than they have now?" they would ask. "They have a good home and every comfort, and the society of their parents' friends; perhaps a carriage to drive in and horses to ride. What more can they possibly desire?" To such parents I would reply: Your daughter wants herself. She belongs to you now, and can walk only in your paths, and enjoy your pleasures, and live your life. She wants to belong to herself. She has paths of her own she longs to walk in, and purposes of her own she is eager to carry out. She is an independent being, created by God for the development of her own talents, and for the use of her own time. Her capacities were not given to her parents, but to herself; her life is not their possession, but her own; and to herself God looks for an account of it.

## TWO KINDS OF SELF-SACRIFICE.

A great deal is said about the duty and beauty of "self-sacrifice," and as it is mostly said to the female part of creation, it is not to be wondered at that a conscientious girl feels herself to be a monster of selfishness if she ventures for a moment to assert her right to live her own life in her own way, should that way differ in the least from the ways of those around her.

Now the expression "self-sacrifice" possesses two widely different meanings, and the trouble is that the emphasis is generally put upon the wrong one. The difference is shown by the two little words "to" and "for." Self-sacrifice *to* is very different from self-sacrifice *for*. When a man throws himself before the Juggernaut car and is crushed to death, he has sacrificed himself "to" an idol; when he loses his life to save the life of another, he has sacrificed himself "for" that other. The wrong self-sacrifice is where we sacrifice ourselves "to" the whims or fancies or passing pleasure of those around us. The right self-sacrifice is where we find it necessary, for the best good of ourselves and others, to sacrifice ourselves "for" their and our highest good. The wrong self-sacrifice is often easier at the passing moment than the

right, but in the long run it is sure to become a yoke of dreadful bondage. It is often easier for a sister to sacrifice herself "to" her selfish brother, by giving way to his selfishness, than it would be to sacrifice herself "for" him by withstanding it. But by choosing the easier way she increases his selfishness, until it destroys all respect and affection. To help those we love, we must sacrifice ourselves not "to" but "for."

## THE IDEAL WOMAN.

A woman with a definite purpose in life creates an atmosphere about her that cannot fail to impart a higher moral tone to those with whom she comes in contact, while without such a purpose she is liable to become a dead weight upon them, paralysing their energies and hindering their work. Girls need to realise this, and to be awakened to the sense of their responsibilities. For, after all, every woman, whether married or unmarried, is a human being, distinct from every other human being, and, as such, has her own individual and distinct duties and responsibilities, which she cannot, and ought not to, shift from her own shoulders. She cannot lay them on her parents, nor her husband, nor her friends, even should they desire and demand it. It must rest at last between her own soul and God alone. He has made her, not a puppet, nor an idiot, but a rational free agent; and no false ideal of self-sacrifice can release her from this sacred responsibility. Any unnecessary suppression of her God-given powers, any stinting of her highest development, is nothing less than sacrilege against the Creator who took pleasure in endowing her with powers to work for Him.

## THE GREAT "OUGHT."

Let every girl then claim her right to individual development, not merely for her own welfare and enjoyment or for that of her family, but chiefly that she may become a more perfect instrument to perform her allotted part in the world's work. It must be a matter of principle, not a matter of self-indulgence. She must be able to say not merely, "I want to do this or that," but "I believe I ought to do it." It is as fatal to a woman to live her life merely for her own enjoyment as it is for her to sacrifice her own life to other people's enjoyment. She must sacrifice herself, not *to* people, but *for* principles. She must ask herself frankly and honestly, "Have I any worthy purpose in my life? Am I doing the best with such powers as God has given me, or am I allowing them to be unused and wasted? Am I growing stronger and better with each year, or am I narrowing and deteriorating? Shall I be able rightly to fulfil my duties to the world in which I live if I allow myself to be frittered away in little nothings, and fail to strengthen and develop all my powers? Is it not my duty, even for the sake of others, to realise my best and highest self, and to make the most of all my capacities?"

## VICTOR HUGO ON THE FUTURE LIFE.

We cull the following from the "Notes and Comments" in the *Humanitarian*. Victor Hugo said many good things, but perhaps the best of all was the following expression of his belief in the future life. It may be commended to the latter-day disciples of Schopenhauer and Leonardi:—"I feel in myself," he said, "the future life. I am like a forest which has been more than once cut down. The new shoots are stronger and livelier than ever; I am rising, I know, toward the sky. The sunshine is on my head. The earth gives me its generous sap, but Heaven lights me with the reflection of unknown worlds. You say the soul is nothing but the resultant of bodily powers. Why, then, is my soul the more luminous when my bodily powers

begin to fail? Winter is on my head and eternal spring is in my heart. There I breathe at this hour the fragrance of the lilacs, the violets, and the roses, as at twenty years. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvellous, yet simple. It is a fairy tale and it is history. For half a century I have been writing my thoughts in prose and verse; history, philosophy, drama, romance, tradition, satire, ode, and song—I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say, like so many others, 'I have finished my day's work,' but I cannot say, 'I have finished my life.' My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare. It closes on the twilight to open with the dawn. I improve every hour because I love this world as my fatherland, and because the truth compels me. My work is only a beginning. My monument is hardly above its foundations. I would be glad to see it mounting and mounting for ever. The thirst for the infinite proves infinity."

#### LAZARUS IN HIS LAIR.

THE Rev. Arthur Robins, of Windsor, in the *Humanitarian* indites a scathing attack on the condition of our great cities, and while admitting that of late a good deal has been done by the churches to remedy and mitigate the evils that surround us, yet insists strongly upon the vast preponderance of the work undone.

#### A PICTURE OF LAZARUS.

Lazarus is, from his lair, a menace to society, for the reason that for his rescue there is yet no irresistible law; and there is, after this sort, no law only because the Church has been faithless to her duty and false to her commission. Lazarus, even in this year of grace—the grace of which has surely never reached his soul within his slum—has loved his lair rather than his life—darkness rather than light. He is not able to be taught the sanctifying things he ought to know, because the demoralisation of the home that he inhabits has made him unteachable. He has called evil good, and good evil, all his days. He has slept the sleep of the opiate of intense depravity, the drowse of the drug of unquenchable despair. Sometimes he has felt amidst the shadows of that slum that he has something less to hope for than has the brute beast in the shambles, for to him the decomposition of the inner life has been long enough a living death. Some one at his door may leave a tract which in its title asks him, "How's your soul?" and bids him in each page benignly to believe and be saved. Believe in what? What is the faith of Maypole Alley, Falcon Court, and Bier Lane? In everything unchaste, unconsecrated, and defiled. He has known no other influence ever since he was born. Where is the wife of his bosom, where are the children of his manhood? In the unrebuked licence of that lair his wife long since forgot her marriage vow, and has left that rookery lured by another mate. His sons—lewd fellows of the baser sort—have sucked in the slow poison of the slums almost with their mother's milk; and his daughters walked the streets as soon as they got into their teens. The hapless brood will presently lie down together, within one low-pitched little room, where modesty must have ever seemed to them as a dwarf, and lust a mighty giant. So in his lair outside the pure and sweet communion of whatsoever is most human and divine, has Lazarus, for all these years, forgotten in Whose Image he is made. Slain, in the end, as he is always by the slums, *the Church has let him die.*

#### LONDON IN 1894.

In London only, there are, at this present time, more than 50,000 families, who have, amongst them all, but one room to each family. Here, from the dawn of life until the going down of the sun thereof, is the baptismal vow, the Church's special charge, in the grip of a vice of vileness that is never relaxed. If cleanliness be, as it is not disputed, next to godliness, why should not salvation and sanitation have their holy humanising ties, and their consecrated spiritualising affinities? The baby life, if it be not early overlaid, has nothing pure to thrive on in that dread domain of demoralisation into which it is born. Fostered in families, in foulness, the girls are, by the lascivious lives of their elders and their fore-elders ever in their midst, forced into the ranks of the fallen before they are well in their teens; whilst boys and girls alike dwindle and deteriorate in moral stature, like the pigmies, stunted for lack of light, in the giant forests of Stanley's Darkest Africa. It is not only an East London experience of a "sweater's hell," but a most common one that "birth is the entrance to an environment from which there is no escape. At three years old baby lips lisp oaths so bestial as to be coarse in the mind of a savage; at six little girls are initiated by their mothers into practices so loathsome that the gorge rises at the thought; at ten the little ones are all alike unclean spirits limited in their power for evil only by their abilities." And have infamous dwellings aught to do with the creation of the infamous lives of such as dwell therein? Here is one of many dreadful, inhuman homes I have been bidden to, and only like, in my experience, to countless more as shameful, but as destitute both of sanitation as of shame. It was a little narrow two-roomed, house, that is, with just two rooms to constitute this home of human possibilities, *and nothing else besides.* Within, when I went that day, there dwelt a family of eight, husband and wife and six children, of all ages, the eldest a girl of twenty, and they slept four in a bed in one cramped cupboardlike room. The next week this household had increased, not quite legitimately, to ten. The wife had at her breast her new-born babe, whilst her eldest daughter, unabashed, showed me her bastard boy. There in a foul and filthy area, where no one would have put a brute beast with a pedigree, had been a double birth, with all the family assembled. There were five in a bed that day.

#### THE ROOT OF THE EVIL.

I asked the superintendent of police in a profoundly polluting district of a great city, where the slums have degraded human life down to the deepest depths of defilement and depravity, what, in his opinion, was the chief factor in filling the public-houses, and he answered, "the dreadful dens they dwell in. It is the slum that does it. If you tell those who live in them what is right it will never stick, where they are littered about anyhow. In such homes no good thing can live, and so they take to drinking on their way to the workhouse or the gaol." "Has not," I enquired, "all this education beaten back some of the evil influences of overcrowding in death traps?" To this he answered, "The bettering influence of all they learnt at school is bound to be lost when they get back to homes that are, most of them, a deal worse than stables, or sties or sheds. What they have learnt only teaches them to become shrewder knaves, and cleverer criminals. *It's all the home that does it.*" Where, in such homes, where every lust after evil things is heated by the fires of perpetual passion—a very *Gehenna* on each hearth—where there is often no more room to stand upright than there is inspiration to walk uprightly, can religion sow its seed or lift its beacon? The "beauty of holiness" is beaten back into the great dismal swamp of obscenity by the hideousness of unrighteousness.



## THE ORGANISATION OF MORAL FORCES.

THE *Arena* has taken the initiative in promoting a movement that shall result in the simultaneous endeavour on the part of the earnest men and women of the United States to perfect a National Union of Moral Forces that shall be permanent, and in the opinion of the Rev. Hiram Vrooman no better model after which to work can be found than the Baltimore Union, of which he was the originator.

## PURPOSE OF THE UNION.

The purpose of this association shall be to promote the good government, health, and prosperity of the City of Baltimore, to secure useful and prevent injurious legislation affecting its interests, to correct public scandals, grievances, and abuses, to restrain all forms of vice and immorality, and to encourage the co-operation of individuals, and existing societies aiming to advance these ends.

## A BOLD PROPHECY.

Let us imagine the effect, when the ideal of the *Arena* is fulfilled, and such a Union is perfected in every city of our country, with branches reaching into the agricultural districts and all centred into one common national organisation. A programme is outlined, the first point of attack agreed upon, one evil to be uprooted after another according to intelligent plan. On a given Sunday twenty thousand pulpits declare, at the same hour against the Christian heathenism that permits each year the sacrifice of thousands of children, all innocent and lovely and of our own race, on the altars of mammon erected in our factories. Imagine this followed by a united cry from the Press, which follows public opinion as the shadow follows the man, for the abolition of child-labour; and then the combined action against this evil of all the thousands of affiliated societies. The result would simply be—the evil abolished.

Now think of an organisation of this character being endowed with life and established permanently. One evil abolished, it turns its attention to another. The "sweat shop" with its train of evils—wrecked manhood, factory homes, consumptive workers, midnight toil, germs of pestilence thrown broadcast—is next attacked, and this monstrous production of civilisation cut from the social organism. Then these mighty forces, that have learned to act together and at once, turn their batteries upon illiteracy, upon unsanitary tenements, upon the condition of the children without playgrounds, upon the evils that have crept into our public schools; and, one after another, the things which the vast majority of men now agree upon are accomplished. In the *doing* of these things a public conscience is created, a general intelligence diffused, and a power for concerted action developed, before which the special interests that now govern society, control legislation, and dominate the world, will be scattered as an all-pervading fog disappears before the combination of the sunshine and a whirlwind.

And then, when these smaller reforms are accomplished, and faith in God and Good renewed once more, larger and

more far-reaching problems, now enveloped in midnight, would become as clear as day, and the world would have its youth renewed.

## THE TWO CAMPS AND THEIR METHODS.

The only hope for civilisation is that the moral elements of society shall also find some basis of union, and act as a unit in opposition to the belligerent activity of those interests whose very life depends upon the wholesale destruction of humanity. The saloon-keeper, the gambler, the brothel-keeper, the extortionate rent-taker, the professional politician, and the professional pickpocket do not discuss the different points of view from which they observe heaven, God, and the universe; but when they meet together they discuss the one all-important problem to them—how they can protect themselves from organised society, and continue, undisturbed, their merry feast on women's hearts and the souls of men and children. But when conscientious, man-loving, God-fearing members of churches and unbelieving idealists congregate they immediately break up into numerous groups,—because one believes in mass, another does not; one knows that prayer is answered, another lacks any experience which gives such knowledge; the party is divided concerning the divine efficacy of water in the washing away of sin, Adam's ancestry, the age of Noah, the depth of the water that landed him on Mount Ararat, or the natural history of a peculiar fish in whose stomach a certain ancient traveller found convenient lodging for three days of severe and extremely wet weather. But the modern conscience is becoming awakened as well as the modern intellect, and there is developing a strong yearning in the hearts of thousands, that the war on evil be made as scientific, as carefully planned, and as concerted and aggressively followed up, as the struggle against society by the special interests that prey upon it, or the brutal wars against human life engaged in by the barbarous organisations of prejudice and stupidity called Christian governments.

## DIFFICULTIES FACED.

Before a permanent union of moral forces is possible, the Protestants most interested must come to understand that centuries after our social ideal has become a fact, the Catholic Church will still be the source of religious life for millions of our fellow creatures. The Catholics must learn that ages after the good things of civilisation are made possible to all men, unnumbered hosts of conscientious people will still worship God without asking any advice whatever from the Pope, and the great governments of the world will still be free from the domination of any religious sect, whatever that sect's claim to universality may be. Christians all must know that in a future dim beyond the realisation of the social dreams of the present, some men, on account of their peculiar mental formation, will continue to look upon the universe without seeing the evidence of any perfect, creative intelligence; while the enthusiastic unbeliever and anti-religionist must learn that a million years after the realisation of his wildest dreams of earthly bliss, the majority of the human family will still believe and worship and meditate concerning those deep and terrible mysteries of life and death which in all probability the human mind can never fully know but must ever speculate about and aspire toward without being able to grasp. But although no idea concerning these mysteries will ever again furnish to man an all-conquering enthusiasm or universal religion, the ideal of this world made heaven and living men virtuous and happy is something that all will sometime agree upon, while differing concerning other worlds and other states of existence.



## SCIENCE AND THE INCARNATION.

THE Rev. Charles F. D'Arcy in the *Thinker* discusses in a very thorough and philosophical manner the crucial question at issue between the physical scientists and those who accept the Christian faith as the basis of their philosophy. The

## DOCTRINE OF CONTINUITY

is first of all stated. Nature is regarded as a mighty growth. Arising from comparatively simple beginnings, we are told, Creation has developed slowly through countless ages until it has attained its present marvellous complexity. Now, in this great process of growth all is gradual. There are no violent leaps. It would be as natural for the acorn to spring up in a night to the giant dimensions of the ancient oak tree, as for creation to develop in any other way than by the perpetual integration of minute differences. And, as in nature, so in life and society. Human progress in all its branches advances by slow degrees. Civilization is the work of ages. Arts do not shoot up in a moment, the product of an instinct suddenly arising in the minds of one generation. Sciences do not leap forth full-grown, Minerva-like, from the brains of men of genius. They develop gradually, thought suggesting thought, and experiment leading up to experiment. Even intellects of great creative power are unable to do more than put together, in new and surprising combinations, materials presented to them by the labour of centuries. This great universe is no mere machine, once formed and for all time fixed. It is a mighty organic growth, an Ygdrasil, whose roots are in chaos, and whose branches are in the heavens. And science is the story of its growing.

One result of this great conception is to open up a wonderful vista to thought. And as men gaze down the myriad ages of the past, and see in imagination the evolution of worlds and societies, it is no wonder if they feel somewhat dazzled and elated by the novelty and splendour of the scene, and dismiss with contempt old beliefs for which they think there is no space in all the long perspective. And certainly it does seem hard, at first sight, to find even one small niche for miracle anywhere in the lengthy aisles of the new temple. If it be an unvarying rule that every new product in the whole history of the world has been formed by the summing-up of minute differences, how can we hold to our belief in the sudden advent of the Christ of the Gospels—a Person endowed with unlimited miraculous powers, and, on the strength of those powers, claiming supreme dominion over the souls of men? What, then, becomes of the Incarnation, the central miracle of the Christian revelation, by which the Divine Word became flesh, and dwelt among men? If this law of continuity in development be true, is not the whole weight of evidence afforded by nature as to the mode of God's working against the mode of working ascribed to Him in Holy Scripture?

Here, then, is a very grave charge of overwhelming improbability brought against the whole Christian position. The objection is one of urgent importance; for, whether fully realized or not, it is in many cases the real ground of that contemptuous denial of the superhuman claims of Christ which characterizes so many modern thinkers.

## THE TRUE DOCTRINE.

The first thing to be noted about this continuity of development is that it has no right to be called a law of nature in the strict sense of the term. That is, it has not been proved to be an unvarying uniformity, like the law of gravitation. In the rigorous and strictly scientific sense of the word "proof," it has not been proved at all. It has merely been shown to be probably true within certain not very definite limits. It is, in fact, what logicians call an

*empirical law*; a valuable rule within those limits which observation or experiment has assigned to it, but, as every logician well knows, a most dangerous guide if trusted beyond its approved boundaries. But the universal application of an empirical law is always matter of suspicion, and is neither logical nor scientific. No first-rate physician believes in a heal-all, and no truly scientific intelligence will readily allow an empirical law to claim jurisdiction over all things Divine and human. Nor is it difficult to see that the limits of the rule may naturally be sought in unique cases, when phenomena arise which differ from their nearest neighbours in particulars so many and so peculiar as to suggest the occurrence of a "new departure" in the history of creation. And such is the life of Christ as compared with the lives of other men. So that he is but a poor logician who will summarily dismiss that life as incredible simply because it does not fit in with all that his ideas of continuity have led him to expect.

## SCIENCE NOT ALL CONTINUOUS.

But the discussion is not at an end. Let the questions be asked—Is there anything, outside of Holy Scripture, to prove that there are limits to the continuity of development? Does the story of creation contain any record of the sudden introduction, at definite epochs, of elements altogether new into the course of evolution? The answer to these questions must be an unqualified affirmative. For, instead of the evolution of the universe having been a continuous and uninterrupted growth from beginning to end, there is the very best evidence to prove that, at great turning-points in its course, there entered new elements or conditions, sudden changes of the most momentous kind, which must have been due to causes, or at least to processes, different in kind from any known to operate in ordinary experience. Thus the origins of matter, of motion, of life, and of intelligence are clearly indicated as instances of discontinuity in development. There may have been many more, but of these science has given actual proof.

He who believes that all nature is due to the working of Divine power will find it reasonable to recognize in these "new beginnings" the intervention of a special Divine initiative. None of the natural processes actually in operation can account for them. They are from their nature distinctly purposive. They are plainly designed for the express purpose of lifting the whole course of development from one level to another in ever-increasing altitude. They fill a position of vast importance, for they are definite changes introduced with a view to the working out of a world-embracing design. Upon the beginning of motion depended the whole mechanism of the heavens. In the primitive germ of life resided, if our modern teachers speak truth, the "promise and potency" of the multitudinous forms of living things. So that, however these changes were brought about, to us they are more than turning-points in evolution; they are also definite events which reveal the presence and operation of an originating power working throughout the vast scheme of nature with an intelligent purpose in view.

## THE PLACE OF THE INCARNATION.

The Incarnation was another instance of the intervention of the Divine initiative. In the fulness of time, all things having been made ready, came the Christ, the Beginner and the Beginning of a new, a spiritual order. The analogy seems to be remarkably accurate. In every case revealed by science, the previous state of things from the very first prepares the way for the new beginning, which makes its appearance as soon as the necessary conditions arise. So it was with the Christian revelation. The preparation for Christ in history—a favourite topic with

theologians ever since the time of Lessing—was marvellous in its completeness.

#### AN APPARENT DIFFICULTY.

But it may be said that the new beginnings in nature always consisted of minute differences, just enough to make a beginning, and no more; the Christ, on the other hand, is represented as the sudden blazing out of an amazing Personage endowed with miraculous powers—a Personage so different from ordinary men that His claim to Deity must be acknowledged to be valid.

It must be granted at once that the difficulty here presented is a serious one. If the beginning of life be taken as a typical example, the whole analogy seems to fail. The advent of Incarnate God is not, like the beginning of life, a minute innovation. It is no infinitesimal application of a new principle. It is, in the view of science, a breach of continuity the most gigantic imaginable. Between the crystal and the living protoplasm there is indeed a space which science cannot bridge; yet, compared with highly developed organisms, the first forms of life are of their kind infinitesimal. The passage from inanimate to animate nature was achieved by some power which introduced the new type of being sufficiently developed to be the germ of all living things, and no more.

But, in the advent of Incarnate God, creative initiative ascended at a leap from man to the very highest height of being. There can be no development beyond Deity. The contrast, in fact, between the two cases—the beginning of life, and the advent of Incarnate God, considered as both instances of new beginnings in the course of development—is the greatest possible. It is the contrast between the least and the greatest. Nothing could be less, from the standpoint of life, than the beginning of life as it actually happened. Nothing could be greater, from the standpoint of being, than the change from mere man to Incarnate God.

#### WHAT WE KNOW ABOUT BEGINNINGS.

It is a mistake to think of the origin of life as if it were the only perfect and typical example of a new beginning. There is another origin of which science can confidently affirm a great deal more than she can tell us concerning the beginning of life.

Motion had a beginning in time. It has been proved, with a rigour which few speculations about far-distant events can rival, that the dynamic activity of the material universe is not eternal. There was a beginning, and there will be an end. Energy of every kind is being gradually dissipated in the form of heat, and at some remote epoch, when the dissipation is completed, the light of glowing suns shall be quenched, the movements of circling worlds shall cease, and all nature shall sink into icy rigidity. The final condition will be a homogeneous distribution of energy throughout the entire mass of the material universe; the only scientific conception of chaos, or an unordered world. At present, therefore, instead of rising out of chaos by slow degrees, the *cosmos of energy is running down into chaos*. The beginning of all dynamic activity must therefore have been, not a slight difference in the distribution of energy, but a gigantic difference—a difference great enough to contain in it the potentiality of all movements that have happened from the beginning until now, and of all movements that will happen from the present time until the end. In fact, the Divine creative initiative, as it appears in the origin of motion, may not inaptly be described as a power which raised a storm in chaos so stupendous that its mere subsidence formed the worlds.

At some remote epoch in the past some power (not natural, in the sense in which we commonly speak of nature) created a vast difference in the distribution of

energy. Ever since that primeval event, the energy of the entire cosmic system has been running down towards that dead level which would consist in its homogeneous distribution in the form of heat throughout the whole mass of the material universe. In this great process of running down to the dead level is included all the dynamical processes of nature; all processes which have taken place from the beginning, and all processes which will take place until the end is reached. The first event of the whole history was the creation of a difference vast enough to account for the whole dynamical activity of the system of nature.

In the face of such a fact as this—a fact for which there is proof of the most rigorous kind—it is absurd to speak of an ascertained method of the Divine initiative according to which "new beginnings" only arise as minute differences. In the most characteristic instance known—the instance concerning which there is most certain information—the change made, the difference created, was the greatest possible.

#### THE NEW CREATION.

Now, so it was when "the Word became flesh." The advent of Incarnate God was no slight difference, no infinitesimal application of a new principle. In that great event the Divine initiative passed in a moment upwards from man through the whole scale of superior being, and the "new creation" began with its maximum. And as the great creative impulse which set the whole mechanism of the material universe in motion contained the potency of all cosmic processes, so in the Holy Child of Bethlehem was contained the potency of the "new heavens and the new earth, wherein dwelleth righteousness."

#### THE RELIGION OF ROBERT BROWNING.

WITH the controversy still fresh in our memory that arose out of Mrs. Sutherland Orr's article on this question, we turned to the notice of the "Religion of Browning's Poetry," by the Rev. M. J. Savage, in the *Arena*, hoping to find a rather more adequate treatment of the problem; but we did not find it. Professor Henry Jones's book on "Robert Browning as a Philosophical and Religious Teacher" still remains the most complete and pregnant work on the subject. Mr. Savage, however, writes interestingly round the theme, and is strongest in his treatment of Browning's

#### VIEW OF LIFE.

Browning did not believe that anything was essentially or permanently evil. It follows that he believed that, through the strange, dark or bright, processes of life all souls were, somewhere and somewhere, to be developed. He believed, then, in a full, strong, active life. He held it better and more hopeful that all the powers and possibilities of a soul should be brought into full and active play, even though misdirected, than that the life should be negative and undeveloped, even though innocent. For the positive active man becomes something and gets somewhere. Though wrong at first, he becomes a power, and power is capable of good when the good is found; while weakness is not only incapable of good, but may get in the way and become, negatively, the cause of more evil than are the strong in their misdirected efforts. Whatever the doubts or speculations of our poet, one great faith runs, like a keynote, through all the harmonies and discords of his life. This faith he utters in the famous song in "Pippa Passes"; and it rings out like the clear tones of some unseen bell:—

"God's in His heaven,  
All's well with the world."

## THE ANTI-CATHOLIC CRUSADE IN AMERICA.

THE year of the Parliament of Religions witnessed a most discouraging outbreak of rancour in the United States. So writes Dr. Washington Gladden in the *Century*, and proceeds to detail the nature and methods of the new Anti-Roman movement, the perusal of which should cause us to blush for those who profess and call themselves Protestants. A more inopportune moment could not have been chosen, because of the

## CHARACTER AND POLICY OF LEO XIII.

The occupant of the papal throne is perhaps the most enlightened and the most progressive pontiff who has ever occupied that throne; the whole policy of the Church under his administration has been tending toward a reconciliation with modern civilisation, thus in effect reversing the tendencies of the preceding reign; the right of the people to govern themselves under republican forms has been distinctly affirmed by Pope Leo XIII.; his deliverances upon the social question have manifested a large intelligence and quick human sympathy; and we are told by those who ought to know that the Pope is not alone in this liberalism—that he is heartily supported by the whole Curia, and by public sentiment at Rome.

## PROTESTANT SECRET ORDERS.

Several secret orders are taking part in this crusade. Just now they are very strong in Ohio and in Michigan, and in all the States farther West. I learn that many of the local governments in Eastern Michigan are in their possession; in some portions of Ohio they have been able to control municipal elections. In my own county, at the last election, every man but one upon the county ticket of one of the parties was reputed to be a member of one of these orders. It was also said, during the campaign, that a large proportion of the legislative candidates of one of the parties belonged to this order.

The methods employed by these orders in gathering their adherents seem to be tolerably uniform. The campaign opens with the furtive circulation of certain documents. The first of these is generally a paper entitled, "Instructions to Catholics." It is printed in the form of a leaflet, and handed from one to another. The first copy which was placed in my hands was supposed by my informant to be a veritable letter of instructions issued by the Roman Catholic authorities, a copy of which had by some secret means been obtained. In the newspapers of the order this document is also kept standing. The headlines under which it commonly appears are such as these: "Instructions to the Catholics. Platform of the Papal Party as Laid Down by the Pope. Pecci's Hands Busy in American Affairs." After a preamble addressed "To Our Beloved Children in the Faith," these hierarchs are made to say, "We here announce and publish the following platform of principles, or orders, from the Holy See." The document bears the *official signatures of eight archbishops*, with the counter-signature and confirmation of Cardinal Gibbons. It is said to have been "decreed and ordered by the provincial council at their session, August 5, 1890." Those in whose hands this document is placed are thus expected to regard it as a veritable official utterance of the highest Roman Catholic authorities in this country.

Another document of a still more astonishing nature has also been freely employed. This is a pseudo-encyclical of Pope Leo XIII. addressed "to the Jesuits, patriarchs, primates, archbishops, and other ordinaries," and

"given at St. Peter's, Rome, on December 25th, 1891, the fifteenth year of our Pontificate." In this the Pope is made to declare that this continent, discovered by Columbus, belongs to him; that he has long forborne to take forcible possession of it, but that the time has now come.

## HOW ORGANISED.

When the ground has been well prepared by the dissemination of such dreadful documents and such harrowing tales, the work of organisation proceeds. The meeting-places of these orders are intended to be secret; all their operations are carried on in the most stealthy manner. It will be readily seen, however, that a class of persons who could accept as genuine the documents which I have described would not be likely to preserve such secrets, and the existence and the main purpose of these orders speedily transpire.

Chief among these anti-Catholic secret orders is the American Protective Association, better known by its initials. The platform of principles which this order publishes in the newspapers sounds well; most platforms do. It is not, however, always easy to find in its platform the animus of a political party; much less safe is it to accept those statements of its designs which a secret political society publishes in the newspapers. If its real purposes could be published in the newspapers, there would appear to be no reason for secrecy.

## THE TWO PLATFORMS.

The platform of the A.P.A. makes these declarations: We attack no man's religion so long as he does not attempt to make his religion an element of political power. We are in favour of preserving constitutional liberty and maintaining the government of the United States. We regard all religio-political organisations as the enemies of civil and religious liberty. This is the exoteric doctrine. The esoteric differs widely, as may be seen by comparing these statements with the oath taken at their initiation by all members of the order. The cardinal obligations of this oath are two: (1) A promise never to favour or aid the nomination, election, or appointment of a Roman Catholic to any political office. (2) A promise never to employ a Roman Catholic in any capacity if the services of a Protestant can be obtained.

## THE DEFENCE.

The silence of the pulpit in many instances is explained by the fact that members of the church are members of the order, and the pastor is unwilling to alienate any of his supporters. There are few churches, I suppose, in the Western cities in which members of this order are not found. But a more influential reason for this silence is a feeling which is shared by the great majority of Protestant ministers, that Roman Catholics, as such, are a very dangerous class of persons, and that any kind of opposition to them is therefore to be welcomed. The extermination or repression of the Roman Catholic Church seems to these pious men a desirable end, and they are therefore inclined to argue that any means to that end are justifiable.

The common excuse for these methods offered by men who are capable of reasoning about them is that they are simply retaliatory; that Roman Catholics have been practising similar outrages, and that Protestants are only trying to get even with them. One of the apologists of the A.P.A., in a letter to me, says, "It is a question of organisation and methods against organisation and methods, and Catholics have had more than a quarter of a century the start." The implication seems to be that Protestants must push the worst methods of the Romanists with all the greater diligence now that they have taken them up.



Dr. Gladden, in conclusion, expresses the belief that the prevalence of this insanity will be brief, but that it may spread widely enough and last long enough to do incalculable mischief, and calls upon all Protestants to consider well their responsibilities in relation to this epidemic, for if the leading Protestant clergymen in any large town will but speak out clearly, the plague will be stayed or abated.

#### THE NEW BIBLE.

DR. WASHINGTON GLADDEN, in an interesting article in the *Arena*, deals with the changed position of the Bible in the light of the new criticism. If the Bible is, as we often say, the Book of Life—the Living Book—then in some way it must conform to the law of life. It is not a crystallisation or a petrification; it is an organism, and must thus be undergoing some kind of organic changes. This does not signify that there is need of any important alteration in the bulk of the book. The area of the well-tilled garden does not change, and there is not much addition to, or subtraction from, the amount of the soil; but the forms of life are constantly changing. So, if the Bible is a living book, the spirit of life, working upon its materials, will be constantly changing its forms, and presenting its truths in new aspects to men.

The Bible is not the same book to the men of the nineteenth century that it was to the men of the sixth or the men of the sixteenth century. It was a new book when Luther discovered it in the saving love of God for men. It was a new book when the Wesleys and Whitefield brought its message home to the individual. It was a new book when Garrison and Whittier made it thunder against human slavery. Always it has been taking on new forms and new meanings; the wonderful thing about it is the constant response which it makes to the changing conceptions and the changing needs of the human soul.

#### WHAT THE CHANGE IS.

We have come to understand much more perfectly its human elements, and to make proper allowance for them. We have learned that the treasure is in earthen vessels, not less when it is written in a book than when it is embodied in a man. If Moses and David and Isaiah and Paul and James and John were erring men, we think it probable that the books written by them are not inerrant. We believe that they were true witnesses, and that they had some sublime truths to communicate; but we find no evidence that they were ever guaranteed against mistakes. This does not lead us to cast them aside as valueless. We put the utmost reliance on the word of many whom we know to be fallible; if they should assert their infallibility, our confidence in them would be weakened; though they make no such claim, we trust them utterly. We listen with the utmost reverence to the words of Isaiah and Paul, because we have found them to be men of the deepest spiritual insight, profoundly learned in the lore of the Spirit—nay, because we believe that the very truth of God abides in them and finds utterance in their words. We cannot help recognising their defects and limitations; we see that they sometimes make mistakes in their history and slips in their logic; but this in no wise discredits their message when they speak of those deep things which they do know, and testify of the truth which, with the inward vision, they have seen.

Scholars have shown us that several of its books which

were formerly ascribed to single authors are compilations of documents; that many of them appeared at a much later date than that which tradition had assigned to them; that much which was once thought historical is poetical or allegorical. They have shown us that most of the Pentateuchal legislation must have originated after the time of Samuel, and could not have come from the hand of Moses; that some passages in the prophets, formerly supposed to be predictive, were written after and not before the events which they describe. They point out to us in a large number of cases the same story twice told, with very important discrepancies in the narratives; the composite nature of the books is thus indicated. Thus it becomes absurd to ascribe such a product to omniscience; the traces of human imperfection are over it all.

And yet the real value, the real divinity of the book is not obscured. The earthen vessel, with all its flaws, is plainly visible; so is the treasure it contains. The divine leadership of Israel; the constant disclosure to this people of the great facts of the spiritual realm; the flood of light which constantly poured upon them from on high, purifying their ideals, kindling their hopes, and leading them onward in the way of righteousness—all this is written large over all this history.

#### THE REAL WORTH OF THE BIBLE.

Does the Bible indeed contain a veritable revelation of the truth of God? Is it the bread of life which satisfies the hunger of the human soul? So I believe; and if this be so, the solicitude of some good people about the Holy Book is quite superfluous. The Bible is in the world; it is in the hands of hundreds of millions of men and women of all kindreds and tongues; it has entered into the very life and thought of the foremost nations of the world; it can no more be put out of the world than gravitation can be put out of the world; and being here, and possessing such powers, does any one imagine that it can be prevented by the arguments of critics from exercising them? There is the sun in the sky; certain theories are held of its origin, of its present constitution, of the nature of the force of which it is the magazine. Suppose that these theories should be successfully assailed; suppose that it should be proved that the sun did not originate in the way that we have been taught; would that blot the sun from the heavens or weaken his power over the earth? Should we not still see and feel his genial might, breaking the fetters of the frost, kindling life in the clods, clothing the fields and the forests with verdure and fruit, painting the lily and the rose? How much difference would it make with the light-bringing, life-giving empire of the sun if the physical theory of his origin were overthrown?

Is not the case of the Bible something like this? If the life and the love of God are in this book will they not make themselves known? Can unbelief hide them? Can any mistaken criticism shut them out of the hearts of men? The people who have this Bible in their hands, and who know that it brings to them wisdom, hope, and strength—will they not bear testimony? If life and healing and comfort are in the Book, and men and nations are finding them there every day, how can that fact be concealed? It seems to me that those who are in constant panic for fear that the influence of the Bible will be impaired, show themselves to be profoundly sceptical as to the real worth of the Bible. The Bible is its own best defender. Men's theories about it well may change; men's theories about the starry firmament have often changed since the creation, but Sirius is just as bright to-day as when Adam walked in Eden, and Orion's Belt and Cassiopeia's Chair have lost none of their lustre since Abraham watched them from the Mesopotamian hills.



## THE NEW HEDONISM.

HEDONISM, we may explain for the benefit of a few of our readers, means pleasure or happiness, and the New Hedonism is the subject of an article in the *Fortnightly*, written by Mr. Grant Allen in his most approved "cruel and hateful" style. The epithets are Mr. Allen's estimate of Carlyle's Gospel of Virtue. This is his text. The old asceticism said, "Be virtuous, and you will be happy." The new hedonism says, "Be happy, and you will be virtuous."

## ITS PHILOSOPHIC BASIS.

Now, the philosophic basis of the new hedonism has already been amply elaborated in ethical works by many serious and systematic thinkers. No further need exists at present for the deliberate setting forth in reasoned form of hedonistic principles. What is wanted to-day is rather the popular propagandism of ideas and beliefs already reached by evolutionary moralists. When supernaturalism fell, as fallen it has for reasoning creatures, asceticism fell with it. The rules of life which should govern a rational being in a world of matter and energy, undominated by a malignant supreme being, have been fully elucidated from the philosophic standpoint. The next thing to do is to sow the new truths broadcast among the people at large, to preach the gospel in plain language to all the world without fear or favour. Especially is it necessary for the priests of hedonism to battle down the strange obscurantist misconception which represents their doctrines as in some way less pure, less noble, less ideal, and less beautiful than Christian ethics. The day is at hand when all this should be reversed. The hedonist should take high ground and speak with authority. He should be filled with the consciousness of the moral dignity and value of his creed. He should assume his proper tone of superiority to the narrow and vulgar morality which he is engaged in fighting. He should point out with contempt the low ideals, the base results, of the ascetic creed. He should realise that he is the pioneer of a loftier faith, predestined hereafter to transform humanity. And he should succeed in making others realise it also.

## A NEW MOTTO.

A "woman's-right woman" gave me some time since a watchword which would form a perfect motto for a hedonist society. It was this—"Self-development is greater than self-sacrifice." Oddly enough, self-evident as this proposition seems to any enlightened mind the moment it is formulated, I find it greeted with surprise and hesitation among average Philistines wherever it first shows itself.

Self-sacrifice is impossible as an aim in itself; self-development is possible, reasonable, and consistent. It is capable of being "a law to all rational beings." If we all sacrificed ourselves, habitually and always, the world would be so much the more wretched in consequence; if we all developed ourselves to the utmost of our ability, the world would be so much the richer and happier. Universal self-sacrifice is a meaningless conception. If one person sacrifices himself or herself for the sake of another, it is in order to make that other the happier. And if the other too lightly accepts the sacrifice, there is wrong and injustice. Most often, indeed, we feel called upon to sacrifice ourselves through some act of selfishness or wrongdoing on the part of our neighbours. Sacrifice is then in itself by no means a good thing; at best it is but a *pis-aller*. It is forced upon us as a bad necessity by untoward circumstances. If others could be as happy without the need for our sacrificing ourselves, we should all be gainers. But Christianity has so exalted this false ideal of self-sacrifice as in itself a good thing that

most people are genuinely shocked to hear it even called in question. They do not see that they are apologising for injustice and setting up an impossible and nugatory standard of moral action. Indeed, they are afraid to reason upon ethical subjects at all, lest their whole house of cards should come down about their ears and collapse eternally.

## SELF-DEVELOPMENT.

Self-development, on the contrary, is an aim for all; an aim which will make all stronger, and saner, and wiser, and better. It will make each in the end more helpful to humanity. To be sound in wind and limb; to be healthy of body and mind; to be educated, to be emancipated, to be free, to be beautiful—these things are ends towards which all should strain, and by attaining which all are happier in themselves, and more useful to others. That is the central idea of the new hedonism. We see clearly that it is good for every man among us that he and every other man should be as tall, as strong, as well-knit, as supple, as wholesome, as effective, as free from vice or defect as possible. We see clearly that it is his first duty to make his own muscles, his own organs, his own bodily functions, as perfect as he can make them, and to transmit them in like perfection, unspoilt, to his descendants. We see clearly that it is good for every woman among us that she and every other woman should be as physically developed and as finely equipped for her place as mother as it is possible to make herself. We see that it is good for every woman that there should be such men, and for every man that there should be such women. We see it is good for every child that it should be born of such a father and such a mother. We see that to prepare ourselves for the duties of paternity and maternity, by making ourselves as vigorous and healthful as we can be, is a duty we all owe to our children unborn and to one another. We see that to sacrifice ourselves, and inferentially them, is not a thing good in itself, but rather a thing to be avoided where practicable, and only to be recommended in the last resort as an unsatisfactory means of escape from graver evils. We see that each man and each woman holds his virility and her femininity in trust for humanity, and that to play fast and loose with either, at the bidding of priests or the behest of puritans, is a bad thing in itself, and is fraught with danger for the State and for future generations.

## A TEST CASE.

Now, there is one test case which marks the difference between the hedonistic and the ascetic conception of life better than any other. I am not going to shirk it. On the contrary, it is for its sake that I pen this article. I mean, of course, the question of marital and parental relations. Obscurantists at the present moment are fully convinced that the breakdown of supernaturalism and the growth of a rational conception of the universe has brought us to the verge of a moral cataclysm. Over and over again they ask us, in plaintive tones, like so many parrots, "If you take away religion, what have you to put in its place?" They might as well ask, "If you take away the belief in the good luck of horseshoes," or "If you take away from the Fijian his cannibal sacrifices, what will you give him instead of them?" The simple answer is, Nothing. No emancipated man feels the need of aught to replace superstition. He gets rid of his bogies, root and branch, and there the matter drops for him. The grounds of morality remain wholly unaffected. And even the obscurantists themselves do not really believe that murders, bank robberies, violent assaults, petty larcenies, would be any more common than now if all men ceased to wear silk hats on Sunday, or to believe in the remote terrors of a visionary hell and an indefinite judgment. When they

talk of moral cataclysms, they are thinking of one thing, and one thing alone, the sexual relation. That is all they mean. They imagine that to remove the supposed religious restraints on passion would be to inaugurate an era of unbridled licentiousness. They have somehow persuaded themselves that Christianity is the sole bar which prevents us from wallowing in filth like swine; and that to get rid of Christianity would be fraught with some serious moral peril for the race. They think so ill of our kind that they imagine it is only restrained by silly taboos and puerile superstitions from the filthiest excesses.

This is a legacy of savagery. From beginning to end, there is no feeling of our nature against which asceticism has made so dead a set as the sexual instinct. It has spoken of it always as one of "the lower pleasures"; it has treated it as something to be despised, repressed, vilified, slighted. It has regarded it as a function to be ashamed of, a faculty allied to all things gross and coarse and evil—a mark, as it were, of our "fallen" condition. I maintain, on the contrary, that everything high and ennobling in our nature springs directly out of the sexual instinct. Its alliance is wholly with whatever is purest and most beautiful within us. To it we owe our love of bright colour, graceful form, melodious sound, rhythmical motion. To it we owe the evolution of music, of poetry, of romance, of *belles lettres*; the evolution of painting, of sculpture, of decorative art, of dramatic entertainment. To it we owe the entire existence of our aesthetic sense, which is, in the last resort, a secondary sexual attribute. From it springs the love of beauty; around it all beautiful arts still circle as their centre. Its subtle aroma pervades all literature. And to it too we owe the paternal, maternal, and marital relations; the growth of the affections, the love of little pattering feet and baby laughter; the home, with all the associations that cluster round it; in one word, the heart and all that is best in it.

#### HEDONISTIC MARRIAGE.

I do not believe that our existing system of marriage and harlotry—or ought we not rather to say of harlotry and marriage?—is a divine institution. No doubt, when any large proportion of us are enlightened hedonists, our sex relations will be remodelled. They would stand remodelling. An evening walk from Charing Cross by Leicester Square to Piccadilly Circus will serve to show the most abandoned optimist that they are not quite perfect. A system which culminates in the divorce court, the action for breach of promise, seduction, prostitution, infanticide, abortion, desertion, cruelty, husband-poisoning, wife-kicking, contagious disease, suicide, illegitimacy, unnatural vice, the Strand by night, the London music halls, might surely be bettered by the wit of man. Hedonism, I believe, may introduce a new system. But hedonists venture to hope that it will not include the selling of self into loveless union for a night or for a lifetime; the bearing of children by a mother to a man she despises or loathes or shrinks from; the production by force, sanctified by law, of hereditary drunkards, hereditary epileptics, hereditary consumptives, hereditary criminals. We shall expect in the future a purer and truer relation between father and mother, between parent and child. We shall expect some sanctity to attach to the idea of paternity, some thought and care to be given beforehand to the duties of motherhood. We will not admit that the chance union of two unfit persons, who ought never to have made themselves parents at all, or ought never to have made themselves parents with one another, can be rendered holy and harmless by the hands of a priest extended to bless a bought love, or a bargain of impure marriage. In one word, for the first time in the

history of the race, we shall evolve the totally new idea of responsibility in parentage. And as part of this responsibility we shall include the two antithetical, but correlative, duties of a moral abstinence from fatherhood or motherhood on the part of the unfit, and a moral obligation to fatherhood and motherhood on the part of the noblest, the purest, the sanest, the healthiest, the most able among us. We will not doom to forced celibacy half our finest mothers. If this be a low view of the sexual function, I am content to abide by it. It seems to me, at any rate, a good deal better than the one whose results meet my eye every day in the morning papers.

Well, if happiness be the only end of marriage Mr. Grant Allen may be right, but Christ did not think so. And by insisting on the permanence of the marriage tie, He emphasised the ideas of duty and discipline as well as that of love; and by making marriage essentially spiritual, he elevated it not into an ascetic region, for that is not the true antithesis, though it is the only one Mr. Allen admits, but into the realm of service and true self-sacrifice, and, as a writer in the *British Weekly* well pointed out the other day, the Churches must be true on this question to Christ's teaching if they are to hope to combat the evils of the day. Mr. Allen may call his system Hedonism if he chooses. There is another and a better term that more accurately describes it—Selfishness; and selfishness (as Mr. Watson's article elsewhere quoted, says) is the root of Sin.

#### HOW TO PREPARE SERMONS.

THE *Homiletic Review* contains two papers of sound counsels concerning the preparation of sermons, and while it is true that every preacher must, if he be a true man, work out his own method, yet everyone can gain some knowledge from the experience of others.

#### DR. JOHN HALL'S METHOD.

The first is by the Rev. Dr. John Hall, of New York City, who describes himself as putting on paper, in the order in which to preach them, all the thoughts to be given out, in the clearest, simplest, and most appropriate language present to the mind, including Scripture references, applications to the people, and such illustrations as appeared to be helpful to the hearers and in harmony with the theme. The pages so written, down to the Amen, are then read over, sometimes amended, rarely abbreviated (for an hour was the ordinary time for a sermon; Dr. Hall is speaking of his method as he adopted it when he was thirty, and it is substantially unchanged now), read over perhaps a second time, often late on the Saturday night, read over again on the Sabbath before the hour of service, and then laid on the study-table till the preacher's return, when they were again glanced over, and if a paragraph or illustration had been omitted, a pencil line would be run down the side of it, not unfrequently with the feeling that the people had not lost much by the failure of memory, for, had there been a natural *nexus* the thing would have come in its place. Every word is not written down, nor every word in full. One learns to contract sentences, keeping in its place every determining word, and to contract also familiar words.

It would be natural to say, What is the use of writing in this way? One has often general ideas, indefinite views, partly from the feeling, partly from the judgment. To put them down distinctly tends to remove the nebulous element and makes them *communicable*; for how can an audience catch an idea which the speaker cannot put into lucid expression? Conciseness is thus produced, and the mind is helped to follow the natural sequence of ideas.

What one sees under heads I., II., III., with perhaps orderly items (1), (2), (3), and practical applications (a), (b), (c), will usually be more orderly, easier of recollection, and more intelligible than would be an extemporaneous address, however much thought out. There is, moreover—the writer now speaks for himself—a certain relief to the mind when one can say to his own conscience, "It is a poor sermon for such a grand theme, but it is the best that I can do."

DR. WM. CURTIS STILES'S SUGGESTIONS.

Dr. Wm. Curtis Stiles, of Jackson, Mich., goes radically to the very core of another phase of sermon-making, and recommends strongly the making ready of the preacher himself. Indeed, he is almost tempted to advocate the entire cessation of sermon-making, because from some points of view it is not improbable that many good preachers have been ruined by it. When a man puts something he has manufactured in place of himself and at the expense of his own development, it is homiletical existence for the sermon, but it is liable to be homiletical death to the preacher. He has *made* somewhat, but he has not thereby *become* somewhat. His suggestions, then, are these: The minister is to stop sermonising and to go to preaching. The *man*, and not his instrument, is the thing to be trained and finished. It matters not that the sermon is full of thought if the man behind it be not full of power to send the thought out. It matters little how spontaneous may be the sermon if the man behind it is full of sermons. A preacher with a message, himself trained, filled, plethoric with material, and logical in his practised habits, perpetually in a spiritual glow, from such a man you shall get a sermon whenever he opens his mouth.

To train, therefore, the preacher, is the prime necessity, so that given consecration and average spiritual gifts of repression and feeling (this is probably a misprint for expression and feeling), every such man may largely dispense with set and laborious sermon-making after a time. The first requisite is study, by which material is accumulated, and a training of the memory is better than the accumulations in scrap books. In the hour of inspiration while I preach, a thousand half-forgotten facts and illustrations flood over me. They come themselves, but they come because I put them away in the mind and not in a memorandum book. *So keep full of material.*

The second requisite is discipline in composing which two great processes furnish, writing and mind reading aloud. The third is conversation, for nowhere else does material become so flexible, and the ideal preaching is of the same kind—spontaneous outflow of personality, impressing itself on others.

These three things will make a preacher, and when he is made the preacher will take care of the sermon. The sermon will make itself, for verily every man is greater than his tool.

#### THE PREMIER IDEAS OF JESUS.

"SIN an Act of Self-Will" is the subject of the Rev. John Watson's instalment of his pregnant series of articles under the above title which are appearing in the *Expositor*, as we noticed last month.

SIN AS CONFESSSED BY LITERATURE.

Sin is the ghost which haunts Literature, a shadow on human life, which no one admits he has seen, and which an hour afterwards asserts itself. Define sin with anything like accuracy, and it will be denied; be silent as if you had not heard of sin, and it will be confessed. Literature oscillates between extremes, and affords an instruc-

tive contradiction. As the record of human experience it must chronicle sin; as the solace of the individual, it makes a brave effort to ignore sin. You hear the moan of this calamity through all the work of Sophocles, but Aristophanes persuades you that this is the gayest of worlds, and both voices were heard in the same theatre beneath the shadow of enthroned wisdom. Juvenal's mordant satire lays bare the ulcerous Roman life, but Catullus flings a wreath of roses over it, and they were both poets of the classical age. A French novelist, with an unholy mastery of his craft, steeped us in the horrors of a decadent society. A French critic, with the airiest grace, exclaims: "Sin, I have abolished it." Literature has confessed this mysterious presence twice over, in the hopeless sadness of the austere school which acknowledges it, in the nervous anxiety of the lighter school which scoffs at it.

SIN AS TREATED BY PHILOSOPHY.

Philosophy has been, for the most part, distinguished by its strenuous treatment of the moral problem, but has been visibly hampered by circumstances, being in the position of a court which cannot go into the whole case. Sin may be only a defect, then philosophy can cope with the position; but it is at least possible that sin may be a collision with the will of God, then Philosophy can afford no help. Spiritual affairs are beyond its jurisdiction; they are the department of Religion. Within the range of Philosophy the Race has not gone astray; it has simply not arrived—humanity is not diseased; it is only poorly developed.

SIN IN BUDDHISM.

"The cardinal question is that of sin," says Amiel, with his fine ethical insight; and if it be an essential condition in every religion that it deal with sin, then, excluding Judaism as a provisional and prophetic faith, there are only two religions. One is Christianity, and the other is Buddhism, and the disciples of Jesus need not fear a comparison. When Jesus and the founder of Buddhism address themselves to the problem of evil, the "Light of Asia" is simply a foil to our Master. He identified evil with the material influences of the body, as if a disembodied spirit could not be proud and envious; Jesus traced evil to the will, and ignored the body. He proposes to cleanse the soul by a life of meditation, as if inaction could be the nursery of character; Jesus insists on action, the most unremitting and intense. Finally, the great Eastern held out the hope of escape from individual existence, as if that were the last reward for the tried soul; our Master promised perfection in the kingdom of heaven. Both systems recognise the supreme need of the Race, which is a favourable omen; they differ in the means of its relief. Buddhism amounts to the destruction of the disease, and the extinction of the patient. Christianity compasses the destruction of the disease, and the salvation of the soul. Tried by the severest test of a Religion, Jesus alone out of all masters remains: He saves "His people from their sins."

SIN AS TREATED BY CHRIST.

The conventional history of sin has three chapters—origin, nature, treatment. It is characteristic of Jesus that He has only two: He omits genesis, and proceeds to diagnosis. It is for an instant a disappointment, and in the next a relief: it remains for ever a lesson. Among all the problems upon which the human intellect has tried its teeth, the origin of evil is the most useless and hopeless, the most fascinating and maddening. Eastern religions have played the fool with it, Christian theology has laboured it without conspicuous success. Science has recently been dallying with it. It is a kind of whirlpool which sucks in the most subtle intellects, and re-



duces them to confusion. Jesus did not once approach the subject; He alone had the courage to leave it in shadow. Jesus must have been taught the story of the Fall, and in after years He endorsed its teaching. He clothed that lovely idyll with a modern dress, and sent it out as the Parable of the Prodigal Son. It is always a startling transition from the theologians to Jesus, and it gives one pause that the supreme Teacher of religion did not deliver Himself on original sin. But it is a fact, and Jesus had His reasons.

#### JESUS AND INDIVIDUALISM.

For one thing, any insistence on heredity would have depreciated responsibility, and Jesus held every man to his own sin. Science and theology have joined hands in magnifying heredity and lowering individuality, till a man comes to be little more than the resultant of certain forces, a projectile shot forth from the past, and describing a calculated course. Jesus made a brave stand for each man as the possessor of will-power, and master of his life. He sadly admitted that a human will might be weakened by evil habits of thought (St. John v. 44); He declared gladly that the Divine Grace reinforced the halting will (St. John vi. 44), but, with every qualification, decision still rested in the last issue with the man. "If Thou wilt, Thou canst make me clean," as if his cure hinged on the Divine Will.

#### THE THREEFOLD DIAGNOSIS OF SIN.

If one be still disappointed with the marked silence of Jesus on the genesis of sin, let him find his compensation in Jesus' final analysis of sin. Two teachers had attempted the diagnosis of sin before Jesus, and Jesus included their conclusions. Moses had wrought into the warp and woof of Jewish conscience the conviction that sin was a crime against the Eternal, and the Psalmists had invested this view with singular pathos. It mattered not what wrong a man did; it was in the last issue the heart of God he touched. And God only could loose him from the intolerable burden of guilt. Sin was not only the transgression of a law written on the conscience, it was a personal offence against the Divine love. Jewish penitence therefore was very tender and humble. "Against Thee, Thee only, have I sinned," Jesus, in His Monograph on sin, incorporates this discovery (Ps. li, 4) when He makes the prodigal say, "Father, I have sinned against heaven and in Thy sight" (St. Luke xv. 21), and when He teaches to pray, "Forgive us our trespasses as we forgive them that trespass against us." Jesus took for granted that sin was a crime.

Plato made the next contribution to the science of sin. He approached the subject from the intellectual side, and laid it down, with great force, that if we knew more we should sin less; and if we knew all we should not sin at all. This view has been discredited by the reduction of knowledge to culture when it is at once contradicted by history, for the Renaissance, say in Italy, was a period of monstrous iniquity. Read vision for knowledge, and this view verifies itself, for if our human soul saw with clear eye the loathsome shape of moral sin and the fair proportions of moral beauty it would not be possible to sin. Jesus lends His sanction to Plato when the prodigal comes to himself, and, his delirium over, compares the far country, in its shame and poverty, with his father's home where the servants have enough and to spare. When Jesus insists "Repent," He makes the same plea, for repentance is awaking to fact. It is a change of mind (*μετάνοια*). Jesus also believed that sin was a mistake.

#### THE ANALYSIS OF SIN.

Where Jesus went beyond every other teacher was not in the diagnosis of sin: it was in its analysis. He was

not the first to discover its symptoms or forms, but He alone has gone to the bottom of things and detected the principle of sin. Wherein does sin consist? is the question to which one must come in the end. Jesus has answered it by tracing down the varied fibrous growth of sins to its one root, and so, while there are many authorities on sins, there is only one on Sin. Tried by final tests, and reduced to its essential elements, Sin is the preference of self to God, and the assertion of the human will against the will of God. With Jesus, from first to last, Sin is selfishness. Sin is not merely a mistake or a misfit; it is a deliberate mischoice. It is moral chaos.

#### THE PARABLE OF SIN.

Jesus cast His whole doctrine of sin into the Drama of the Prodigal Son, and commands our adherence by its absolute fidelity to life. The parable moves between the two poles of ideal and real human life—home, where the sons of God live in moral harmony with their Father, which is liberty—and exile, where they live in riotous disobedience, which is license. He fixes on His representative sinner, and traces his career with great care and various subtle touches. His father does not compel him to stay at home—he has free will. The son claims his portion—he has individuality. He flings himself out of his father's house—he makes a mischoice. He plays the fool in the far country—this is the fulfilling of his bent. He is sent out to feed swine—this is the punishment of sin. He awakes to a better contrast—this is repentance. He returns to obedience—this is salvation. Salvation is the restoration of spiritual order—the close of a bitter experience. It is the return of the race from its "Wander Year."

#### THE REMEDY.

"The Son of Man came not to be ministered unto, but to minister, and to give His life a ransom for many" (St. Matt. xx. 28). Within this one pregnant sentence Jesus states His doctrine of sin and salvation, and it offers three pledges of reality. It reduces the different forms of sin to a unity by tracing them all to self-will. It shows the ethical connection between the sin of man and the death of Jesus. And it can be verified in the experience of the saint, which is the story of a long struggle before his will becomes "the Will of God."

#### THE REV. H. R. HAWEIS AMONG THE MORMONS.

The *Contemporary* contains the second part of Mr. Haweis's record of his impressions of the Mormons and their system of life and doctrine. The early part is mainly historical, and it may be interesting to notice

#### THE ATTITUDE OF SUCCESSIVE PRESIDENTS

towards the Mormons. The following anecdotes, told me by Prophet Woodruff, the present prophet, are very characteristic of President Lincoln: "What," asked a senator, "do you intend to do with this Mormon plague-spot?" "Wal," said Lincoln, slowly, "there's a log in my field so thick my teams won't move it, and so damp it won't burn; so I said I reckon I'll just 'plow round it.' And I guess it will do just to plow round these Mormons." But when Lincoln wanted a brave and reliable frontier guard to protect his postal service during the great war of North against South he sent to the Mormons, for he said, "I reckon they'll just do; I can trust 'em."

President Grant was no friend of the Saints, but in 1875 he resolved to visit Salt Lake City and see for himself. The announcement created unbounded enthusiasm. The whole city turned out in holiday costume. The stars and stripes were seen flying from every flagstaff and pinnacle.



A special car was despatched with a Mormon body-guard to meet the President, Mrs. Grant, and suite. Dense throngs, as for a coronation, lined all the road from the station to the court-house, but the President was first met by thousands of white-robed children. As he looked at the happy, healthy faces, and then at the masses of well-dressed loyal citizens of both sexes, "Whose are these children?" asked the President. "These are the children of the Mormons," was the reply. The President lent back in his carriage silent for a moment—he was at all times a man of few words—then he said, "I have been deceived about the Mormons." In the great tabernacle he heard the great organ and the choir of five hundred young Mormon men and women. Mrs. Grant was moved to tears, and turning to her husband, said, "Oh, I should like to do something for these good Mormon people." The President was surprised to find a flourishing university and so many schools and such splendid buildings. He was introduced to the Mormon families, and President Q. Cannon acted as an excellent cicerone, and drove him over the city and its environs. Brigham Young and the President parted with expressions of mutual goodwill.

The halcyon calm was not to last. The law against polygamy of 1862 had been almost a dead letter, it was revived and enforced by the legislation of '81, and a still more stringent injunction of '87. It was clear the Government were at this time in earnest, and President Harrison was not slow to gain what popularity he could by identifying his lease of power with the abolition of the universally hated practice.

Outward prosperity was now succeeded by mourning, lamentation, and woe; many fields and gardens were uncultivated; trade languished; many Saints and their families fled; women and children wandered homeless and unprotected; the bread-winner was in hiding or in prison; fines ruined others. Not only polygamy, but the community itself seemed at the point of dispersion or extinction, when one of those timely revelations came to the Prophet Woodruff, which once more saved the situation. It seemed now the will of the Lord that, polygamy having been at last declared illegal by the highest U.S.A. tribunal, it should be frankly and fully abandoned.

#### MR. HAWES'S IMPRESSIONS.

When I visited the Salt Lake City in 1893, being very kindly received, I naturally received a roseate impression; this is what I have tried to convey to my readers. I saw a happy and contented people, a clean and sanitary city, a colossal white marble temple which had taken forty years a-building, a tabernacle into which throngs every Sunday a congregation of from 12,000 to 16,000 people, or about four times the size of the late Mr. Spurgeon's congregation, neat houses and prosperous farms, well-behaved children, venerable elders, agreeable and cultivated ladies. The choir of 500 young Mormons of both sexes, anxious to give me a taste of their quality, stood up in the vast tabernacle and sang the choruses from "The Messiah" without a note of music before them in a style that would compare favourably with many of our Festival choirs. I was astonished at the splendour of their bathing establishments at the Salt Lake, at the taste of their architecture, at the perfection of their irrigation, and the ever-increasing enthusiasm with which they cultivate the liberal arts. Not least was I surprised at the almost entire absence of friction between the Gentile settlers and the Mormon population. A Mormon elder will go into a Gentile shop and on departing bless the owner of the store as though he were a co-religionist as well as a man and a brother. The improved relations between the U.S.A. officials and the Saints were evidenced by General McCook's courteous

manner when he met me with two Mormon bishops and some Mormon ladies at the Salt Lake.—He invited us all into his private car and chatted in a most friendly manner with Bishop Clawson and the ladies, and so did the members of his family who were travelling with him.—We all went back by rail together to Salt Lake City on the best of terms.

#### THE MORMON FAITH.

The first truth that Mormonism proclaims is that *God reveals Himself now* as much as ever through (1) *Nature*, through (2) *outward and sacramental ordinances*; through (3) *the still small voice of spiritual intuition*. We accept the reaffirmation of these truths; we believe they were never more needed than now; we are not therefore bound to declare all Mormon visions important, all Mormon ceremonies good, or all Mormon intuitions trustworthy or inspired.

The second truth is that *God sends His prophet preachers now* as He has ever sent them—indeed a *prophetic ministry* is the life and soul of the *Christian Church*. It does not follow, and we are not obliged to admit, that Joseph Smith, or Brigham Young, or Woodruff are prophets.

The third truth is that *God has enshrined divine and authoritative truth in sacred books*; but we are at liberty to draw the line if we please at the "Book of Mormon."

The fourth truth is that *God Himself has found a means of atoning for the original and actual sins of the world* in the person and work of Jesus Christ. We may yet be at variance as to the exact sense in which the "blood of Christ cleanseth from all sin," and we may even reject the substitution theory which seems to have been adopted in its crudest form by the Mormon theologians.

The fifth truth is that *all the dead shall have a chance*. And here again we may accept some form of the "uncovenanted mercies of God," without adopting either the purgatory of the Mormon or the Papist.

The sixth truth is *the living communion of saints*, with which I may couple *baptism for the dead*. I have no doubt that under cover of this doctrine an elaborate system of spiritualism is practised—something akin to Mr. Stead's proposed bureau of inquiry, where people may converse through well-accredited mediums with their departed friends. The Mormon temple, to which thousands of anxious inquirers annually resort from all parts of Utah—some to be initiated into sacramental rites, others to be baptized for the dead, others to inquire into their present condition, to help or be helped by them—is, I infer, amongst other things, the scene of a vast system of *organised séances* conducted by rule and authority. Well, we may be of opinion that there is a real intuitive communion of saints, that the departed do influence us, that under some conditions they may even appear or be otherwise communicated with, but for all that we may not be prepared to accept the Mormon temple as a Holy of Holies and the Mormon mediums as the only inspired and infallible guides. Still it cannot be denied that the Mormons have had the wit or the grace to appropriate that mystic and mediumistic element which lies at the root of all religious intuitions and observances, and the disappearance or discouragement of which throughout the orthodox Protestant Churches since the Reformation gives every Roman Catholic, Salvationist, Swedenborgian, Christian Scientist, or Faith-Healer such a sustained and inevitable pull over the Established Church and her clergy.

#### MORMONISM AND CHRISTIANITY.

I am told there are five policemen engaged in keeping order at Salt Lake City, but that their services at present are almost entirely monopolised by the "Gentile," or Christian population to whom belong the gambling hells,

the gin-shops, and the houses of ill-fame. This may be an exaggeration, but it points in the direction of a sad truth. The orthodox Christians seem at present to compare unfavourably with those whom they despise as befooled and degraded Mormons. But if, with false doctrine and an erroneous social system, the Mormons have accomplished so much, how much more ought we orthodox Christians to do in the way of good living and good works, with a correcter belief, a higher culture, and a purer conception of family life! The mote may be in the Mormon's eye, but we shall not see clearly how to pull it out whilst there is a beam in our own. Ah, holy ideal! —the eye single, and the whole body full of light!

In an appended note we learn that there is a proposal to elevate Utah to one of the United States, but we doubt if the proposal will be carried, because it would be then possible, since every federal State has its own marriage law, to legally re-establish polygamy as the law of the Mormon State. The Mormons will, we fancy, regard Mr. Haweis very much in the light of a modern Balaam, but we hear that a lady well known as a social reformer will ere long reply to Mr. Haweis's roseate view of the Salt Lake Saints.

#### CHRISTIAN FAITH.

THE Rev. Frederick Relton, writing in the *Expository Times*, says there are perhaps few terms in the Christian vocabulary that have suffered more at the hands of system-makers and would-be theologians than the term "faith." Let it be granted at the outset that the New Testament use of the term is by no means uniform: that it is sometimes used to express the faith, *i.e.* the creed, in which we believe, and sometimes the faith, *i.e.* the spiritual faculty, by which we believe our creed: that it is sometimes used to express the faith of God, or that belonging to God Himself, *i.e.* the faithfulness of God, and sometimes to express our human belief and trust in God's faithfulness: that there are several clearly marked stages in its development so tersely expressed in the famous dictum, *Credo Deum*, "I believe that God is;" *Credo Deo*, "I believe what God says;" and *Credo in Deum*, a pregnant construction, "I am in God, and therefore I have trust or faith in Him": that, further, its use is sometimes not altogether theological, but rather literary or fluid, and that we cannot bind down the sacred writers to theological precision: that sometimes it is very like love, at other times wondrously similar to hope, and that these three, faith, hope, and love, are not three distinct and separable metaphysical or spiritual entities capable of minute and exact discrimination, but that they run up into and are sometimes merged in each other, being all comprehended in the general spiritual character of man.

#### FAITH AND REASON.

Let us clear our minds of some utterly misleading ideas about it. *Credo, quia impossibile*, "I believe a thing just because it is impossible," is a dictum that may have suited some minds in the third century, but which certainly cannot fit any type of mind in our own time. Faith is not something opposed to reason. It is not an instrument enabling us to perform feats of mental or moral or spiritual jugglery, however marvellous such feats may appear to be. It may be needed in such a sense perhaps by the devotees of an alien faith, whom nevertheless we call and love as our brethren, whose credulity seems to increase with the age of their Church, and whom neither the advance of science, nor of philosophy, nor the slow disintegrating processes of historical discovery, scattering legend and myth into their primordial elements, seem to daunt in the least degree. We leave to our Roman brethren, if they so

choose, their credulity in the blood of St. Januarius, and similar thaumaturgical absurdities, their persistent adhesion to the historical figment of the primacy of St. Peter in Rome, their astounding dogmas of the immaculate conception of the Virgin Mother of our Lord, and of the infallibility of the holder of the Bishopric of the Imperial City; and though we grant that if ever we should need to use this prayer of the disciples in relation to questions that can be solved in quite other ways, we should need to use it in the case of the pious beliefs and dogmas just quoted, yet if to pray, "Increase our faith," means so to "increase our credulity that we may believe the scientifically and ethically and historically impossible and untrue," we prefer to reply "we have not so learned Christ," who, while He makes great demands upon our faith and allegiance, does not do so at the expense of our reason divinely given, and our judgment the endowment of God.

#### THE TRUE DEFINITION.

The fact is, that all such conceptions of faith are beside the mark. Read (i.) Canon Scott Holland's essay on "Faith" in "Lux Mundi," and (ii.) Professor Jowett's essay on "Abstract Ideas in the New Testament" in his "Commentary on the Romans," a work by no means as yet esteemed at anything like its true value, and you will see how much broader and deeper is the idea gained from these writers. The idea common to both these essays is this: That faith is not a matter of the head alone, nor of the heart alone, nor of any part of the spiritual man taken by itself. It is something which belongs to the whole spiritual character, and which affects every part of it. Sometimes it is intellectual, and then it embodies itself in the formation of or the assent to creeds. Sometimes it is emotional, and then it shows itself in strong love and loyalty towards God. Sometimes it is volitional, and shows itself by active deeds of charity and self-sacrifice. But in each case it is the act of the whole man, and not of any separate part of him. Faith is, to quote Canon Scott Holland, "an elemental energy of basal self," that is, something that is perfectly natural to the best nature we have. It rises spontaneously from our deepest being, and is as natural as a child's faith and trust in its father and mother. Indeed, the best illustrations of faith are those drawn from our everyday life. By faith a child is enabled to live, to draw its very breath and food of daily existence from those by whom it came into the world; to look at them with deep, clear, trusting eyes, believing all they say, and believing them utterly and completely good. By faith the child, grown older, lives its intellectual life, sitting at the feet of master and teacher and pastor, and books and nature, and its own intuitive perceptions of things, and learning thence first to believe and to obey, in order that hereafter it may be able to obtain self-mastery, and to subdue all knowledge under its feet. By faith the lover, looking into his mistress' face, learns the secret of her soul, and in the glory of his "maiden passion for a maid" gains oftentimes his first glance at the glory of the Divine Love, a glory which first makes him tremble and then stand firm. By faith the man, battling with the world within and the world without, learns to discern a Power higher than himself and yet within himself, fighting on his side against all unreality and unrighteousness and error, and, by the consciousness of his daily victory, becomes one with that which thus he learns to know, until the faith of God becomes his faith, and he cries in the rapture and exultation of triumph, "I have fought a good fight, I have kept the faith." By faith the man when his work is done is content to know this world but a shadow, its prizes but illusions, its hopes but phantoms, its gains but losses, and to trust himself to his unseen Pilot to cross the Bar into the unknown land "where beyond these voices there is peace

# MISSIONARY PROGRESS AND PROBLEMS.



**The Wesleyan Missionary Society** reports a decrease in its income for the year 1893 of over three thousand pounds. This marks one more step on that downgrade of a declining income which has characterised the history of the Wesleyan Missionary Society, as shown by numerous able letters of the Rev. G. W. Oliver, since the year 1877, when the net home income reached its highest point of £93,608. There are some pupils whom experience finds it hard to teach.

**More Translations of the Bible.** The British and Foreign Bible Society, according to that excellent periodical, *Work and Workers*, continues to prove itself an invaluable ally and helper of the missionary societies by pursuing its work of translation and revision of the Scriptures with undiminished energy. At a recent meeting of the Editorial Sub-Committee, questions were discussed referring to versions in at least ten of the languages of India, besides Burmese, Chinese, Shanghai Vernacular, Mandarin, Canton Vernacular, Korean, Ainu, Japanese, and Malayan. The Committee have also agreed to publish Scripture portions in a number of the languages of India, according to the Braille system of printing for the blind. New editions have been authorised of the Gospel of St. Mark in Motu, one of the languages of New Guinea, of the Gospel of St. John in Kaguru, East Equatorial Africa, and of the Malayan New Testament.

**A Bishop Condemns the Matabele Massacres.** Dr. Knight Bruce, the Bishop of Mashonaland and Matabeleland, whose work, according to the *Sunday Magazine*, amongst the races of those countries has given him a special insight into their character, habits, and customs, in a letter just sent home from the scene of the recent war, speaks strongly against the oft-repeated argument that the mowing down of the unfortunate savages is a necessary forerunner of civilisation. "I entirely and emphatically repudiate any share in the sentiment that 'the sword' is a necessary factor in the Christianising of these savage nations, or that the only road for the preaching of Christianity is cleared by destroying their power; and I here distinctly assert that no letter written or speech made, urging on a war with the Matabele has ever had any sympathy whatever from me. I hoped to the very last it would be avoided. The more rapid reception of Christianity may be the outcome of all this; but rapid reception is not always the most solid. I can only trust that God will, in His good providence, overrule for good all that may be wrong." We hope, too, that the bishop may speedily find his troublesome diocese in better order, and with his co-workers prove the civilising power of the Word over the Sword.

**More Missionary Martyrs.** A month ago the news had just arrived from the Niger of the death of Bishop Hill and his wife. Like so many others, they had fallen victims to the fatal fever which besets the district. Since then two more missionaries and a lady worker have also succumbed. But, undaunted by trouble, the Church

Missionary Society have already secured a successor to the Bishopric in the Rev. H. Tugwell, already well known to the friends of the Society in all parts of the world, and the nomination has been readily accepted by the Archbishop of Canterbury. Is it too much to hope that after so long a period of gloom, after such sad and repeated losses, brighter days may come, and that the new Bishop may be spared for long years of prosperous labour?

**Patterson's Idea of a Missionary.** John Coleridge Patterson should have known what is needed to make a good missionary. This was his idea of the kind of men that would be most useful: "Earnest, bright, cheerful fellows, without that notion of making sacrifices perpetually occurring to their minds. You know the kind of men who have gotten rid of the notion that more self-denial is needed for a missionary than for a soldier or a sailor, who are sent everywhere, and leave home and country for years and think nothing of it, because they go on duty. A fellow with a healthy, active tone of mind, plenty of enterprise, and some enthusiasm, who makes the best of everything, and, above all, does not think himself better than other people because he is engaged in mission work, that is the fellow we want."

**A Great Missionary Student Convention.** The largest Student Missionary Convention ever held is in session at Detroit as we go to press. It will be attended by over 600 student delegates from at least 200 colleges; thirty-seven societies are to be represented by leading missionaries, including the Rev. Hudson Taylor and Miss Geraldine Guinness from England. The programme includes leading missionary speakers from the United States, Canada, and Britain. The Americans are certainly much ahead of the English churches in organising great conventions of this character, and they have been more successful than we have in rousing missionary enthusiasm amongst students. The famous Cambridge movement may be instanced *per contra*, but it must be remembered that this was due to the efforts of Messrs. Moody and Sankey in the famous year that Mr. Studd, Mr. Stanley Smith, and Mr. Beauchamp went out to India.

**Some Difficulties in China.** To the March number of *Work and Workers*, the Rev. E. S. Little, of the Methodist Episcopal Church, contributes a paper on "Some difficulties in China." The article serves the very useful purpose of impressing upon the friends at home the adverse influences with which missionaries have to contend in the celestial empire. Remarking that it is the custom to send home the best reports of work on the mission field, with a view of stirring up a holy enthusiasm in the Church, and of strengthening the hands of those who provide the sinews of war, Mr. Little points out that there is another side to missionary work—a hard and stern one—which is not so often presented. "It is well," he says, "that the Church at home should know something of this side, and if its work is carried on from a settled principle and determination to win the world for Christ, and not a mere



passing enthusiasm, accounts of hard fighting, and even temporary defeat, instead of damping its ardour, will only serve to cause it to gird its loins, and plunge into the fight with more courage and daring faith than ever.

**Sungpu and its Massacre.** "All the civilised world has heard of the barbarous massacre of the two missionaries at the above-named place. Sungpu is about 100 miles from Kiukiang, and one of a number of villages or small towns lying close together. The two brethren had settled and done several months' good work, the natives of the place were well-pleased with them, and glad to have them there. But the mandarins, from whom almost all our opposition comes, were opposed to them. Local bullies and roughs soon knew the mind of their official, and assembling 10,000 strong, cruelly murdered the devoted servants of Christ in the open daylight. When they had murdered them they brutally mutilated their corpses, and left them to rot under a tropical sun in the open streets. Two brother missionaries, with official consent and promises of protection, left to fetch the bodies away for burial, but before they had begun their land journey, it was evident the officials had laid their plans so that these also should perish in like manner. After long delay the bodies were interred with the most imposing ceremonies. Since then a perfect Reign of Terror has set in in the neighbourhood. Extra officials, with some 300 soldiers have gone there, and captured every man they could lay hands on who had sold to the foreigners or in any way assisted them. A poor innocent coolie, who had carried water for them, as well as for others, was arrested, tortured, imprisoned in a foul dungeon, and now has an iron rod passed through a hole bored in his collar bone to which a chain is attached, and with which he is fastened in his cell. Other horrors too evil even to be thought of in Christian lands, have been perpetrated on innocent men. The officials have done their work there, and come away with the boast that no foreigner will dare go to that place again. This seems now to be the policy of the great officials of the Empire, and of course they are eagerly backed up by all the smaller officials, viz., to make it impossible for any foreigner to obtain any assistance from the natives, and thus eventually starve him out. In connection with the above riot not a single offender has been punished so far, and none will be punished unless strong pressure is brought to bear by Western Governments. It is well understood all over the Empire that officials are to oppose foreigners in every possible way, and generally they are only too glad to do so. Much is made in some quarters of China's awakening, and the importation of foreign machinery, etc., is pointed to as evidence. The truth is that the officials are employing these foreign weapons so that they may the more easily drive out foreigners. Only this week orders have come from high officials in Peking prohibiting the importation of foreign and steam machinery except for and by the Government. The Government and the majority of the officials, and the literary men, have one ambition, and that is to revert to the former custom, shut up the Empire, and rigidly exclude all foreigners. It is needless to say that this cannot be accomplished, and the sooner the Chinese make up their minds to this the better.

**Cheo Han's Crusade.** "The ex-official—the infamous Cheo Han—the instigator of the fire and bloodshed of 1891, is still at large and at work. Foreign Governments attempted to have him suppressed. The officials replied that he had gone mad, that he had fled from his home, and so on. Western Governments believed this, and nothing has been done to punish the ferocious outbreaks of 1891, or to prevent their

recurrence. The riots and murders of foreigners that have occurred since then are sufficient proof of this. Cheo Han has remained all the time in his home at Chang Sha, and has recommenced with great vigour his attack on Christianity and foreigners. The blasphemous lampoons representing Christ as the god of lust, and the Church as guilty of the most outrageous barbarities, have never been equalled in the history of the Christian Church. These are being again circulated in vast quantities, and with them many new ones. Some urge the people to rise and murder all foreigners and burn their property, and, as an encouragement, it is stated that foreigners are utterly powerless to defend themselves or to retaliate, so there is no danger, and nothing need be feared. The Government knows all this, and, by allowing it to proceed under their protection, in the face of all the Western protests, shows that it approves. Foreigners are regarded as barbarians and outcasts, and Western Governments have made the mistake of entering into treaties with China—a depraved heathen country with no conscience—just the same as with Christian powers. The Chinese will yield to no reasoning, unless it be backed up with force. A century hence, when the country has become impregnated with Christian doctrine and some kind of Christian conscience, China will be a vastly different place from what it is now. Through the length and breadth of the land Christian preachers, native and foreign, have travelled and told of a Saviour from sin and an uplifter of the human race. Millions upon millions of books and tracts have been scattered broadcast. All this is working in the minds of the people. It is impossible that a great people like this shall come into a new life, except with great struggles. Mighty changes are taking place, and the world will yet be thrilled with horror at the cruel deeds perpetrated. Christian powers will be to blame if they do not repress with a strong arm brutal persecution on the part of the Government. The battle of liberty has been fought and won in England and America, and these countries have, in the face of High Heaven, a duty in relation to their co-religionists in this land. Armed force for the propagation of the Gospel is never dreamed of—of course, it ought not to be necessary to say this—but we in Western lands have come by a bloody road to allow that every man has the right to a free exercise of religion according to his own conscience. If Christian nations will do their duty here the battle need not be long or sharp. The firm arm of law ought to guarantee to every creature on the globe this right.

"Opposition and ill-treatment of foreigners are encouraged by the action of Western powers. Chinese ambassadors are received at the Court of St. James and the White House at Washington, and every court is paid to them. In Peking, until the last couple of years, the representatives of Western powers were not received at all by the Emperor, and now only in a Tributary Hall, where the representatives of Tributary States are received. This is known all over the Empire and degrades foreigners. This ought to be changed at once, but it will not be until Western jealousies give place to more harmony and concerted action."

**On a South African Mission Station.** Mr. Edn. Gedye is a South African missionary of thirty-five years' standing, greatly esteemed by all who know him for his personal character and for his work's sake. He is a distinguished member of a truly missionary family. His brother, Mr. F. W. Gedye, of Bristol, has long been a generous and devoted friend of the Wesleyan Missionary Society, and his nephew and niece, the Rev. E. F. Gedye, B.A., and Mrs. Hodge, wife of Dr. Hodge, are members



of the Society's mission staff in the Wuchang District. Mr. Gedye returned a few months ago to his field of labour after a short furlough in this country, and writing from Mount Coke, King William's Town, Cape Colony, to the *Wesleyan Methodist Magazine*, says: "Returning after furlough, our new appointment has placed us as on classic ground, in the very cradle of our now widely-extended South African missionary work. The ground covered by the circuit includes the locality of our first-established station, 'Wesleyville,' though the exact site on which the late Rev. William Shaw commenced his Kafir work has long since passed out of our hands. We have, however, a newly-established church and school on the same rivulet—'The Twecu'—and the impression which our work there has made on my mind is that the opening is a promising one, and affords a splendid sphere for further evangelistic work. The people now dwelling in the locality are not the original occupiers of the soil, but have been settled there by the Colonial Government since the last Kafir war. The vast majority of them are heathen, and travelling among their kraals and villages I have been painfully impressed by the fact that raw and apparently unmitigated barbarism should still be seen to such an extent in such near contiguity to our advanced civilisation; but the fact is sadly patent, and the lesson thereof is plain—civilising surroundings may modify, but cannot change effectively the barbarism of heathen peoples. The heathen native, when travelling on the high road, or approaching a Colonial town, may don the habiliments of civilisation, but seen in comparatively out-of-the-way localities he is the raw, red, unclothed, ignorant heathen still; and alas! that I must record it, though we have here our churches and our schools, and though they are neither 'nude schools' nor blanket-clad congregations, as they were in William Shaw's day, yet beyond the immediate influence of our missionary agencies the old heathenism and ignorance still exist and flourish, intensified tenfold by the prevalence of the vices which accompany the wholesale use of brandy and beer.

"It was a joy to me to find at 'Twecu' a church of over forty members, a day school with fifty-six children, thirty of whom are also enrolled and met in junior society classes, and a day spent with them was ample compensation for the toil and danger entailed in reaching them. I was advised to take a route which took me over Wm. Shaw's original road from the colony to Wesleyville. I have travelled on bad roads before, but was, I think, never so near to getting my vehicle smashed or my neck broken as on this execrable piece of road. It remains as it was of old, seemingly unimproved and unimprovable." (An illustration, not without its humorous suggestions, of a breakdown accompanies the article.)

"In this and the adjoining circuit—which through the recent death of its minister is temporarily in my charge—there are tens of thousands of untaught heathen; but being the only minister in this wide territory, and having the sole responsibility and pastorate of so many societies and schools, I am unable personally to get at them for their good. They come to us from long distances for medicine. We may then give them a word in the Master's name. I occasionally meet a few to whom I may speak in journeying, and we send out our local preachers to their kraals on Sundays. By these means we get a hold upon

a few, but such work is as mere skirmishing in presence of a mighty foe. We ought to be able to go out in strength and storm the strongholds of the wicked one. In this large district I ought to have for my helpers at least three evangelists, but the curtailment of our supplies, and the consequent paucity of funds at our disposal, forbids their employment, and here we are, single-handed and alone, amid multitudes; and but for the fact of the Master's presence and support we should often be tempted to give up despairingly, feeling that we are not sustained by those who should be furnishing us with the sinews of war.

"Having around me several old-established centres of missionary effort, as well as an equal number of newly started causes among the heathen, I find there is more of life and vigour, more of enterprise, and greater prospect of success among the new than the old; and I just simply long for greater physical vigour for myself that I might get at and work among the thousands around me rather than be taken up with the many responsibilities and duties of the superintendency and the pastorate of so many churches and schools. I cannot refrain from noting how we are made to feel most painfully that the too-rapid reduction of our grants from home is crippling, hampering, and tending to destroy much of the work which has cost so much in past years.

"Our people, in the midst of poverty and distress, are strained to the utmost to raise, according to Conference assessment, one-third of my personal allowances; they have, besides this, the building and costs of keeping their chapel and school premises, their educational work, the Connexional and Circuit expenses; and no matter what their difficulties, they must do all this or go in debt, or otherwise their minister and his family must come short! I am not complaining, but we are made to feel that in purely Native Circuits, where the people are so poor and the claims of the work heavy, it is distressingly painful to be without the possibility of finding an extra sovereign in any emergency. We are trying to give special attention to the young. Our two daughters are helping us in the work of the schools, and we are hopeful as to results.

"There is, however, much distress prevailing. Last year's crops were very poor, owing both to drought and an invasion of locusts. Already, too, the present year's prospect of a wheat harvest has been destroyed by the locusts, and the young swarms now coming out in myriads are a menace to the later grain crops. Our people, men and boys with their cattle and flocks of sheep, are resolutely contending with these destroying armies whilst they are yet in the 'hopping' and wingless stage of their existence; they tramp and beat them to death, but as fast as one swarm is destroyed two or three others appear, and the fight has to be again renewed. We are just now beset with such an invasion of God's armies of locusts as is so graphically delineated by the Prophet Joel, chapter ii.

"The census returns recently published show for this District or Fiscal Division a native population of 71,378. Among these, around this our oldest Mission station, we have three Circuits, but only one English and one native minister; not a single evangelist to aid us in attacking the prevailing heathenism! and with 1,500 meeting in our classes and 54 preaching-places to supply, you can understand that we often realise our utter helplessness in presence of so much evil."

## BOOKS OF THE MONTH

### ON RELIGIOUS AND SOCIAL TOPICS.

#### THE SPIRITUAL WORLD.\*

DR. CAVE introduces this volume to his readers with the remark that it is a volume of chips from a theological workshop. "The several chapters of this book are fragments—fragments of theory, fragments of practice, fragments of interpretation. Still, there is an underlying thought everywhere, which gives a unity to the whole. It is the thought upon the nature of religion."

We have, first, three lectures delivered at the Mansfield Summer School of Theology, July, 1892. They are followed by another lecture, which was given at Newcastle during the meeting of the British Association. Broadly speaking, these four lectures, which form the first part of the volume, deal with the philosophy of religion. The heart and purpose of the lectures is reached when the author asks the question, What, then, is religious perception? He answers this question by the philosophic doctrine of common sense, and, in the words of Dr. Veitch, "the philosophy of common sense is none other than the attempt to analyse knowledge or consciousness—our experience, in fact—into its elements." Dr. Cave's contention is that religious perceptions are universal, but he holds that the vital question for the religious thought of to-day is, what do we mean by religious perception? He rejects the view "that, when we perceive anything, all we know is our feeling, our perception simply. There is also given in every perception a person perceiving and a thing perceived." When we see or hear, we are not only conscious of ourselves as seeing and hearing, but we are conscious of something as seen or heard. So in religious perception. "In the consciousness of forgiveness of sins, there is given to me, I am conscious, not only of the feeling of forgiveness, but a double personality—myself forgiven and the Deity forgiving." This, expanded and illustrated, is the theme of the most important part of the book; and Dr. Cave contends, conclusively enough, that whether we shall be Christian or Agnostic is settled by the side we take on this controversy. These Mansfield lectures are remarkably interesting. They put, in a very clear and concise way, in such a way that even the ignorant and unlearned cannot miss, one of the vital matters about which there is, just now, no end of contention. If anyone, for instance, has wondered at the prominence that the followers of Ritschl give to the theory of knowledge, these lectures will make the matter abundantly plain. With them, as with the agnostics, the strife is really a strife about standpoints.

The bulk of the second part of the volume was given as the Ancient Merchants' Lectures for the month of October, 1893. The keynote here is—back to Christ. The endeavour is to show that the Gospel for the day is the Gospel of Jesus; it, rather than that of Paul or Peter or James, seems more especially suited to the present need

of man. The message of Christ to men is briefly analysed, and the signs of the times are pointed out. The former meets the latter, and the fruit of the world is ripe and ready to fall at the feet of Jesus. There are two remarkably suggestive chapters for all preachers and teachers, one on the method of spiritual address and another on the place of the atonement in spiritual address. The last two chapters are, to put it plainly, on revivals.

We have enjoyed the reading of this book far beyond the ordinary. Dr. Cave is extremely hopeful. To come in contact with him not only illuminates—that is the least part of the good one gets—but the pulse is stirred, the imagination touched, not a few clouds vanish, the days seem brighter, and we set our hands to the common task with a better resolution. It is not often that one puts down a book on subjects so abstruse as those dealt with here in such a frame, and the author deserves the gratitude of all those who want to know but are usually troubled by a wavering attention. Bitter indeed must be the impotence of those who are thus plagued when this book is in hand. Besides the hopefulness of Dr. Cave there is another quality that brings great charm to his pages. Every now and again there is a sentence that gleams, and that has the trick of abiding. Here is one: "Oh for more cultivation of our spiritual natures, that we may quicken many! The finest spiritual propaganda work by a sort of spiritual Contagion." Take another: "Christian progress is very seldom in a straight line upwards." "There are hours when from above the clear light shineth, and there are hours when we must walk in the memory of that light." Here is a sermon: "This was the attitude of the disciples prior to Pentecost. They all continued in prayer. They all continued in prayer; their prayer was persistent. They all continued in prayer; there was united petitioning. They all, with one accord, continued in prayer; to external association they added internal union. They all, with one accord continued steadfastly in prayer; difficulty and the absence of immediate response did not shake their resolution." But the book is full of suggestions. It has an atmosphere—one of the best qualities that can mark any book. It quickens. The book has to be put down in order that we may think. Among all the books that Dr. Cave has written, if we might only choose one, we should certainly lay hands on this. Maybe we should not be wise, but we should not greatly wonder if there are many of our mind.

#### BUNYAN'S CHARACTERS.\*

THE happy possessors of the first series of Bunyan Characters will not be long before they buy the second, in which there are as good things as in the first, and those who know not either will be glad to be introduced to them.

\* "The Spiritual World." By Alfred Cave, B.A., D.D., Principal of Hackney College, and author of "The Scripture Doctrine of Sacrifice," etc., etc. (London: Hodder and Stoughton, 3s.)

\* Bunyan Characters. Lectures delivered in St. George's Free Church, Edinburgh. By Alexander Whyte, D.D. (Oliphant, Anderson, and Ferrier.) 2s. 6d. 307 pp. Second series.

Some have thought that Bunyan is not so widely read now as once he was. But if true anywhere, it is not true of Edinburgh, or Dr. Whyte would never have delivered fifty-two sermon-lectures on his characters. A dozen would have been quite enough for most congregations if they had not been already interested in Bunyan. In some respects the treatment is not unlike Mr. F. Jacox's famous two volumes on "Shakespeare Diversions," but without the rather wearying mass of quotations that Mr. Jacox lavishes with an unsparing hand. Dr. Whyte practically only quotes the Bible, Bunyan, William Law, and an occasional other writer. The lectures are on the characters, which Jacox's are not, and as the characters are all typical, they become lectures on phases of life, and this gives them their main interest and value. The present volume contains twenty-six sketches, of which all but the last three—on the Land of Beulah, the Enchanted Ground, and the Swellings of Jordan—are of well-known persons in the "Pilgrim's Progress." We meet with The Flatterer, Hopeful, Temporary (how many could say off-hand who Temporary was?), Old Honest, Greatheart, Mercy, Christian and Christiana, with many others, all of whom appear "in their habit as they lived." We cannot do more than make one extract, to show the method of the treatment, the interweaving of character-delineation with useful moralising.

Mr. Brisk (in David Scott's Illustrations) "stands before us a handsome and well dressed young man of the period, with his well-belted doublet, his voluminous ruffles, his heavily-studded cuffs, his small cane, his divided hair, and his delicate hand—together answering excellently to his name, were it not for the dashed look of surprise with which he gets his answer, and, with what jauntiness he can at the moment command, takes his departure. He put on his pretence of religion with his best clothes when he came once or twice or more to Mercy, and offered love to her at the House Beautiful. The man with the least religion at other times, even the man with no pretence to religion at other times at all, will pretend to some religion when he is in love with a young woman of Mercy's mind. And yet it would not be fair to say that it is all pretence, even in such a man at such a time. Grant that a man is really in love; then, since all love is of the nature of religion, for the time, the true lover is really on the borders of a truly religious life. It may with perfect truth be said of all men, when they fall in love, that they are, for the time, not very far away from the Kingdom of Heaven. For all love is good, so far as it goes. God is love; and all love, in the long run, has a touch of the Divine nature in it, and for once, if never again, every man who is deeply in love has a far-off glimpse of the beauty of holiness and a far-off taste of that ineffable sweetness of which the satisfied saints of God sing so ecstatically. But in too many instances a young man's love, having been kindled only by the creature, and, never rising from her to his and her Creator, as a rule, it sooner or later burns low, and at last burns out."

So that Dr. Whyte's book is worth reading, both for its own sake, and certainly for the sake of a deeper interest in, and wider understanding of, the immortal Dreamer of Bedford.

#### THE PSALMS AT WORK.\*

THE idea of this volume is a new one, a very good one, and one that will cause the book to take its place as an indispensable adjunct to the commentaries already existing. The text given is that of the Prayer-Book version of the Psalms, but the notes are equally applicable to the text either of the Authorised or Revised Versions. Mr. Marson's idea is this. He does not explain or comment on the Psalms at all; he takes them, as his title shows, "at work"; that is, if the Psalm, or any verse of it, has played an important part in the history of any great individual soul, or national, political, or religious movement, reference is made to the fact in the brief notes appended to the text.

Take a few illustrations. Appended to the Second Psalm, "Why do the heathen rage?" is the following: "This has been from the earliest days a psalm of good heart in hard times. When the Apostles St. Peter and John had drawn upon themselves the threats of Jewish persecution by their use of that miracle done on the lame man at the Beautiful Gate, they heartened the little Church by chanting this Psalm. It was sung by the Jews at the siege of Jerusalem. It inspired many martyrs; it called the people to the first Crusade. It was a favourite psalm of Savonarola, and he used it on two great occasions: once to cheer the Florentines, when they were in fear at the French invasion; and again (1496) to rally the Republic when the Plague, the Pisan War, the death of Piero Capponi, and the Imperial League, seemed to overwhelm everything, when the people were 'furiously raging in streets, houses, shops, and markets' against the preacher and his followers. St. Athanasius, in the fourth century, had used it as a trumpet-call against the enemies of the Faith; and Luther, in the sixteenth, found consolation in the notion that the gathering of princes and 'rage of our enemies is not aimed at us, but at the Lord and His Christ.'"

Again, on the twenty-third Psalm we are reminded that "Mr. Ruskin tells us that this psalm was the first he learnt at his mother's knee; this was the last psalm of Edward Irving, who recited it in Hebrew on his death-bed, before his great disappointment and death."

On Psalm xxxviii, verse 3, which in the Latin is *Spera in Domino*, Mr. Marson tells us that Don Manuel of Portugal took this as his motto, and spelt it *Sphera*. Hence all the churches of his time are capped by a sphere, for hope, instead of a cross.

The note on Psalm xl. is very touching. "Among the smallest books in the British Museum are two little volumes the size of a postage stamp (64mo). They were published in Birmingham in 1855, and contain one this psalm, and one Psalm cxlv. The words are clearly printed, but without note or comment. The catalogue number is 1221 i. Each psalm is the cry of a poor man, and the little volumes are but driftweed which tells of a whole continent—small tokens of the love which the unknown many have had for these poems."

The second gradual Psalm (cxxi.) has been called the Travellers' Psalm; and Hooper, the Puritan Bishop of

\* The Psalms at Work: Being the English Church Psalter, with a few short notes on the Use of the Psalms; gathered together by Charles L. Marson, Curate of St. Mary's, Soho. (Elliot Stock.) 231 pp. 6s.



Gloucester, was accustomed, like many others, to use it when he set out upon a journey. Livingstone read it to his family before he left for Africa.

We have quoted enough to show the texture of the work, and it is all of a piece. Its use should certainly make the Psalter a more living and real book. Such comments are independent of all questions of criticism as to dates and authorship; they show how "the Psalms at work" have been the guide and inspiration of "all sorts and conditions of men"; and Mr. Marson is to be thanked for giving the Christian world so good and useful a book.

#### REMINISCENCES OF BISHOP LIGHTFOOT.\*

WE are very glad to have in a permanent form, graced by a speaking likeness, this sketch of Bishop Lightfoot, and the more especially as there is no sign of any larger biography being forthcoming. With the present Bishop of Durham we cordially agree when he says that "Bishop Lightfoot's works show what he was; and this sketch adds just those touches of life which give to his writings a personal interest. It tells a stranger how he grew and moved among his friends, and won them, and, from a stranger, makes him also in some sense a friend."

Born in Liverpool in 1828, and privately educated till he was thirteen, his first year of school life was under Dr. Iliff at the Royal Institution School at Liverpool (the school also, by the way, of the Bishop of Ripon and the new Dean of Ely). "He soon found his way to the 'First Class,' which consisted of boys far beyond his own years, and among the more or less legendary stories which have gathered round the early boyhood—such as 'How is Joe getting on with his German?' 'Oh he has finished German! he is now doing Anglo-Saxon—one stands out on clear evidence. The boy's health gave way, and under medical advice the anxious and now widowed mother had all books removed from his room. The little patient grew rapidly worse, and pleaded so earnestly for his books that the mother's heart could not refuse to grant them. They naturally proved the best tonic for the restless mind, and the lad grew as rapidly better." Birmingham Grammar School (the school also of Archbishop Benson, Bishop Westcott, Edwin Hatch, and Sir E. Burne-Jones) and Cambridge built on the foundations thus well laid, and it was not long before the results of the preparation showed themselves in literature and in preaching. "We have made Lightfoot a preacher," said Archbishop Tait one morning to a friend, and when asked to explain the process by which such preachers were made, added, "We have given the finest pulpit in the world to a man to whom God has given the power to use it," and expressed his conviction that better use of it had never been made.

Called in 1859 to the princely See of Durham he at once threw himself into diocesan work, amazing those who had only known him as student and writer, and he has left his mark deeply impressed on that important and difficult diocese. The sketch does full justice to the many-sidedness of the man and his work, and should be read as a source of inspiration and courage.

\* "Bishop Lightfoot." Reprinted from the *Quarterly Review*. With a Prefatory Note by Brooke Foss Westcott, D.D., D.C.L., Bishop of Durham. (Macmillan and Co.) pp. 139. 3s. 6d.

#### CANON KNOX LITTLE ON SACERDOTALISM.\*

CANON KNOX LITTLE is a powerful preacher, and usually preaches at white heat. But it does not follow that to write at white heat is the best way of conducting a controversy, for it produces the impression that the case that is being pleaded is a weak one, and that its advocate is making up for his lack of scholarship or reason by the intensity of his passion; and we therefore have no hesitation in strongly advising Canon Knox Little either to eschew controversy altogether or to make himself a little more master of his ground before re-entering the field. We do not deny that he himself believes thoroughly in the positions he lays down, but he might credit Archdeacon Farrar and those who agree with him with at least as much historical knowledge as his own (we should credit them with more), and with as certain loyalty to the formularies of the Church of England as the Canon rather hysterically hastens to claim for himself. We cannot admit the antithesis set forward in the following extract, to begin with. "Either Sacerdotalism is true, or the teaching of the Church of England is a hollow and disgraceful sham. Sacerdotalism, of course, *is* true. The Church of England is right. Those who deny the gospel truth of Sacerdotalism, and who *pose* as loyal members of the Church of England, they, I repeat, may settle the matter with their intellects and their consciences; but they have no right to describe as disloyal, men who in simplicity and straightforwardness have believed that the Church *means* what she *says*." With the latter part of the sentence we have no fault to find, but Canon Knox Little only repeats the temper he reprobates in the earlier portions, and is there not a third attitude which includes both? The essence of Sacerdotalism, stripped of all misleading titles and associations, is helpfulness. Men and women find help in the men whom they know as priests, else the system would not stand for an hour, and the priests find this mode of dealing with these men and women helpful, else as honest men they would discard the method and try another. And if so, then this essential element of Sacerdotalism is common to all forms of Christian faith, though it takes upon itself various shapes and modes according to circumstances of time and place, and training and character. But to assert with Canon Knox Little that *his* form of helpfulness is the only one, and the only one present to the minds of those who drew up the Church formularies, is going far beyond what the facts of the case warrant, as a close study of the writings of, say, Cranmer will show.

The same principle applies to the particular phases of Sacerdotalism with which the Canon deals. Take, e.g., Fasting Communion. Many find it helpful. There is no question about it. But many find it distinctly hindering, and there is no question about that either. No one dares insist that it is part of the original institution, or that its *universal* use is early. Canon Knox Little does not date the English sanction of it till 960 A.D. ! Surely it is a case for toleration, and recognition of different modes of approaching the same ordinance, and not for saying that "they who try to shirk such a duty are closing their eyes to the teachings of Holy Scripture, and the precepts and example of Christ."

1 \* "Sacerdotalism, if Rightly Understood, the Teaching of the Church of England." Being four Letters originally addressed, by permission, to the late Very Rev. Wm. J. Butler, D.D., Dean of Lincoln. By W. J. Knox Little, M.A., Canon Residentiary of Worcester, and Vicar of Hoar Cross. (Longmans.) pp. 318. 6s.



On the question of Apostolical Succession the Canon grows very dangerous indeed. "If Episcopacy is not necessary; if it is only a human institution, and not divine; if this is so, can the opinion that it is the best form of Church government be justified? I do not think it can." That is rather a strong indictment of a necessary and divine institution, and by implication a strong attack on the wisdom of God in founding a Church whose organisation was not well-considered enough to justify its existence, except on the ground that it was divine. But here again the author does not see that the real question involved is one that he does not touch. No one denies the very early emergence of the Episcopal system in the Churches of Asia Minor and under the immediate direction of St. John, which is all the much quoted extracts from Bishop Lightfoot really prove. What is questioned is that it is found equally early all over the Christian Church, and no one yet has satisfactorily dealt with the very strong statements of St. Jerome with regard to the Church of Alexandria, for Mr. Gore's dictum that it is the evidence of Jerome in a temper can hardly be regarded as satisfactory. And if so, then the lack of universality does imply that, though it may be of the *bene esse*, it cannot be of the *esse* of a Church; and if so, then, despite the Canon's rhetorical vapourings, it is not "the only form." Besides which, are men of his school so utterly blind to facts that they cannot see that Churches do exist without it, and if fruit be the evidence of life, are living Churches, and not dead ones? We trust not, and trust, moreover, that a larger knowledge of their brethren, a wider acquaintance with all the facts of early Church history, and not simply with those carefully chosen to fit particular theories, and a deeper insight into the workings of the Spirit of God, will teach them first wisdom and then charity, and enable them to learn that that which God has cleansed we are not to call common or unclean.

OUR HIGH PRIEST IN HEAVEN, OR THE PRESENT ACTION OF CHRIST AS HIGH PRIEST IN ITS RELATION TO THE WORSHIP OF THE CHRISTIAN CHURCH. By Thomas Thomason Perowne, B.D., Rector of Redenhall and Archdeacon of Norwich. Second Edition. (Elliot Stock.) 114 pp. 1s.

Originally given in substance as the Hulsean Lectures, these pages are not out of date in view of the recent discussion at the Church Congress in Birmingham, and can still be studied both for the sake of the Scriptural exposition and for that of the principles involved in it. Archdeacon Perowne takes the passages in the Epistle to the Hebrews which deal with the High Priesthood of Christ in its relation to sacrifice, to the atonement, and the place of the so-called "altar" in the Christian Church, and shows that the one Sacrifice has for ever done away with the necessity for any repetition of it either nominal or presumably real. The Scriptural argument is sound and scholarly.

SPECULUM SACERDOTUM, OR, THE DIVINE MODEL OF THE PRIESTLY LIFE. By the Rev. W. C. E. Newbolt, M.A., Canon and Chancellor of St. Paul's Cathedral, Select Preacher before the University of Oxford, and Examining Chaplain to the Lord Bishop of Ely. (London: Longmans, Green and Co.) 7s. 6d.

Books on the work of the ministry increase and multiply. Very soon they will form a considerable library. Canon Newbolt's book is very different from very many. The ministry of the word is to him a priesthood, lofty, austere, and heavenly. Regarding this as the position that should be taken, he expounds the duties of the high calling, taking as his basis the Scripture in 2 Cor. vi. 4-6. He gives us twenty-three lectures on these very beautiful verses. They are full of instruction and suggestive beyond many, and in many directions. Canon Newbolt has the faculty of so quoting a passage that its very utterance becomes an exposition and flashes light. Of course there is good literary workmanship on every page and deep devoutness. For our part, we think it is a grave mistake to call off the attention of the clergy from the things of this world, and bid them dwell apart. We have had enough of that teaching. To the Church alone the results have been disastrous in the extreme. However, this voice among the rest has its uses and its message.

THE ENGLISH CHURCH IN THE NINETEENTH CENTURY (1800-1833). By John H. Overton, D.D., Canon of Lincoln and Rector of Epworth, joint author of "The English Church in the Eighteenth Century." (London: Longmans, Green and Co.) 14s.

Canon Overton's new volume on the history of the Church of England may be regarded as a gathering up of the fragments that remain. As he tells us in the preface, "it was impossible to investigate the history of the English Church in the eighteenth century without being carried forward into the nineteenth, especially when one loved and believed in the Church's system, and could not fail to see, towards the close of the earlier period, indications of the dawn of a brighter day. Hence the materials for this volume have been accumulating for more than twenty years." In speaking of this further tracing of Church history, as a gathering up of fragments, we do not mean the slightest disrespect or that the volume is scrappy. The survey is admirably done, and the whole is judicious, fair, and candid. The writer attempts no task beyond his powers, and does not trouble us with too much profundity.

After an introductory chapter on the general state of the Church, the author deals with the various sections. He groups the various leaders under new names. For reasons given he discards the usual nomenclature of "High Church" and "Low Church," and he designates them respectively "Orthodox" and "Liberals." He allows the Evangelicals to bear the same name still. Doubtless his naming is more accurate, and it has been done deliberately and under advice. Certainly the High Church party now is vastly different in every respect from that of the early years of the century. It was well to avoid the confusion that would have arisen if the terminology had not been changed. We are not quite so sure about "Broad Church" being supplanted by "Liberals." But the whole matter is one of little moment. There is no mistake possible for a careful reader, and an author cannot be expected to be the slave of the careless. After a chapter devoted to each of these parties in the Church, we have chapters on church services and fabrics, church literature, the church and education, church societies, church and state, and intercourse with other churches.

It is needless that we should say anything about the writer's competency for his work. He has already shown that in the book he published in conjunction with Mr. Abbey. The range of his reading is very broad and thoroughly up to date. He has been able to include matters from biographies that have only appeared within the present publishing season. The book is sure of a welcome from all sound churchmen, and will fill a vacant place in the library of every well-equipped clergyman.

THE THEOLOGY OF THE NEW TESTAMENT. By Walter F. Adeney, M.A., Professor of New Testament Introduction, History, and Exegesis, New College, London. (London: Hodder and Stoughton.) 2s. 6d.

Some time ago we noticed in these pages Prof. Adeney's admirable volume on Ezra, Nehemiah, and Esther. We now give a hearty welcome to his contribution to the series of "The Theological Educator." From the nature of the subject this new book will not appeal to quite so wide a public, but it is not a bit less worthy, and must have cost even more hard labour. The field of survey is much broader. Here we have to do with the whole New Testament and the exposition of its teaching. The presentation of Christian truth as found in the various writers is admirably elucidated, and the different developments of Revelation are carefully traced. Of course, the author has to weigh his words, and to compress his expression, and, even then, we only have the outlines. But nothing is neglected, and most difficulties are faced frankly and often satisfactorily. We have been especially delighted with the chapter on the new ethics. It is one of the best brief contributions to the study of Christ's words that we have yet seen. As to the gulf between the Gospels and the Epistles, Prof. Adeney says nearly all that can be said, and gives us hints as to where we may find more if we are not satisfied. Altogether this is a very valuable and interesting little book, and is sure to add not a little to the author's reputation.

HYMNS SUPPLEMENTAL TO EXISTING COLLECTIONS. Selected and edited by W. Garrett Horder. (Elliot Stock.) 1s. 6d. nett.

Mr. Garrett Horder, so well known as the editor of "The Poet's Bible," and compiler of one of the best hymn-books of our day, has done good service to the cause of sacred song in publishing this selection of more or less new hymns. The numbers run on from Mr. Garrett Horder's older hymn book, and this supplement contains two hundred and forty-three additional hymns. The authors are very various from Matthew Arnold, Goethe, Percy Greg, Schiller, and Bayard Taylor to the more commonly recognised writers of hymns, such as John Ellerton, Charles Wesley, and Heber. Tennyson is not left out, and his "Sunset and Evening Star" and "Strong Son of God" can now be sung by congregations as well as in the privacy of home life. We are glad to see Dr. Hatch's "I Dared not Hope" and "Breathe on me Breath of God" also included. Tunes from the "Bristol" book are suggested in the Index as suitable to most of the hymns, but we suspect that this new book will mean some day a corresponding addition to our tune-books.

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